

NEWE TESTAMENT OF

OVR LORDE IESVS CHRIST, TRANSLATED OVT OF

Grecke by Theod, Beza, and Eng.

Beholde, I bring you glad tydings of great joy that shalbe to al the people. Luk, 2, 200.



IMPRINTED AT LONDON BY CHRIftopher Barker, Printer to the Queenes Maiestie.

¥ 578.

Cum gratia & prinilegio.

Newe Testament, the number of their (hapters, and the leafe in which eche booke beginneth.

by Matthew

The Golpel written by Matt	hewe.	
Chapters	28 Leafe	. 1
Chapters By Marke	16	. /
By Luke	(24	. 5
By Iohn	21	5
The Actes of the Apostles	28	12
THE EPIST	LES.	
Paul to the Romanes	16	16
The first to the Corinthians	16	17
The fecond to the Corinthia	ns 13	19
To the Galathians	6	20
To the Ephelians	6	20
To the Philippians	4	21
To the Coloffians	41	21
The first to the Thessalonian	s s	21
The fecond to the Theffalon		22
The first to Timothie	6	21
The fecond to Timothie	4	21
To Titus	3	2
To Philemon	one	2
The Epistle to the Hebrucs	13	2
The Epistle of Iames	5	2
The first Epistle of Peter	5	2
The fecond of Peter	43. 24.17 H	2
The first Epistle of John	ale a made an h	2
The fecond of Ichn	one	2
The third of John .	one	2
The Epiftle of Iude	one	2
The Reuelation of John	22	1
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THE ORDER OF THE BOOKES OF THE Newe Testament, the number of their Chapters, and the leafe in which eche booke beginneth.

The Gospel written by Matth	iewe.		
Charters	28	Leafe	1
By Marke	16		36
By Luke	2.4		59
By Iohn	21		97
The Actes of the Apostles	28		1 26
THE EPISTL	ES.		
Paul to the Romanes	16		161
The first to the Counthians	16		17
The fecond to the Corinthian	15 13		191
To the Galathians	6		20!
To the Ephelians	6		20
To the Philippians	4		21
To the Colonians	4		21
The first to the Thessalonians			21
The second to the Thenalonia	\$ IS 3		22
The first to Timothic	6		21
The fecond to Timothic	4		22
To Titus	3		23
To Philemon	one		2;
The Epiftle to the Hebrucs	13		2
The Epiftle of Lames	5		2.
The first Epifele of Peter	5		24.
The fecond of Peter	3		2
Tte first Epistle of John	5		2
The fecond of John	one		2,
The third of John	one		26
The Epifile of Lude	onc.		2
The Reuslation of John	22		2



Tanuarie hath xxxi.dayes

59

	N	forning p	rayer.	Euening	braker
1		.Leson.	2. Leffon.	1. Leffon.	
A	New yeres day.	Gep. 17	Rom. 2.	Deur. To	Colof.
	,	Gen. I.	Matth. I.	Genef.2.	Roma.
c	Å.	3.	2.	4	2.
d	3	5.	3.	6.	3.
e		7.	4.	8	2 4.
	Epiphanie.	Elay. 60.	Luke. 3.	Efai. 49.	Lidin.2
	-17	Gen.9.	Matth. 5	Gen. 13.	Rom. 5
7 B	Lucian.	13.	6.	14.	6.
- 1		15.	7.	16.	7.
10 6		17.	8.	18.	8.
er d		19.	.9.	20.	9.
12 6	Sol in Aqua.	21.	10.	22.	100
13 f	Hillari.	.23.	II.	34.	It.
14 g	Februarii.	25.	12.	25.	11.
15. A		27.	13.	28.	13.
15 b		29.	14.	30.	14-
17 C		31.	Iĵ.	. 32.	154
18 d	Prifea.	33.	16.	34.	16.
19 6		35.	17.	37.	1.Cor
20 f	Fabian.	38.	18.	39.	1.1
1 9	Agnes.	40.	19.	41.	13.
12 A	Vincent.	42.	20.	430	4.
23 5		44.	21.	4.5	1.
14 c		46.	22.	47.	6.
1:5 d	Con. of Pau	il Wild.		Wild,	
1:6 e	1	Gen. 48			e georgi
7 f		50.	24.	Exod.	
18 g		Exod.2.		3.	
19 A	1	4.	26.	8.	
135 p		7.	37.	100	14
131 C		9.	28.		114

Februarie hath xxviii.dayes.

Morning prayer.

25

30

32

36

Faft.

25 g 26 A

27 b

28 c

S. Matthias,

Deut. 2.

Wifd.19

Deut. 6.

8

IO

13

d

e f

g A

	1.Leffon.	z.Lesson.	I.Leffon.	1 2. Leffon
Fast.	Exod.II.	Mark. r.	Exod.12.	1.Cor.13
Puri of Mary.	Wife o	2	Wifd. 12.	14
Blafii.	Exod.13.	3	Exod.14.	15
	15	4	16	16
Agathe.	17	5	18	2.Cor.1
	19	6	20	2
	21	7	22	3
	23	8	24	4
4	32	9	33	5
	34	10	Leuit.18.	6
Sol in Piscib.	Leuit, 19	11	20	7 8
	26	12	Num. 11.	8
	Num. 12.	13	13	9
Valentine.	14	14	16	10
Martii.	17	15	20	1.1
	-31	16	22	12
2-3-	23	Luk.di. I.	24	13

di, I

345678

9 10

11

27

3.1 35

Dent.t.

Eccle.r.

Deut.7.

II

15

Euening prayer.

Galat, 1

Ephe. 1



March hath xxxi.dayes.

Morning prayer. Euening prayer.

-				- 8	
		1.Lesson.	2. Leffon.	1.Leffon	· 2 Lesson
r d	Dauid	Deut. 16	Luke.12	Deut.17	
2 e	Cedde.	18	13	19	Phil.
3 f		20	14	21	3
	E T. Francis	22	15	24	3
4 g s A 6 b		25	16	26	4
6 b		27"	17	28	Colof
7 c 8 d	Perpetue.	29	18	30	2
		31	19	32	3
9 0		33	20	34	4.5
10 f		lofue. t	21	lofue.2	L. Thef.
II g	Aequinoctium.	3	22	4	3
12 A	Gregorie.	5	23	8	-3
13 p	Sol in Ariet.	7	24	8	4
14 c		9	Iohn. I	10	5,
rs d		23	2	24	3. ThoL
16 €	Aprilis,	Indg. I	3 .	ludg. 2	
17 f		3	4	4	3
18.9	Edwarde.	5	5	6	1.Tima
19 Å		7	6	8	1.3
20 b		9	7 8	10	4
21 6	Benedia.	I.I	the state of the s	13	5
23 d		13	9	14	6
23 e	•	15	10	16	2. Times
24 f	Fast.	17	11	18	2
25 g	Annun. of Ma.	Eccle.2	12	Eccle.3	1
26 A		ludg.19	13	ludg-20	4
275	The Control	21.	14	Ruth. 1	Titue
28 c		Ruth. 2	15	3	22
29 d		4	16	I. King.	Philes a
30 €		1.King.2	19 4	1	
6		Salar Salar Salar	18	国际	



April hath xxx. dayes.

		Morning	g prayer.	Euening	prayer.
art or to		1. Leffons	2.L. Jon.	1- Lesson.	2. Leffon
g		1.King.6	10hn.19.	1. king. 7.	Heb. 3 .
		8	20	9	4
b	Richarde.	I o	21	11	5
c	Ambrofe.	12	Act. r.	13	6
9		14	2	15	7
e		.6	3	17	
f		18	4	19	9
8		20	5	21	10
A		22	6	23	11
0 0		24	7	25	12
I C		2.5	3	27	13
	Solin Tauro.	28	9.	29	lames. t
3 €		30	10	31	2
	Maii.	a.King. I	II	2.king. 2.	3
58		3	13		4
6 A		5	13	6	5
7 b		7	14	8	1.Pet.1
8 c		9	15	10	3
9 d	Alphege.	11	16	12	3
0 e		13	17	14	4
T f		15	18	16	5
2 g		17	19	18	2 .Pet. 1
3 A	S. George.	19	20	20	2
+ 6		31	38	12	3 .
5 c	Marke Euan.	Eccle.4	22	Eccle.s.	I.Iohn.
6 4		2.King.23	23	2.k 7. 24.	2
7 e		3.King.1	24	3.king. 2.	3
8 f	*10	3	25	4	4
9 g		5	26	6	5
& A	1 7 7 6 9	7	1 27	8	2.3. Joh



May hath xxxi.dayes.

Mot	rning pra		Euening p	
	1. Leffon.	2.Liffon.	s. Leffon	2. Leff
b Phil. & Iacob	Eccle. 7.	Actes.o.	Eccle. 9.	
c.	3. king.9	. 28	3.kip.10.	Nom.I
d Inuention of		Matth.r.	12	2
e the croffe.	13	2	14	3
f g Iohn Euang.	15	3	16	4
g Iohn Euang.	17	4	18	5
A	19	5	20	
A	21	6	23	8
•	s.king. r.	7 8	4.king. 2.	8
• d	3		4	9
I e	- 5	9	6	10
of Solin Gem.	7	10	8	II
3 g	9	II	To'	13
4 A	II	12	12	13
5 b	13	13	14	14
6 c Iunii	15	14	16	15
7 4	17	15	18	16
8 e	19	16	20	I,Cor.
of Dunftane.	21	17	23	3 34 9
o g	23	18	24	3
I A	25	19	I.Eld.I.	4
2 b	1. Efd.3.	20	The second second	
3 6	5	21	6.	6
4.4	7	22	9	7
s el	2.Eid.1.	23	2. Efd. 2.	8
6 f Augufline.	1	24		9
	6	25	8	10
7 g	1	26	10	11 0
96	9	27	Hefter.	12 43
• 6	Heft.2.	28		13 0
od	4	Marke. I.	3	14



¶ Iune hath xxx.dayes.

Morning prayer. Euening prayer.

	Helt.e.		1.Leffon. Heiter.7	1.Cor.15
Nichomede.	lob.r.	4	Iob.z.	2.Cor. 1.
	2	5		2
Boniface.	5	6	6	3
	7	1.3	8	
	7	7	Io i	<
	1.T	9	13	6
	13	10	14	7
	15	11	16	7
Barnab. App.	Eccl.Io.	A&. 14.	Eccl. 13.	A&.15.
Solm (an.	10.17.18	Mar. 12.	Iob.19.	2.Cor. 9
Solfti, eftiun,	20	13	21	10
I Iulii.	22	14	23	11
	24.25	15	26.27.	12
	28	16	29	13
	30	Luke.I.	31	Galat. I.
A	32	2	33	2
1.	34	3	35	3
Edwarde.	36	4	37	4
	38	5	39	5
	40	6	41	6
Faft	42	7	Prop.r.	Ephe. 1.
John Baptist.	Mal.3.	Mat. 3.	Mal.4.	Mat . 14.
	Prou.2.	Luke.8.	Prou.3.	Ephe. 2
	4	9	2	3
Falt	8	10	. 7	4
	The second second	11	F1	
S. Pet. Apo.	Dean to	Tuba sa	Pron. 11.	Act.4. Ephe.6.



¶ Iuly hath xxxi.dayes.

Morning prayer. Euening prayer.

	M	orning pi	ayer.	Euening	prayer.
	larica Mari	1. Le Jon	2. Lesson.		2 Lesson
g	Visita.Mary.		Luke. 13		Phil.1.
A		14	14	15	2
	Martin,	16	15	17	3
d		18	16	19	4
		20	17	21	Colof. I
c	Dog dayes	22	18	23	3
f		24	19	25	3 .
g		26	20	27	4
A		28	21	29	I.Thef.
0 6		31	22	Becle.t.	3
I C		Eccle.2.	23	3	3
2 d	Solin Leo.	4	24	5	4
3 e		6	lohu.T.	7	5
4 f		8	3	9	2.Thef.
5 g	Swithune.	Io	3	II	2
6 A	Augustii.	12	4	lere.I.	3
7 b		lere. 3.	5	3	I.Tim.I.
B c		4	6	5	2.3.
9 d		6	7	7.	4
0 0	Margaret.	8	8	,	5
ı f		Io	9	11	6 .
2 9	Magdalen,	12	10	13	2.Tim. 1-
A		14	11	15	3
1 6	Faft.	16	12	17	3
5 0	lames Apoft.		13	Eccle.23	4
6 d	Anne.	lere.18.	14	Jere. 19.	Tiens. 1.
7 e		20	15	21	2.3.
8 f		22	16	23	Phile. 1.
		24	17	25	Heb. 1.
9 g		26	18	27	1
06		28	19	29	3



G

¶ Iune hath xxx.dayes.

	Hest.e.	Marke 2	. 1.Leffen. Helter.7	1.Cor.
	8	3	9	16
Nichomede.	lob.r.	4	lob.z.	2.Cor. I
	3	5	4	2
Boniface.	5	6	6	3
	7	7	8	4
	7	8	IO	5
	11	9	12	6
	13	I.	14	7
	15	II	16	7
Barnab. Appl.	Eccl. To.		Eccl. 13.	A&. 15.
Solm Can.	10.17.18	Mar. 12	Iob.19.	2.Cor. 5
Solfti, eftiun.		13	21	10
Julii.	22	14	23	11
	24.25	15	26.27.	12
7 21 2	28	16	29	13
	30	Luke.r.	31	Galat. I
	32	2	33	2
Edwarde.	34	3	35	3
	38	5	37	4
	40	6	39	5
Faft	42	7	41	
John Baptift.	Mal.3.	Mat. 3.	Prop.r.	Ephe. I.
	Prou.2,	Luke.8.	Mal.4.	Mat . 14.
	4	9	Prou.3.	Ephe.2
	6	10	2	3
Falt	8	11		4
S. Pet. Apo.	Eccl.15.		Eccl. 19.	100
	Prouto.	Inke 12.	Pron. II.	Enh. 6



¶ Iuly hath xxxi.dayes.

r. Ton.

r		Λ.	Euening prayer.			
0	71.	1	1. Le Jon	. 2. Leffon	I.Leffon	12 Leffor
•	r g		Prou.12	Luke. I	Prou.13.	Phil.1.
- 1	2 1		14	14	1 15	2
•		Martin.	16	15	17	3
	4 9		18	16	19	4
	5 d		20	17	21	Colof. I.
		Dog dayes	32	18	23	3
	1/		24	19	25	3
			26	20 .	27	4
			28	21	29	I.Thef.
	10 p		31	22	Eccle.r.	2
9	11 c		Eccle.2.	23	3	3
		Solin Leo.	4	24	5	4
	13 e		6	lohu.I.	7	5
1	14 f		8	3	9	2. Thef. z
-	15 g	Swithune.	IO	3	II	2
1	16 A	Augustii.	12	4	lere.r.	3
-	18 c		lere.z.	5	3	1.Tim.z.
1			4	6	5	2.3.
-	19 d		6	7	7.	4
-	20 e	Margaret.	8	8	9	5
Mary.			Io	9	II .	6
	22 g	Magdalen,	12	10	13	2,Tim. 1-
•	23 A		14	II	15 .	2
i	24 b	Faft.	16	12	17	3
	25 C	lames Apoft.	Eccl.zr.	13	Eccle.23	4
-	1000	Anne.	lere.18.	14	Iere. 19.	Titus, i.
	27 e 28 f		20	15		2.3.
			22	16		Phile. 1.
1	29 g			17	35	Heb. I.
				18	27	2
1	3001		28	19	29	3



¶ August hath xxxi. dayes.

Morning prayer. Euening prayer.

1.	1. Ley	2. Legon.	i.Leffon.	Z. Lelli
e Lammas.	lere. 30.		Iere.31.	Heb.42
d	33	21	33	5
e	34	Ades. I.	38	6
f	36	2	37	7
g	38	3	39	8 5
A Tranffigurat.	40	4	41	9
b Name of lef.	42	5	43	10
	44	6	45.46.	11
d	47	7	48	12
e Laurence.	49	8	50	13
f	51	9	52	Iames:
g Sol in Virgi.	Lamen.	10	Lamen.2	2
Α .	3	IX	4	3
b Septembris.	5	12	Ezech.z.	4
10	Ezech.3.	13	6.	5
s d	7	14	13	1.Pet.
e	14	15	18	2
f .	33	16	34	3
9	Das.r.	17	Dan.z.	4
Α .	3	18	4	5
b	5	19	6	2.Pet.
C	7	30	8	2
d Faft.	9	31	10	3
e Barthol. Apo.	Eccl. 25.	22	Eccle.29	1.Iohn.
sf	Dan. II.	23	Dan. 12	2
6g	13	24	11 -	3
7 A	Ofee. I.	35	Ofee.2.3	4
86 Anguftine.	4	26	5.6.	5
oc Behea. of Ich.	7	27	8	2.3.Teh
o d	9	28	10	Iude.
0,0	11	Matth.r.	12	Rom.I.



September hath xxx.dayes.

Morning prayer. Euening prayer.

f		1. Leffon.	2. Leffon.	I. Leffon.	2. Le Jon.
	Gyles.		Matth.2.		Rom.s.
g		loel 1.	3	Ioel.2.	3
A		3	4	Amos. I.	4
. 6		Amos 2.	5	3	5
C 1	Dog dais end	4	6	5	6
6 d		6	7	7	7
8 f		8	8	9	8
8 f	Nati. of Ma.	Abdi.r.	9	Ionas I.	9
9 8		Iona.2.3	1.	4	10
IO A		Mich.I.	II	Mich. 2.	11
11 9		3	12	4	12
12 C	Solin Libra.	5	13	6	13
13 d		7	14	Naum.r.	14
14 €	Holy croffe.	Naum.3.	15	3	15
15 f	Aequino Et.	Abac.t.	16	Abac. 2	16
16 g	Antumale.	3	17	Soph .1.	I.Cot.I
17 A		Soph.2.	18	3	3
18 b		Agge.4.	19	Agge.2.	3 .
19 C		Zacha. I	20	Zac. 2. 3.	4
20 d	Faft.	4.5.	21	6	5
31 6	S. Matthewe.		22	Eccle.38	6
22 f		Zach.7.	23	Zach. 8.	7
23 g		9	24	Io	8
24 A		II I	.25	12	9
25 b		12	26	14	10
26 €	Ciprian.	Mala.r.	27	Mala.s.	12
27 d		2	28	4	13
28 e		Tobi.r.	Mark.s.	Tobi.z.	13
29 f	S. Michael.	Eccle.39		Eccle.44	14
30 g	Hierome.	Tobi.3.	3	Tobs. 4	1500
					71.00

October hath xxxi.dayes.

Morning prayer. Euening prayer

		I.Lesson.	2. Leffon.	I. Leffon.		
A	Remige,	Tobi.5.	Mar.4.	Tobi.6.	I Cor.	3
b		7	5	8	2.Cot.	1
C		9	K	15	2	
d	*	11	7 8	12	3	
def		13	8	14	4 6	5
f	Fayth.	Indit. r.	9	Indit.2.	5	
g B A		3	Io	+	6 8	3
A		5	11	6	7	-
b	Dennis.	7	12	8	8	
0 C		9	13	10	9	
r d		11	14	13	Io I	
2 e	Sol in Scorp.	13	15	14	II	1
3.f	E dwarde.	15	16	16	12	i.
4 8		Wifd.r.	Luk.d.t.	Wifd. 2.	13	ŀ
5 A		3	di. 1.	4	Galat.r	١,
66	Nouembris.	5	2	6	2	ı,
70	Etheldrede.	7	3	8	3	il.
84		Eccle.51	4	Iob.r.	4	100000
9.0		Wifd.9	5	Wild.to	5	il
of		11	6	12	6	1
t g	-	13	7	14	Ephe.t.	
2 A		1.5	7 8	16	2	1
2 b		17	9	18	3	0
40		19	Io	Eccle.r.	4	
5 d	Crifpine.	Eccle.2	II	3	5	
60		4	12	5	6	1
7 5	Faft.	6	13	7	Phil.r.	1
8 2	Simon & Inde	10.24.25	14	leb.42.	2	1
o A		Eccle.8	15	Eccle. 9.	3	
0 b		In	16	11	4	-
0 C	Faft.	1.3	17	13	Coloff.I.	1

Nouember hath xxx.dayes.

Morning prayer. Euening prayer.

yer	1	Morning	prayer.	Euening	prayer.
or. e		Wifd.3 Eccle.14	he. 1 1. 12 Luke 18.	Eccle. 15	H.Lesson, Apo. 19 Colos.2.
f g A b c d	Leonarde.	16 18 20 22 24 27	19 20 21 22 23 24	17 19 21 23 25 28	3. 4 1.Thef.1 2 3
10 f 11 g 12 A 13 b 14 c 15 d 16 e 17 f 18 g 19 A	Brice.		Iohn 1. 3 4 5 6 7 8 9 10 11	30 32 34 35 38 40 42 44 46 48 50	5 2.Thef.1 2 3 1.Tim.1 2.3 4 5 6 2.Tim.1
20 b 21 c 22 d 23 e 24 f 25 A 27 b 28 c 29 d 30 e	Clement. Katherine. Fast.	49 51 Baruc.2. 4 6 Efai.2. 4 6 8 10 13 Pro.20.	12 13 14 15 16 17 18 19 20 21 Adess 1.	Baruc. r. 3 5 Efai r. 3 5 7 9 11 13 Pro.21.	Titus.x 2.3. Phile.x Hebre.x 4



December hath xxxi.dayes.

Morning prayer. Euening prayer

1. Leffon. 2. Leffon. 1. Leffon. 2. Lef. Efai.14 Ad.2. Efa.15. Heb.7

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2 8		16	3	17	8
2 g 3 A		18	4	19	9
4 b		20.21	5 .	22	In E
5 C		23	6	24	11
& d	Nicholas.	25	dim.7.	26	12
7 e		27	dim.7.	28	13
8 f	Concep.Ma.	29	8	30	lames
9 g		31	9	32	2
		33	10	34	3
EI b		35	11	36	4
12 C	Sol in Capri.	37	12	38	5 ha
13 d	Lucie.	39	13	40	I.Pet.l in
34 c	lanuarii.	41	14	43	2 11
15 f		43	15	44	2
16 2	O fapientia.	45	16	46	4 14
17 A		47	17	48	s th
18 b		49	18	50	2.Pet.1. 76
34 €	are the same the	SI	19	52	2 tl
30 d	Faft.	53	20	54	3
21 C	Thomas apo.	Pro.23.	21	Pro.24-	1. Ichn. Co
22 1		Efai.55	22	Efa.56.	2 6
23 g	. 9	57	23	58	3 (
24 A	Faft.	59	24	60	4
25 b	Christmas.	Efai.9.	Luke 22.	Efai.7.	Tit.3. 2
26 €	S. Stenen.	Pro. 28.	Act.6.7.		Actes 7 1
	S. lohn.	Eccle. 5.	Apoc. I;		
	Innocentes.	lere. 31.	Act.25.	Wifd. 1.	1. Iohns 6
16	A THE STATE OF THE			TC . 1-	1 - 1 - 1 -

Efai.61

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Silnefter.

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TO THE RIGHT HO-

NORABLE SIR FRANCIS

Walfingham Knight, chiefe Secretarie

to her excellent Maiestie, and one of her hignes most honorable privie Counsell,

Ver

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L Tomfon wisheth prosperitie in this life, and in (brifte life everlafting.

F I had to render a reason of this my traveile in translating into our mother tongue, that that hath bin fruitfilly laboured and put forth in the Latinetothe great commoditie, and profite of such to whom our good God hath given understanding therein, I might truely and infly fay, it was for my poore brothrens faks, which want the bleffing before faid, for the understanding of the Latine, and yet hause great riches of the Lorde, in that he hath given the the benefite to understand and t.1. reade their owne. For as the fume, which shineth upon the iuft & vnisst, was not made for the benefite of our countrey only, tut efall the world, or the Sone of God fent into the world for the Lewes suly, but allo for the Gentiles, part of who me are for he shut we all under unbeliete, that he might have mercie upon all:) So negther were the ferinteres left forthe Grecian only, but for the Barbarian a fo, both for the wife and unwife, both for the learned and wal arned of what nation and tongue former they were, that we altogether through patience and comfort of the holy scripture might hane

THE EPISTLE.

hope: For so farre have the scriptures of duetie to goe, as the apostles had comaundement to preach, and in fo many tongues should the apostles preach, as by their gift from about they might. And as they themselves are in this fort to be applied to our use, through the gift of tongues, which God doth fill poure upon his Churche, (though not after the same fort as at the first,) ene so, what foeuer holy men have writte upon them through his unspeakable mercies, & by the working of his holy Spirite in our tongue, ought likewise, by the same gift be desided to the profite of the brethren elfe where, which differ in tongue, but agree in unitie of faith: For To it commeth to paffe that we comunicate one with an others benefites, and become to have a felowship in those things, which otherwise seemed to be severall to Some one of us . This benefite of God for his part , and consideration of every one of our duetie for our parts, ta brought the Criptures themselves first out of Indea, fu and the Hebruc tongue, into Grecia, and the lane ce guage of that countrie, though not fo happily as might for be wished, from thence, to the Romanes, & into the the Latine tongue, and so through the louing visitation far ofour God, into Dutch, French, English, Italian, & ed fo forth, wh ch no man repincth at (that Antichrif lay of Rome only except, who hateth the light, because he is is not of the light, but of darknesse, as his father the new prince of darknesse, the denilis, but all that love God, the and feare God most humble thanke him for as obedi me ent and duetiful children, shewing their obedience to rie ward him in fludying in his law both day and night.

And as our brethren and Saintes of God have don for for our belioofe in this point touching the scriptures app

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have they done for the workes of good Fathers and Prophets, causing them to speake familiarly to us, as home borne children with vs, which otherwise, were plants of Palestina, and graftes of Grecia, and citizens of the Latins. All this I fay for our profite, that we might tafte & feele how louing and mercifull our God is, and what in part, that Comunion of Saintes is, which we fo oft recite, and fo constantly beleeve at this prefent, and shall I trust to the end, when beliefe shal ceafe, and God shal be al in al. For this we confesse and beleese all, that where socuer we are, and into howe manie countries of the VV orlde seener we are scattered, we are but one Church, we make but one bodie, we have but one head. and but one Spirit. If God raife up a Prophete in our Countrie, whe did at the first in Indea, his minde it. that the wordes of this his owne Prophet, shal be profiand rts, table to the whole bodir, as well the foote which is the ea, furthest part, as the heart that is the neerer, shall relan-ceine nourishment and increase of strength by it. And ight for this ende and purpose he devideth divers giftes unto the this bodie, that the nourishment which feemeth to be fo tion farre off, may be brought neerer, yea, and so neere that get eche member may line therby. So that the gift received, orif layeth a burden upon him, that hath received it, and st Che is no more in his power to do or not doo, but he must of the necessitie do for the profit of Gods church, according to jod, the measure of that gift which God hath gissen him, reedi membring alwaies with him felf, that our God u a waeto rie & heedse giver, & looketh for an account because be tendreth his children. He made vs not for our felues, but don for our brethren, & so long shall we be here, as he hath ess appointed our brethre to reape commoditie by vs, if we mill 13

THE EPISTLE.

will seeme to make a propertie of that which ought to un be common, & keepe it to our selues as our owne, which ins is not ours, but our brethrens, the Lord is faithfull, who the will not be flacke to punish our unfaithfulneffe, and to our render us the recompence of our faithles dealing, bothgin towardes him and them. This was one reason no doubt, as and not the lest, which mooned the Fathers in old time, Selj and our good fathers of this our bleffed age, yet living a. Go mongest us, to do as they did, and do ftill, by publishing cra those things which they have received of God for us, & we not for them selves: and hereupon was this our godlin and brother and Father, whom we thinke worthie all rene. it, rence in the Lord, not onely fatisfied to put these his the notes forth in the Latin tongue, but desired also some of cre our godly brethren to communicate them with his con. wh trie men in their owne language, which as it hath bent tak godly intended, fo I am fure it will be performed, as the (h Lord will. VV hich thing was no small mouing to me rec considering as great want, in mine owne Countrie men, As and as great profit, which may I trust rife unto the by it, it, if they can be as content to take paines to reade, as I gri have taken the labour to write, only for coscience sake, His and in the feare of God, to make them partakers of that Go commoditie, which I my felfe and many mo of my lear. it ned brethre have felt by the fo singular a blessing of om hat merciful Father & Lord God, through the tender can un that this most Reverende father, and louing brothe a f The odore Bezahad of vs. This I thought my felfed fee duetie bound unto, being no otherwife fo prefently abli pra to helpe them, not minding to present anie other men non tio ding for I heard not of any that was or would go about it, but tendring onely the profit of the more simple and age unlearne

ot to unlearned which are as defirous of instructio, as I would hichinstruction were ready for them, and respecting that who that I must be called to an account for, in the day of d to our Lord lesus. This reason of my doing I say, I have to both give and testifie to all the VV orld, if it be not so much ubt, as I might have done, as happly some will say: I stay my ime, Selfe upon the testimonie of a good conscience before g a God, being affured that herein I have not done amiffe, hing crauing pardon at the Lords hands for almy wants, afwell of duetie, as of other things in what other respects dlis and part es of my life foeuer. VV hat profit shall come of eue. it, I leave that to the Lord, for neither the planter nor his the waterer is any thing, but God that giveth the inne of crease, and yet I doubt not, but it shall do that good ou. which the Lord hath appointed it for. The enemies will bent take occasion to stumble at it, and that is one profit, for the (brist was made for the fal of manie: other I trust shal me, receive comfort by it, for the same is a Sautour to his. nen. As all men have not faith, fo all men shall not receive by it, and thereis as no man can marueile, fo I can not be as I grieved, for they that are fuch, are prepared to destruke, Hion Onely my purpose was, and mine earnest prater to hal Godu, that if not all, yet many may receive comfort of ar. it to their immortalitie, as for the rest, if the Lorde om hath so appointed it, that I should be a sauour of death an unto death to them, and this my paines taken should be ha a furtherance to their hardening, as I go not about to ed seeke out his unspeakeable counsels, so all lande and ible prayse be to his Name for it. How be it, I determine of em none, but unto them that have this signe of reprobation , this I fay , and I call heaven and earth to witneffe against them this daye, that if they go on forwards

in this firining against God, they shall undoubtedly progi rish, or this my labour shalbe a witneffe againft them in he that day. For he that refuseth to heare the word preanot ched, and wil not reade it, if God have given him thany gift that he may reade it, pronounceth fentence againstha him felfe, that he is none of the children of God, that hathe is none of the sheepe of Christ, that he hath no part of in dor heritance in that kingdome, which was prepared for a dec before the beginning of the VV orld. For doth not Christhe (ay, My sheepe heare my voice, and doth not Paul for fin Faith is by hearing, and hearing by the word of God? m ter are not Christes then, if we wel not heare, & we canno fid base faith, if the word do not found unto us: and look the where faith is not, there is no Christianitie, there ism die life, there is no faluation: and if no life, if no faluation ni then no Christe, no God, for God is not the God of the for dead, but of the lusing: and line without faith we can for not, or to have faith without the word it is impossible as the Apostle peaketh of the ordinarie way of our fal nation: if it otherwayes fall out by way of revelation, i rather by may of miracle, and of a special grace, which may not cause vs to tempt the Lord in for saking huap pointed way. David speaking of the bleffednesse of the happie man, (and there is no happie man but the child of (ied) fetteth downe this (we knowe) as a chiefell point of his happine ffe, that he studieth upon the law ; the Lord both day and night: And this is not left with vs as a pointe to be ordered at our diferetion, as whi would fay, we may be happy with it, o we may be blef. fed without it : no not fo, it is a thing verie riggifit and necessarie for them which have the gift, as without which they shall not be bleffed. For how can we receis

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y pen gift of the Lord, and not give an account for it? And em in hat is he fo voide of the spirit of God, that knoweth preanot, how he must repent him of hu flacknes in ving athany good bleffing of God, and call for pardo and mercie, ainishat hunegligece may not be imputed to him? And is at hithere any repetance without a sinne? Can I craue parof in don at Gods handes for that wherein I have not offenor w ded? Thy very calling for mercie (O man) what foener bril thou art, argueth and telleth thy conscience thou haft Say finned therein, and if thou fee, it must be fo at thy latdem ter end, if God give thee space & grace to repent, connno fider it betime with thy felf make thy reckening now. ook that if thou wilt be bleffed, thou must meditate & finism die in the scriptures of thy Lord & God both day and ion night: If thour emeber the recreation of thy body with fth some lawfull pleasures, forget not there freshing of the ca fonle with thu heavenly foode. Let not Gods goodne ffe towards thee in giving thee some libertie, cause thee ible to become unmindfull and ungrate to him, and deadly fal enemie to thy selfe Our dues fulnes herein, and howe n, i much God requireth at our hands, is fer forth berein, bid that in the law written by Moses, el fathers are comap th manded to teach it their childre, to feake of it, fitting at home, and going abrode, to write it upon the pofter ild of their houses, to make them frot lets of it, & hemmes fes! of their garments: And shall we thinke that thu lawe Pr perished with them? because we are not lewes, are we nti not therefore Gods people? No doubt it u written for vbi. our instruction, for all things that are write, faith the les. Apostle, are written for our learning: And what then fitt shall we learne hereby, yea, what thing must we learne 084 hereby?but as we have heard & read in David, that if in AS

we wilbebleffed, we must meditate in it both day an free night both for our felues, and for our children: for ouf the brethren, for our families . Hereupon also the Apostly is d venueth the comaundement, and refresheth the chargmone to all christians of what estate, order, calling, conditionen. Soeuer they be, saying: Let the word of God dwell in hed you plenteously in all wisdome . Hearken you loth some is ch hearts, and give eare you that wil needes beare about faith with you this open marke of reprobation: thinke you man that this is spoken to you? For if you be not within the keep. copaffe of this faying of the apostle, you are not withing oth the copasse of enerlosting life. Are you, or doo you take then your selues to be of the number of them, in whom the ding word of God must dwell plenteously? How shal it come Abs to dwelin you? How shalit take possession of you? Can was you tel what dwelling meaneth? It is to have ful poffef. mot sion, and a mansion house in you, to sit & rest there, to wor rule and governe there, as you doo in your houses, and fait places of your owne abode. And how shall this be, but up by that ordinarie meanes which God hath appoynted Or you, which is by reading and hearing? It commeth not by idlenes & worldly vanities, it cometh not by dicing and carding, danneing, and daliance, it cometh not by chambering and wantonnesse, this is not the way to have the word of God to dwell in you. You must fearch the scriptures. Do you thinke to have eternall life? You must looke into the fearch the feriptures, faith Chrift, for they beare witnesse of me . But you passe not for him: If you did, you would never be so carelesse of your seines, & carefulto serve the deuil. I say you are carefull to serue the deuill, when youry se up early, and goe late to bed, whe you leave no labor nor paines, to feeke

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y an frer the pleasures of the flesh, & cannot abide to heare roufihe word, you cannot abide I say, once to looke upoit, postint is death to you, to heare a preacher once in a twelue argmoneth. And yet you wilbe called Abrahams chilitiodren: He that should say otherwise of you, should have ll in the defiance given him: But the trueth is , you are not omais children, unleffe you folowe his Steppes: And what ounfaith the scripture of him? I knowe that he will com- Gen. 18.1 youmaund his sonnes and his houshold after him, that they the keepe the way of the Lord. VV hich of you hath a care hingo that? Or how can you have a care to it, if you know akishem not? and how can you know them without reathe ding or preaching? Cornelius was a true childe of m Abraham , he feared God and all his houshold : So an was Eunice Timothies mother, and Lois his grandef-mother, and see what her practise was being but a to woman, she nourished up her some in the wordes of nd faith, and of good doctrine . VV hich of you can bring ut up his childe in doctrine , and knoweth none him felfer ed Or howe wilt thous have thy child followe that, which thou hatest thy selfe? It cannot be, such grapes cannot g be gathered of such thornes, nor such figges, of these thiftles. They of Berea were right children of Abra- Attes. ham, and famous fellowes , fo fanh the fcripture : & 11. why fo? For they receised the word with all redmeffe, and fearched the scriptures daily, whether those things were so. UUhy then you are but bastardes, and no children: Shamefull is your name, and hatefull to all the world: For where is your redinesse in receiving the word? where is your daily fearthing the scriptures? Gine attendance to reading faith Paul to Tim othie, & a-gaine, Consinue in learning for in doing this thou shalt

THE EPISTEE.

both fane thy felfe, and them that heare thee. And for to is not a precept for ministers onely, but generally forade o men: For thou shalt faue thy felfe faith he: other I ag yo fure wilbe partakers of faluationas welas they, it is il to proper to them onely to be faued, no more it is to this ren alfo to reade the scriptures: fo then if it be a commune h demet to him, it is to vs al, because we wil al be samoued Wilt thou be fassed then? Then must thou readenfe is heare the scriptures : Thoumust have it dwell plemorde ously in thee: by dwelling pleteously, the Apostle mua, to neth, thou must be cunning and perfite in it both for tid ac knowledge of it to infruit thy felfe and other, and apaty for the framing of thy life after it . To you it is, to yout ke I fay, which are not ministers, whom the . Apostle spunde keth unto, to you that are troubled with worldly grau faires, you especially must reade the scriptures, & read dec them with great diligence : the more enemies a mous a hath the better he ought to be armed: None have moreak enemies, then the worldly men : VV hich of you gotteres forth to battell, and putteth not on his armour? Ther ! armed commonly ouercome, and are faued, and not that unarmed. And who needeth the Philition more , thouse he that is most wounded? I wyll not enter into compast, rifon, whether of you is in most daunger, the minister ou o meane, or the other that is no minister, I would rathe yo wish you to consider it your selves, that so by entringath into your felues, you might feele what neede of armounts you have, what nee to of a Philitio. But this I wil fande because you feele it to your smart, where it pleasethes fo God to visite you. When any temptation falleth upowhe you as if it pleafe the Lorde to frike you with fickever nesse, with lamenesse, to take away your childrening

THE EPISTLE.

ndter goodes, and those thinges which you love best, in forade of comforting your selues, and humbly submit-I to your selues to the mightie hande of GOD, you tish to murmuring against him, you fall to desperation, thus remaine comfortlesse, you can not raise up your mane hearts, nor the hearts of your brethren, which are Cauroued with the like temptation. VV hat a lamentable deafe is it to see one of you haters and despisers of the lenterde of God, to come to a ficke man to comfort him, mua, to your owne wives, and civildren, to you friendes or ted acquaintaunce? miserable is the comfort God wot, dayat you give him, you stande like Blockes and Stocks, yout knowing how to direct him, thus shewing forth your foundemnation, being neerer to Hell, then he is to the ly grave, and to everlasting death, then he is to this bodiread death. You can pretende no excuse, but onely that moss are not learned, and why are you not learned, (I moneake to you that can reade feing you have the scripotheres in your owne tongue? Your comon pretence in for-Ther times hath bene, because they were harde: Though that excuse be none, for some of you that can reade, thoaue transiled in harder, I am sure: and for the puest, this I saye, that the harder it is the more paynes erou ought to have bestowed in it. For if you be resolved has you ought to be, that you are bounde to knowe your infathers will, the hardnes of it may not cause you to omorfake your duetie. I will referre you but to your owne anudgementes: VV hat is hee amongest you, that if, in ethes fathers last VVill and Testament, by the benefite powhereof, hee looketh to enjoy his fathers Lands, there kerere some one clause harde, woulde not you be dientigent in searching it out, by readinge and rea-

THE EPISTLE.

ding againe, by conferring with other more leaseth then him selfe, by having the indgement of the bost Lawyers? So that in our causes or earthly mattes, hardneffe can not cause vs to flacke our dueties, buine ther cause vs to vse more diligece. So should it be fore So would it be in this VV il and Testament, wherebid for hope u to come to the inheritace of everlajting life: | | e] one clause of it should be harde, that should not creen an hardnesse of heart to cast off the care of the whe S and viterly to surcease from looking upon it. Buten in sheweth, as I faide, what we are . For if weetfore children and not bastardes, we would have as great a care to it for all the hardnesse, as we have to an early lie wil. Vel it hath pleased God in this our latter ,ca to remouse this cloke, the scriptures are made case ing vi, as this new Test ment in greater volumes, by thent notes of Beza, fo plane both for the meaning it fell re eueric fentence, and for the plante light of eueric work and kinde of speache, that no man can pretend that me mer excuse. I dare anouche it, and who forcadeth gai shall so finde it , that there is not one hard fentence, ball darke speach, nor doubtful word, but is so opened, Auc bath fuch light given it, that children may go throb fe with it, and the simplest that are may walke withind anie guide, without wandering and going affraye, to to that if thou wilt not fill harden thine owne heart, be h purchase wrath unto the felfe agaynst the daying! wrath, thou must nowe come, and take better wafield and shome foorth better fruites then thou hast debrot But happlie, the wilt pretende corruption, and just that the Scriptures are fulfified with those correctionist o marred with those gloses: Thus in deede Anticher ! fain

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e leaseth: but thou hast to followe the counsell of the holy the bost by the mouth of the Apostles, Trie the Spimattes, whether they be of God or no. Thou must exas, butine the, & conferre them first with the Scriptures. t be fore thou condemne them, for fo did they of Berea. rehid fo did the Samaritans as we reade in Iohn. For fe : in leffe thou heare Christ him felfe speake in his worde. ot a conferre those things that are lated before thee, with e whe Scripture, thou shalt be deceived. Thou knowest e-Buten in worldly affaires, for a man to condemne an other ee fore he have heard him, is a great point of rashneffe. gread disallowed of all men: and he that will give his i eardzement upon a matter before he hause well weighed ter & carieth about him the name of a foole. But if accor. he ing to the hardenesse of thine heart which cannot rethent, thou wilt not come to better wayes, and meanest fello remaine ful in like lothing of the Scriptures, and forwolacking thy duetie therein, as thou hast done in former at mes: I pronounce the wrath and vengeance of God chigas St thee, and tel thee from the Lordesmouth, thou ce bait have no parte in the inheritance of the right eous. d, And as for you my poore brethren, which have tasted rob felt the losing mercies of our good & gracious Lord thind Father, and have entred into a league with him, e to take him to be your God, as hee hath taken you to he his people, receive you this benefite of the Lorde, as your trust is you will, with infull heartes : be mindefall, to give thankes to the Lorde, for this worthie derother of ours, and pray for his continuance among ft with his Church, that we may be further enriched by bumeanes, and receive greater comfortes of the Lorde by the handes of his ferwant. I will not ftande to commende

mende that his work unto you, both for y faithful he pe the translation, and for the singular profit of the mingd the commoditie, which I knowe undoubtedly, you hand reape thereby, wilcommend it sufficiently to your w lie heartes. The thankeful effe that you can shewe hab to God for him, and to him for his paines, is the dilal he and painefull reading of that which he hash diligion the and painefully written. If otherwiseit should fall place which I hope will not, you should fall into the confact nation of the wicked, and turne thu blessing of the linain to your hurt and destruction. And as you shall thend ! your felnes bound to him, for thus opening the Sound b sures of God unto you, so be you mindfull to prayer th them, by whose godlie meanes they come to your haremb This doore hath bene shut up a great while, you kner be thankeful therefore to God, and pray for the lengthe C and happie reigne of our most dreadfull soueraigness as lizabeth, by Gods gracious and louing mercies, towas I this his Church of Englande, our most lawfull and arty lie Prince, our true anointed of the Lorde, and My to ther of this Israel . As the Lord hath presemphic ber Maiestie mightilie these yeeres paffed from or ye traiterous treasons of traiterous and blood thirstie orth fembling hypocrites hearts, fo it may please him to to th tinue bu Fatherly protection towards ber, and discovery all counterfeits, and plucke away al vifards from theus faces, that her Maieftie may fee in deede who are boone nemies, and he through his mightie power confound of Go bring them to shame, that either with heart or hadmly tend or meane anie thing against her. And let al suchoos Tal. 79.6 feare the Lord, Say with David touching Gods entrice, and ben Majesties, Powre cut thy wrath, O Lord, vecon

MING DEK

THE EPISTLE,

full he people that have not knowen thee, and upon the rem ingdomes that have not called upon thy name. Be well hank full also and pray for the honorable (ounfell, wray whose good meanes under her Maiestie, you enion we hu benefite, and shall doo greater, if with thanke-dilal hearts you turne unsainedly to the Lorde, & pray ligger the increasing of his graces in them, whom he hath all placed as undershepheards over this his house of Ifand tael . And for mine owne part , as I shall I trust renaine mindfull all the daies of my life with earnest thand hearty prayer first for her Maiestie, and her long Sound bleffed reigne ouer vs, with all peace & quietnes, a) to the destruction of all her enemies , both open and difharembling, which seeke their owne wealth more then kner Musesties health: and next for her most honora-"She Counfell, that as good Fathers they may rule ouer mus as children, and not as servants: so to your Honer, was I am most bound, I present this testimonie of mine indiarty good will and meaning towards you, being rea-My to perfourme all the disetifulneffe to your Honour, sombich the Lord shall give me, both in praier to him mor your health, and increase of zeale to the setting esorth of Gods glory, and maintenance of hu kingdome, to the benefite of Christe his Church generally, and to Genery one particularly that shal behold your godly en-Henour, & lastly to the good example that you in your hosonorable calling may give to al fuch as have any feare of God in them, to the glory of huname, which is the anly project of your honor, and the marke you have to shoote at: and also by such faithfull and diligent service, as in my posible power may any way be found to Accomplishe, and as my bounden duetie requireth.

THE EPISTLE.

The thing it selfe I knowe is great, but my labour small, for my chiefest respect was to further and he the more simple fort. God grauntit may be prosite to them, and that his children may reape that co moditie by it, which my praier is they shall: Then, I thinke my selfe blessed of the Lorde, and thanken heartily for his fatherly goodnesse towardes me, with earnest praier to him for your honor, that his peace may remaine upon you for euer, and upon all the 1second



God.

HEHOLY GOSPEL

IESVS CHRIST ACCORdyng to S. Matthewe.

CHAP. I.

That lefuc is that Messias, the Saujour promised to the fathers. 18 The naumitie of (brift.



our

ad be

at co

sen s

akeh me,

0-

HE *booke of the generation of Iefus Zuke, 2. Christ the sonne of Dauid, the sonne of Abraham.

2 *Abraham begate Isaac. * And I- Gen.21 laac begate Iacob. And lacob begate Gen.2 ; Indas and his brethren. Gen. : 9.

*And Iudas begate Phares, & Za- Gen. 18. ra of Thamar, And Phares begate Efrom, And Efrom 1. Chro. begate Aram. vush,4

And Aram begate Aminadab. And Aminadab be- 19.

gate Naalfon, And Naaffon begate Salmon.

And Salmon begate Booz of Rachab. And Booz Ruth.4. begate Obed of Ruth. And Obed begate leffe.

And *leffe begate Danid the Kyng. And * Dauid s. Sam the king be gat Solomo of her that was the mife of Vrias.

And *Solomon begate Roboam. And Roboam be- 2. 500 gate Abia. And Abia begate Afa.

8 And Afa begare lofaphat. And lofaphat begate r. Kra Ioram. And Ioram begate Hozias.

And Hozias begate lostham. And lostham be- 10.4. gate Achaz. And Achaz begate Ezekras. 2 . 150

10 And Ezekias begate Manaffes. And Manaffes be- 21. I.Con

gate Amon. And Amon begate lofias.

And lofias begare lakim, And lakim begate lechonias and his brethren about the time they were ca- 2: Kind ryed way to Babylon. 24. and.

12 And after they were carred away into Babylon, 1.6.2. *Iechonias begare Salathiel. And Salathiel begate Zo- 25.4.9. robabel. I Chro. 2

13 And Zarobabel begate Abind. And Abind be 1 Chro. 7 gate Eliacim And Hacim begate Azor. 170.32

14 And Azor begate Sadoc, And Sadoc begate A- and 12 chim. And Achim begate Elind,

15 And

S. MATTHEWE.

15 And Eliud begate Eleazar. And Eleazar begatt can Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Marie bor of whom was borne I ESVS, that is called Chrift.

17 So all the generations from Abraham to Dauid, are tourteene generations. And from Dauid vntil the were carried away into Baby lon, fourteene generations and after they were caried away into Babylon vitil Scri Chrift, fourteene generations.

18 Nowe the birth of IESVS Christ was thus seke. 1. 27. When as his mother Marie was *betrothed to Tofeph To it before they came together, the was found with chyld of the holy Ghoft.

19 Then Ioleph her husband being a iust man, and com

not willing to *make ber a publike example, was min. rael ded to put her away fecretly.

20 But whiles he thought thefe things, beholde, the gent Angel of the Lord appeared vnto him in a dreame, fay Pear ing, lofeph the sonne of David, feare not to take Marie thy wife : for that which is conceyued in her, is of the dilig brin holy Ghoft.

21 And the shall bring foorth a sonne, and thou shall thip *call his name IESVS: for he shal *faue his people from

we.1.31. Att. 4. 12. their finnes.

4.7.14.

22 And all this was done that it might be fulfilled befo the ! which is spoken of the Lorde by the Prophet, faying,

22 *Beholde,a virgine shalbe with childe, and shall beare a fonne, and they shall call his name Emmanuel With which is by interpretation, God with vs.

24 Then Isleph, being rayled from fleepe, did as the With Angel of the Lorde had inioyned him, and tooke his him, to hi

25 But he knewe her not, till the had brought foord myrr her first borne sonne, and he called his name IESVS. thar t

CHAP. II.

The Wife men, who are the first frutts of the Gentiles, wor Ship Chrift. 14 Infeph flieth into Egypt with Iefus am Lorde take t his mother, 16 Herod Rayeth the chyldren. bethe

WHen *IES V Sthen was borne at Beth-leem in In the ba V des, in the dayes of Herod the King, beholde, the

COL

fho

the

and I

Io

medi

3 all eame Wifemen from the East to Hierusalem,

2 Saying, Where is that kyng of the Iewes that is ie borne? for we have feene his starre in the East, and are come to worship him.

When King Herod heard this, he was troubled, and

id 3 When King Herod un

4 And gathering together all the chiefe Priefts and ill Scribes of the people, he asked of them, where Christ should be borne.

ns, 5 And they fayd ento him, At Beth-leem in Iudea for

h, fo it is written by the Prophet,

the least among the Princes of Inda: for out of thee shal who.7.42.

nd come the governour that shall feede that my people Ifin. rael.

7 Then Herod princily called the Wisemen, and dilithe gently inquired of them the time of the starre that ap-

ay peared.

the 8 And sent them to Beth-leem, saying, Goe, & search diligently for the babe: and when ye have found hym, bring me worde agayne, that I may come also, and worals ship him.

on 9 (So when they had heard the King, they departed and lo, the starte which they had seene in the East, went ed before them, till it came and stood over the place where

the babe was.

to And when they fawe the ftarre, they reioyced

al to And when they fawe the with an exceeding greation,

tr And went into the house, and sounde the baber the with Marie his Mother, and fell downe, and worshipped his him, and opened their treasures, and presented vnoto him gittes, even golde, and frankincense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not goe against to Herod, they retur-

med into their countrey another way.

After their departure, beholde the Angel of the Lorde appeareth to Ioseph in a dreame, saying, Arise, and take the bebe and his mother, and flie into Egypt, and be there till I bring thee word; for Herod wyll seeke the babe, to destroy him.

14 So

74 So he arofe and tooke the babe and his mother be th night, and departed into Egypt.

15 And was there vnto the death of Herod, that the on might be fulfilled, which is spoken of the Lord by the th

*Prophet, faying, Out of Eypt hane I called my Sonnetha efe. II.I. 16 Then Herod, feeing that he was mocked of therea

Wifemen, was exceeding wroth, and lent forth, & flew Fo all the male children that were in Beth-leem, and in afe ti the coaftes thereof, from two years old and vnder.ad not cording to the time which he had diligently fearche Ye out of the Wifemen.

17 Then was that fulfilled which is fpoken by thuip.

Prophet Ieremias, faying,

18 Min Rhama was a voyce heard, mourning, and weeter ping, and great howling: Rachel weeping for her chil who dren, and would not be comforted, because they went he not.

19 And when Herod was dead, beholde, an Angele. the Lord appeareth in a dreame to lofeph in Egypt, 3

20 Saying, Arife, and take the babe & his mother, anten. goe into the land of Ifrael: for they are dead which I e this fought the babes lvic.

21 Then he arose vp and rocke the babe and his men co ther, and came into the land of tiracl.

22 But when he heard that Archelaus did reigne ion at Judea in flead of his father Herod , be was afravdiline go thither : yet after he was warned of GOD in the dreame, he turned afide into the partes of Galile,

23 And went and dwelt in a citie called Nazarethence that it might be fulfilled which was tooken by the Pre? 7 phetes, which was, That he should be called a Nazaritede t

CHAP.III.

I John preacheth. 4 His apparel and meate. 5 He battch. sizeth. 8 The fruites of repentance. to The axe at the 29 roote of the tree. 12 The fanne and the chaffe. 13 Chriend, as baptezed.

A Nd * in those dayes, John the Baptist came and proby w Mark. 1.4. ched in the wilderneffe of Indea, ke.3.3.

2 And faid, Repent: for the kyngdome of heauen is tof. neo

For this is he of whom it is spoken by the Proph houl

28 wom

for

20

ther be things be fulfilled. Whofoeuer therefore fhall brenke one of thefe Tames, 2.10 at the ommanndements, and teach men fo, he fhalbe

by the the least in the kyngdome of heauen but whoso-Sonnefhal obferue and teach them, the fame fhall be cal-

of thereat in the kyngdon e of heaven.

flew For I fay voto you, except your righteonfnes ex- Luke, 11.29 linale tie righieoufnes of the Scribes and Pharifes, ve er,ad not enter into the kyngdome of heaven.

rehet Ye haue heard that it was faid vnto them of y old Exed. 20.13 * Thou fhale not kill: for whofoeuer killeth fhall dem. 5.17.

y thuipable of adgement.

Bur I far vnio you, who foever is angrie with his weeher vneduitedly, shalbe culpable of indgement. chi whofoener fayth vrto his brother , Raca , Thallbe wenthie to be punished by the Council, And whofoever Il fay, Foole, habe worthie to be punished with hel

ele. t, 3 If then thou bring thy gyft to the alear, & there amer. breit that thy brother hath ought agaynft thee. hid4 Leane there thine offering before the alar, and

e thy way: Firft be reconciled to thy brother , and

men come and offer thy gyfr.

25 *Agree withthine adverfarie quickly, whyles Like.13.5 ion art in the way with him , leaft thine aduerfarie Amer thee to the judge, and the judge deliver thee in the lergeant, and thou be caft into prion.

26 Verely, I fay into thee, thou fhalt not come out wence, til thou haft payed the vimolt farthing.

127 Ye have hearde that it was faide to them of the time, *Thou fhalt nor commut adulterie.

28 But I fay vnto von, that whofoener looketh on rom, 15.9. woman to luft after her ; hath committed adulterie

with her already in his heart.

29 *Wherefore if thy right eye cause thee to of Chop. 18. 8. end, plucke it out, and cast it from thee : for better it said 9.44 for thee, that one of the members perifh, then that by whole body fhould be cast into hell.

30 . Alfo if thy ryght hand make thee to offende, cut tof, and call it from thee : for hetter it is for thee that ne of thy members periff, then that thy whole bedy

hould be cast into hell.

Exe. 20. 14

9.19.7. 31 It hath bene fayd alfo, Whofoeuer fhal pre fhi der. 24. 1. his wyfe,let him gine her a bill of dinorcement geaue mar. 10. 4. 32 But I fay vnto you, who focuer fhall put a luke. 16.18. wyfe (except it be for fornication) caufeth her times. L.cor.7. 10 mit adulterie: and whofoeuer fhal marry her that ar tre worced, committeth adulterie. ohes. 33 Againe, ye have heard that it was fayd to the bid Exod. 20.7. old time, * Thou fhalt not forfweare thy felfe, bute her leuit. 19.12 performe thine other to the Lord. befe dest. 5. II. 24 But I fay voto you, Sweare not at all, neith fath heaven, for it is the throne of God: . The as Nor yet by the earth : for it is his footel not neither by Hierufale: for it is the citte of y great, po 36 Neither fhalt thou iweare by thine head, be pra thou canft not make one heare white or blacke. rrev Zam. 5.12. 37 *But let your communication be Yea, yea: But s nay. For whatfoeuer is more then thefe, cometh of a kne Ex0.21.24. 38 Ye have heard that it hath bene fayd, An That leuit. 24. 20 for an eve, and a tooth for a tooth. feet 29 But I fay vnto you, *Refift not enill : but wand deut.19.21. Luke. 6. 29. euer shall smite thee on thy ryght cheeke, turne to lou 90m, 12.17. the other alfo. cott 3.cor.6.7. 40 And if any man wil fue thee at the lawe, and je of away thy coate, let him have thy cloke alfo. d. 41 And whofoeuer wil compel thee to goe a mile But with him twaine. an t Deut. 15.8. 42 * Give to him that asketh, and from him ich i would borow of thee turne not away. 11 re Leni. 19.18 43 Ye haue heard that it hath bene fayd, *Thou Al! loue thy neighbour, and hate thine enemie. athe Luke. 6. 27. · 44 But I fay vnto you, * Loue your enemies : babli them that curfe you : do good to them that hatey Be Zuke.23.34 and pray for them which hurt you, and perfecute the #EL.7.60. 45 *That ye may be the children of your Fathern Af i.cor.4.13. is in heaven : for he maketh his funne to arife on ich Takes 6.35. enill, and the good : and fendeth raine on the juff, T vaiuft. rth, 46 For if ye lone them, which lone you, what reme

fhall you hane? Do not the Publicanes enen the fame 47 And if he ye friendly to your brethren onely, wete fingular thing doe ye? do not even the Publicanes le OM

Wile?

al pre shall therefore be perfite, as your Father which ent Beauen, is perfite. ut av CHAP. VI. her thenes. 5 Proter. 14 Forguing our brother. 16 Fafting. that ar treasure. 20 We mist succour the poore. 24 God thes. 25 Carefull feeking for meate & arinke, & appato to bidden, 33 The kingdome of God & his righteoujnes.

, but heede that ye give not your almes before men,

befeene of them, or els ye shall have no reward of

neith father which is in heaven.

Therefore when thou gineft thine almes , thou Rom. 12.8, otel not make a trumpet to be blowen before thee, as real pocrites doo in the Synagogues & in the freetes, be praifed of men . Verely Liay vnto you, they have e. rreward.

ea: But when thou doeft thine almes , let not thy left

of know what thy right hand deeth,

An That thine almes may be in fecrete, and thy Father

wieeth infecrete, he will reward thee openly. to love to fland, and pray in the Synagogues, and in corners of the ftreetes , because they woulde be ndie of men. Verely I fay vnto you, they have their re-

ile, But when thou praieft, enter into thy chamber: and en thou haft fhut thy dore, pray voto thy father

ich is in fecret, and thy Father which feeth in fecret, Il reward thee openly .

Alfo when ye pray, vie no vaine repetitions as the athen: for they thinke to be heard for their much bbling:

He ye not like them therefore: For your Father kno. Wh whereof ye have neede, before ye aske of him.

After this maner therefore pray ye, * Our Father Luk, II.

ich art in heaven, halowed be thy name. Thy kingdome come . Thy will be done even in th, as it is in heaven.

Gine vs this day our dayly bread.

And forgine vs our dettes, as we also forgine our

And leade vs not into tentation, but deliner vs.

com enill: for thine is the kingdome, and the power, Cha. 13.2

and

and the glory for euer. Amen. 14 * For if ye doo forgiue men their trefpales of Mar. 11.25 heavenly Father will alfo forgive you. ther I 15 But if ye doo not forgiue men their trefpio Ye more will your father forgine you your trefpaffgie w 16 Moreover, when ye taft, looke not fowre to V pocrites : for they diffigure their faces , that thide w feeme vnto men to faft. Verely I fay vnto you,ten, fh haue their reward. 17 But when thou fastest, anoint thine head, at T thy face. 0 5 3; 18. That thou feeme not vnto men to faft, belot thy Father which is in fecret: and thy Father whe? (eth in fecret, will reward thee openly. or he 19 Thay not vp treasures for your felues vefe t earth, where the mothe and canker corrupt, ang; B theenes digge through and steale. thteo 20 * But lay vp treasures for your felues inito y Zut. 12. 33.

where neither the mothe nor canker corrupted 34 1.11m.6.19 where theeues neither digge through, nor ftealall c

21 For where your treasure is, there wil your wine

23 9 * The light of the body is the eye : if the We Luk. 11.34. eye be fingle, thy whole body in be light. shat 23 But if thine eye be wicked, then all thy bothat.

be darke. Wherefore if the light that is in thee, bothe Vde nes, how great is that darkies? 24 * No man can ferue two mafters : for eit 2 1

Luk. 16. 13 fhall hate the one, & love the other, or els he faed, to the one, and despite the other . Ye cannot fent ed and riches. 25 *Therefore I fay vnto you, he not carefullfhers

Zak.12. 22. life, what ye shall eate, or what ye shall drinke wine while 4. 6. for your body, what ye shall pur on . Is not & 4

more worth then meate? and the body the cal 1.:m. 6. 8. 1. pet. 5.7. peam ment? Pfal.55.23.

26 Behold the foules of the heaven : for the 5 not, neither reape , not cary mto the barnes ; jeune heavenly Father feedeth them. Are ye not much hen then they?

27 Which of you by taking care is able to adalt enbite vato his flature?

And why care ye for rayment? Learne howe the spattes of the fielde doe growe : they are not wearied, ther fpinne:

efpio Yet I fay ento you, that even Solomon in all his

palleie was not arayed like one of thete.

read Wherefore if God fo clothe the graffe of the it thide which is to daye, and to morowe is cast into the outen, shall he not doe much more vnio you, O ye of lile

d, at Therefore take no thought, faying, What shall we e for what shall we drinke ! or wherewith shall we

t, belothed?

where (For after al thefe things feeke the Gentiles) for ur heavenly Father knoweth, that ye have neede of al

s vefe things,

ang; But feeke ye first the kingdome of God, and his hteonines, and all their thinges fhal be minifired

inhto you.

otel24 Care not then for the morowe: for the morowe realall care for it felfe: the daye hath ynough with his ur wne griefe.

CHAP. VII.

the We may not give magement of our neighbour, 6 nor east that which is holy to do ges. 13 The broad and fir aight ochay. 15 Falje propheter. 18 The tree and foute, 24 boThe house built on a rocke, 26 and on the fande.

Vdge not, that ye be not indged. hard, and with what * measure je mete, it shal be mea- rom. 2.1. enited to you againe.

3 And why fer ft thou the mote, that is in thy bro- Mark.4.24. thers eye, and perceyneft not the beame that is in thine luk, 6.38.

wine eve!

4 * Or howe fayest thou to thy brother, Suffer mee Luke.6.41.

feame is in thine owne cyc!

5 Hypocrite, first cast out that beame out of thine whe eye, and then fhalt thou fee cle rely to caft out

he mote out of thy brothers eye.
6 Gine ye not that which is huly, to dogges, neither aft ye vour pearles before fuine, left they treade them Lader their feete, and turning againe, all to rent you.

Dap.21,22 7 9 * Aske; and it shalbe given you: fecke; 25 shall finde: knocke, and it shalbe opened vnto je inde mar.11.24. 8 For whofomer asketh, receiveth: and heter it Lake 1 1. 9. 30h. 14. 13. keth, findethe & to him that knocketh, it shalbe of 26 ₾ 16.23· 9 For what man is there among you, whichem fonne aske him bread, would gine him a stone? juild 34M, E.S. To Or if he aske fish, will he giuc him a ferpe 27 It If ye then, which are euill, can give to you inde dre good giftes, how much more thal your Fatherhe fa is in heaven, give good things to them that askel 28 Luke.6. 31. * Therefore whatfoener ye woulde thanefe \$06.4.16. should do to you, even so do ye to them : for this 29 bt as Lawe and the Prophetes. Luke. 13.24 13 4*Enter in at the ftreight gate: for it is the gate, and broad way that leadeth to destruction The ling many there be which go in thereat, 14 Because the gate is ftreight, and the way ni Per that leadeth vnto life, and fewe there be that finde foll 15 T Beware of falle prophets, which come to post in sheepes clothing, but inwardely they are ran Sm wolues. Zake 6. 44. 16 Ye shall knowe them by their fruites. * Dot gather grapes of thornes? or figges of thyftles? 17 So every good tree bringeth lorth good fruit ing a corrupt tree bringeth forth euill fruite. 18 A good tree can not bring forth enill fruite ! [.] Mas c ther can a corrupt tree bring forth good fruite. 19 * Euery tree that bringeth not forth good fo 4 Chap.3.20. D, AM is hewen downe, and cast into the fire. 20 Therefore by their fruites ye shall knowe that 21 | Not enery one that faith vnto me, Lord, Lo 1

Zam. 1.22.

shall enter into the kingdome of heaven, * but heme doeth my Fathers will which is in heauen.

22 Many will faye to me in that day, Lorde, Life p have we not by thy Name prophecied ? and by ? Name cast out deuils? and by thy Name done great workes ? 23 And then will I professe to them,* I neuer ket !

Luk. 13. 27. PSalm. 6.8. Luk. 6.47 . 48.

24 Wholoeuer then heareth of me thele words doth the same, I will like him to a wife man, which dh builded his house on a rocke.

you. * depart from me,ye that worke iniquitie.

8 F

ot w

d t

keil 25 And the raine fell, and the floods came, and the o je indes blewe, and beat vpon that house, and it fell not: netor it was grounded on a rocke. e a 26 But who foeuer heareth thefe my wordes, & doth hichem not, shalbe likened vnto a foolish man, which hath aulded his house vpen the fande: rpel 27 And the raine fell, and the floods came, and the you findes blewe, and beat vpon that house, and it sell, and hence fall thereof was great.

kel 28 9 * And it came to paffe, when lefus had ended Mar. 1, 23 thanele words, the people were aftonied at his doftrine. luke. 4.

thu 29 For he taught them as one hauing authoritie, and bt as the Scribes.

CHAP. VIII. the

tion The Leper clenfed. 5 The Centurions faith. It The calling of the Geniles, 12 and casting out of the lewes, 14 ym Peters mother mlame healed. 19 A Scribe defirous to inde followe Christ. 23 The tempest on the fea. 28 Two e to possessed with denilles cured. 32 The denils goe into rap Swine.

TOwe when he was come downe from the moutaine,

Dot great multitudes followed him.

2 * And lo, there came a Leper and worshipped him, Mar. 1. 40 fruit ing, Mafter, if thou wilt, thou canft make me cleane. luke 5.12. 3 And Iefus putting forth his hand, touched him, fay-

ite ig, I will, be thou cleane: and immediatly his leprofie has clenfed.

dfm 4 Then lefus faid vnto him, See thou tel no man, but b, and shewe thy selfe vnto the Priest, and offer the gift e that *Mofes commanded, for a witnes to them.

1.5 7 When lefus was entred into Capernaum, there he me vnto him a Centurion, befeeching him,

6 And faid, Mafter, my feruant lieth ficke at home of Late palfie, and is grienoully payned.

by 7 And lefus faid vnto him, I wil come and heale him.

8 But the Centurion answered, faying, Mafter . I am ot worthy that thou fhouldest come ender my ronfe: that fpeake the word only, & my fernant fhalbe healed.

9 For I am a man alfo vnder the authoritie of an odier, and have fouldiers under me; and I fay to one, Go, child he goeth : and to another, Come, and he commethe

ad to my fernant, Do this, and he doethit.

10 When

Leuit.14.

Luke . 7. La

To When Iefus heard that, he marueiled and faid them that followed him, Verely, I faye voto you, I hat not founde fo great faith, enen in Ifrael. It But I fay vnto you, that many shall come from Eaft and Weft, and fhall fit downe with Abraham, Isac, and Iacob, in the kingdome of heaven. 12 And the childre of the kingdome fhal be caft con 28 into veter * darkenes there fhalbe weeping & goafhad Chap. 22.13 of teeth. Ser 12 Then lefus faid ento the Centurion, Go thy w and as thou haft beleeued, fo be it vnto thee. And fo feruant was healed the fame houre, uth

Mar. 1. 29. 14 4 And when lefus came to Peters houfe, he f his wives mother layed downe, and ficke of a feuer, offe luke.4.38.

15 And he touched her hand, and the feuer leith To fhe arofe, and ministred vnto thein.

Mar. 1.32. 16 * When the even was come, they brought w him many that were poffeffed with deuils : and he depa luk.4 400 out the spirites with bis worde, and healed al that wear

Efai. 53.4.

Mar. 4. 27. dekt.8,23.

ficke. be v 17 That it might be fulfilled, which was fpoken 17 That it might be fulfilled, which was iposen

3.pel.2.24. bare our ficknesles. fthe 18 4 * And when Tefas faw great multitudes of pi Tarke. 9: 57. ple about him, he commaunded them to goe ouer : 5%.

19 The came there a certaine Scribe, & faid voto hart Mafter, I will followe thee whither foeuer thou goel one

20 But lefus faid voto him, The foxes hane holes Mat the birds of the heaven have neftes, but the Sonny mg man bath not whereon toreft his head. 18 7

21 And an other of his disciples fayde vneo ! Mafter, fuffer me fieft to go, and burie my father.

22 But lefes faid vnto him, Folowe me, and let inte dead burie their dead.

23 4 And when he was entred into the fhip, his flate ciples folowed him,

24 And heholde, there arofe a great tempeft in hes fea, fo that the thip was concred with waves : but was a fleepe,

25 Then his disciples came, and awoke him, fayi Bi

Mafter, laue vs: we perithe.

26

21

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34

BAH

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aid 25 And he faid vnto the, Why are ye fearful, O ye of hatle faith? Then he arofe, and rebuked the windes and te fea: and fo there was a great calme. m, tat both the windes and the fea obey him! 28 4*And when he was come to the other fide into y Sountrey of the Gergelenes, there met him two pollefluke.8.26. afted with denils, which came out of the graues verie Serce, fo that no man might go by that way. y wil 29 And beholde, they cryed out, faying, lefus y fonne and f God, what have we to doe with thee! Art thou come wither to torment ws before the time? er fwine feeding. eith at And the denils befought him, faying, If thou caft s out, fuffer vs to go into the heard of iwine. t 11 32 And he faid vnto them, Go, So they went out and he departed into the heard of fwine; and beholde, y whole

t wieard of fwine ranne headlong into the fea, and died in be water. ken . The the heardmen fled; and when they were come ities to the citie, they told al things, and what was become

fthem that were poffeffed with the deuils. of pi 34 And beholde, all the citie came out, tomeete leuer s; and when they fawe him, they befought him to deto her out of their coaftes.

CHAP. IX.

och one ficke of the pulsie is healed. 5 Remission of finnes. 9 ole Matthew called. 10 Sinners, 17 New wive. 18 The rulers only sughter raifed. 20 A woman healed of a bloodie iffue. 28 Two blind men by faith receive fight. 32 A dumme man poffeffed is healed. 37 The havuest and workemen.

Hen he entred into a thip, and palfed oner, and came let into his owne citie. 2 And to they brought to him a man ficke of the pal-

his glaid on a bed. And Jefus feeing their faith, faide to in ficke of the palite, Sonne, be of good comfort; thy

26

but And beholde, certaine of the Scribes fayde with om felues, This man blafpliemeth.

, fay But when Jefus fawe their thoughtes, hee fayde, serefore thinks ye enill things in your heartes!

5 For

lake 5.28.

For whether is it eafier to fay, Thy finnes are forgi thee, or to fay, Arife, and walke? ba 6 And that ye may knowe that the Sonne of man ha authoritie in earth to forgive finnes, (then faid he vo the ficke of the palfie,)Arife, take vp thy bed, and goe an tot thine house. 7 And he arose, and departed to his owne house, So when the multitude fawe it, they marueiled, Bat glorified God, which had given fuch authoritie to me fan to him, Followe me. And he arofe, and followed him.

far. 2.14. de.5.27.

9 4 And as Jefus paffed forth from thence, he far Tay a man fitting at the custome, named Matthewe, & fail the

10 And it came to paffe, as leins fate at meate in house, beholde, many Publicanes and finners, that car thither, fate downe at the table with lefus and hisd not ciples.

It And when the Pharifes fawe that, they faid tol disciples, Why eateth your master with Publicanesa

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of th

zy di

34

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2

3

finners?

12 Now when Iesus heard it, he faid vnto them, Ti whole neede not a Physicion, but they that are ficke.

13 But goe ye and learne what this is, * I will ba mer Hofe.6.6. mercy, and not facrifice : for I am not come to call the Tamot. I. righteous, but the * finners to repentance.

14 9 Then came the disciples of John to him, h ing. Why do we and the Pharifes fast oft, and thy dil

plesfaft not?

15 And lefus faid vnto them, Can the children oft mariage chamber mourne as long as the bridegrome gre with them? But the dayes will come when the brit grome fhalbe taken from them, and then fhall they's

16 Moreouer, no man pieceth an olde garment wi a piece of newe cloth : for that that shoulde fill it ; taketh awaye from the garment, and the breacht worfe.

17 Neither do they put newe wine into olde veffe for then the veffels would breake, and the wine would be fpile, and the veffels should perish but they put m wine into newe vellels, and fo are both preferned.

18 4* While he thus fpake vnto them, behold, the came a certaine ruler, and worthipped him, faying, daughter is nowe deceaffed, but come and laye the

thap. 12.7.

IS. Mark.2.18

lucke 5.33.

Marke 5.22 ske 8.41.

hand on her, and the thall line.

19 And Jeius arofe & followed him with his disciples.

20 (And behold, a woman which was difeafed with C VIII goe an yffue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For fhe faid in her felfe, If I may touche but his

Ce. ed, garment onely, I shalbe whole.

22 Then Iefus turned him about, and feeing her, did me far fay, Daughter, be of good comfort: thy fayth hath made fail thee whole. And the woman was made whole at that fame moment.) ım.

22 Nowe when Iefus came into the rulers house, and car fawe the minstrels and the multitude making noyse,

24 He faid vnto them, Ger you hence: for the maid is not dead, but fleepeth. And they laughed him to fcorne. 25 And when the multitude were put forth, he went

in and tooke her by the hand, and the maid arofe.

26 And this bruite went throughout al that lande, 27 And as Iefus departed thence, two blind men fol-

lowed him, crying, and faying, O fonne of Danid, have ke.

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ha mercy vpon vs. 28 And when he was come into the house, the blinde ll t came to him, and lefus faid vnto them, Beleeve ye that f I am able to do this? And they faid vnto him, Yea, Lord.

29 Then touched he their eyes, faying, According to

your faith be it vnto you.

30 And their eyes were opened, and Iefus gane them ofd me great charge, faying, See that no man knowe it.

31 But when they were departed, they fpread abroad

brie his fame throughout al that lande.

y fa 32 4 And as they went out, beholde, they brought Luk. II W

to him a dumme man poffeffed with a deuill. it t

33 And when the deuill was cast out, the dumme he fpake : then the mulcitude maruelled, faying, The like was neuer feene in Ifrael. effe

34 But the Pharifes faid, *He cafteth out deuils, tho- Cha. 12.2

rough the prince of deuils.

mark. 3.2 35 And * Iefus went about all cities and townes, luke 11.1 the teaching in their Synagogues, and preaching the Gofpel Marke, 6. of the kingdome, and healing enery fickeneffe and eue- luke.13.2 the zy difeafe among the people.

36 But when he fawe the multitude, he had compaf- Mark 6.3

red abroade, as theepe having no thepheard.

would fende forth labourers into his harneft.

CHAP. X.

s great, but the labourers are fewe.

fon vpon them, becaufe they were difperfed, & feat 11

37 Then faid he to his disciples, " Surely the harme poi

38 Wherefore pray the Lord of the harneft thath. I.

13

to y

your

*	The gift of healing given so the Aposiles. 5 They are se to preach the Gospel. 13 Peace. 14 Shaking of the dust, the Assistance of the cond. 23 Flying some persecution. 28 Feare. 29 Two sparowes. 30 Heares I sour head. 32 To acknowledge (hrist. 34 Peace and the sworde. 35 Dariance. 37 Loue of parents. 38 The cospocation.
	3 5 To lofe the life. 40 To receiue a preacher. 17
4.15.	them power againft vncleane spirites, to cast the 18
Me 9.1.2.	ont, and to heale enery ficknes, and enery difcofe. for I
	2 Now y names of the twelue Apostles are these To
	first is Simon, called Peter, and Andrewe his brotherow
	James the fonne of Zebedeus, and John his brother. that 3 Philippe and Bartlemewe: Thomas, and Matthey 20
	that Publicane: Iames the funne of Alpheus, and Lebbath
	as whose surname was Thaddeus:
	4 Simon the Cananite, and Iudas Ifcariot, who alind
	betrayed him.
	5 Thefe twelue did Iefus fend forth, and commade 22
	them, faying. Go not into the way of the Gentiles, ale th into the cities of the Samaritans enter ye not:
₩.12.46	6 But gorather to the loft theepe of the houle anoth
	lirael.
uke 10.9.	7 * And as ye go, preache, faying, The kingdomer 24
1.	neguents at nance.
	8 Heale the sicke: clense the lepere: rayle vp # 25 dead: cast out the denils, Freely ye hanc receyued, france
	lyging
tar. 6.3.9.	9 * Postelle not golde, nor filuer, nor money in yof his
ke 9.3. &	OIFACIS
2.35.	to May a Course to wale to comman method title cost
Tim. 5.15	neyther thoes, nor a Italie: " for the workeman is w
	thie of his meate. If And into * whatformer citie or towne ye he hat
nke 10.8.	come, enquire who is worthie in it, and there abide 1 8 A
	ye go theace.

22 And when ye come into an house, falute the fame, 13 And if the house be worthie,let your peace come arm pon it: but if it be not worthie, let your peace returne

to you.

the 14 *And whofoeuer fhal not receine you, nor heare Mar.6, 1 your wordes, when ye depart out of that house, or that lake. 9.5. eitie, *fhake of the duft of your feete.

eff 15 Truely If ay vnto you, it shalbe easier for them of A. the lande of Sodom and Gomorrha in the day of indge-

frenent, then for that citie.

rest 16 4 Behold, I fend you as theepe in the middes of Zuk.10.2. d the wolnes : be ye therefore wife as ferpentes, and inromocent as doues.

17 But beware of men, for they wil deliner you vote gathe Coucils, and wil fcourge you in their Synagogues.

the 18 And ye shal be brought to the gouernours & kings for my fake, in witnes to them, and to the Gentiles.

11 19 * But when they deliver you vp, take no thought Mar, 12.1 hehowe or what ye fhall fpeake: for it fhalbe given you in lake, 12, 11, that houre, what ye shall fay.

her to For it is not ye that fpeake, but the Spirit of your

bather which fpeaketh in you.

21 And the brother fhal betray y brother to death, Luke.21.1 and the father the fonne, & the chil Iren fhel rife against

beir parents, and shall cause them to die.

ade 22 And ye shalbe hated of al men for my Name: but Mar. 13,13 ale that endureth to the ende,he fhalbe faned.

23 And when they perfecute you in this citie, flie into eanother: for verely ! fay vnto you, ye flat neggo ouer al

the cities of Ifrael, till the Sonne of man be come. 24 * The disciple is not aboue his malter, nor the fersant about his Lord.

25 It is youngh for the disciple to be as his mafter u. fremd the fernant as his Lord, * If they have called the

hafter of the house Beelzebub, howe much more them you f his housholde?

26 Feare them not therefore : * for there is nothing attouered, that shall not be dischosed: nor hid, that shall wot be knowen.

27 What I tel you in darknes, that fpeak ye in light: & what ye heare in the eare, that preach ye on the houses, 28 Aud feare ye not them which kil the bodie, but are

Luke. 6. 40 iobn. 13.16

er 15.20. Chay 12.24

In.8.17.

DOL

29 Are not two sparowes solde for a farthing, and hri
of them shal not sal on the ground without your sat 3 30 *Yea, & all the heares of your head are nombror a
gr Feare ye not therefore, ye are of more valuet 4
many (parowes.
32 * Wholoeuer therefore shall confesse me beise
men, him will I confesse also before my Father whitepe
in heauen.
33 But wholoeuer fhal denie me before men,himi 6
I alfo denie before my Father which is in heauen. 27
34 * Thinke not that I am come to fend peacethe r
the earth: I came not to fend peace, but the fwordern
35 For I am come to fet a man at variance against 8 father, and the daughter against her mother, and aim
daughter in lawe against her mother in lawe. n K
36 * And a mans enemies Shalbe they of his on 9
housholde. 'mto
37 * He that loueth father or mother more theng xe
is not worthte ofme. and he that loueth foane, or dand
ter more then me, is not worthic of me. hy
38 * And he that taketh not his croffe, and folow it
after me, is not worthie of me.
39 *He that wil finde his life, shall lofe it, & heapt lofeth his life for my sake, shall finde it.
do He that receiveth you, receiveth me: and het 12
receiveth me, receiveth him that bath fent me. king
4 t * He that recemeth a Prophet in the name gake
Prophet, fhal receiue a Prophets rewarde : and het 1
receiveth a righteous man, in the name of a righter I
man, fhal receine the rewarde of a righteons man. 14
42 *And whofoeuer shal gine vnto one of theselwas
ones to drink a cup of cold water only, in y name of
ciple, verely I say vnto you, he shal not lose his rewight
2 Iohn fendeth his discreles to (brift. 7 (briftes testimial)
of John. 13 The Law and the Prophetes. 18 Christ 17
John. 21 Choragin, Bethfeida. 25 The Gospell remot
to children. 28 They that are wearie and laden. not
A Ndit came to palle that when Iefus had made 18
end of comanding his twelve disciples, he departiey
the characteristics of

not able to kill the foule: but rather feare him, when is able to deftroy both foule and body in hel.

n, whence toteache and to preache in their cities. 2 4* And when John heard in the prison y workes of Zak 7. 18 and hrift, he fent two of his disciples, and faid vnto him. rfat a Art thou he that should come, or shall we looke mbror another? luct 4 And Iefus answering, faid vnto them, Go, and shew ohn, what things ye heare, and fee. bels The blind receive fight, and the halt do walke: the whitepers are clenfed, and the deafe heare: the dead are aifed vp, *and the poore receive the Gofpel. Efa. 61.1. sim 6 And bleffed is he that fhal not be offended in me. n. 27 And as they departed, Iefus began to fpcake vnto acehe multitude, of lohn, What went ye out into the wilordernes to fee? A reede shaken with the winde? ainli 8 But what went ye out to fee? A man clothed in foft and aiment ? Beholde, they that weare folt clothing, are B Kings houses, on o But what went ye out to fee? A Prophet? yea, I faye into you, and more then a Prophet. hend to For this is he of whome it is written, * Beholde, I Malae. 2. To r diende my meffenger before thy face, which thal prepare luke 7.28. hy way before thee. low it Verely I fay vnto you, among them which are betotten of women, arofe there not a greater then John hedaptift:notwithftanding, he that is the leaft in the king. dome of heauen, is greater then he. het 12 And from the time of John Baptift hitherto, the Lak, 16,21 kingdome of heaven fuffreth violence, and the violent e cake it by force. 13 For al the Prophets and the Lawe prophefied vnhtero Iohn. 1. 14 And if ye will receive it, this is that *Elias, which Malac.4. felwas to come. ofi 15 THe that hath eares to heare, let him heare. wi 16 * But whereunto fhal I liken this generation? It Luke 7.21. is like voto litle children which fit in the markets, and imiall vnto their fellowes, rife 17 And saye, We have piped vnto you, and ye have embot daunced, we have mourned vnto you, and ye have sot lamented.

de 18 For lohn came neyther eating not drinking, and

CS

to The

partney fay, He hath a denill.

SHOW A TOTAL A WELL

To The Sonne of man came eating and drinking shey fay, Beholde a glutton & a drinker of wine, a the vnto Publicanes and finners: but wildome is iuftifuto her children. An

Zuke I o. 13

20 4 Then began he to vpbraide the cities, wold in most of his great workes were done, because then pented not. Bu

ar Wo be to thee, Chorazin: Wo be to thee, Bet die da: for if the great workes, which were done in youth ! bene done in Tyrus and Sidon, they had repented Ho agone in facke cloth and afhes. w b

22 But I fay to you, It fhalbe eafier for Tyrusethe

don at the day of judgement, then for you. Or 22 And thou, Capernaum, which art lifted vp vntoh de nen Shalt be brought downe to hel: for if y great woh, at which have bene done in thee, had bene done am Bu them of Sodom, they had remained to this day, Te 24 But I fay vnto you, that it fhalbe eafier for the w

land of Sodom in the day of judgement, then for the and 25 *At that time Tefus answered, and faid, I giue oce thanks, O Father, Lorde of heanen and earth, bed For then halt hid thefe things from the wife and menul .A derstanding, and hast opened them vnto babes. logu A

26 It is fo, O Father, because thy good pleasure ed v

fuch.

27 *All things are given vnto me of my Father:on a * zo man knoweth the Sonne, but the Father : neje A knoweth any man the Father, but the Sonne, and helong whom the Sonne will reueile him. lint

28 Come voto me, al ve that are wearie and lade Ho trefo

I will eafe you.

29 Take my voke on you, and learne of me that ! T meeke and lowlie in heart: and ye fhall finde reft gret your foules. T

30 * For my yoke is eafie, and my burden light. the CHAP. XII.

Bu I The disciples plucke the erres of corne. 6 Mercie, Stat n fice. To The withered hand is healed. 13 We muit An good on the Salbath. 22 The poffeffed is belpen. 25 mld kingdome denided. 31 Sinne, lasphemie. 33 The em Th enil tree. 24. Vipers . 41 The Nimutes. 42 The 2018 the of Saba. 48 The true mother and breshren of Christ. *B

Zuke 10,21

70h.3.35. loim 6, 46.

Fere. 6, 16.

z. loh. 5.3.

king rather time Tefus went on a Sabbath day through Mark s. 23 e,a the corne, and his disciples were an hungred, and be- luke. 6. 1. fifth to plucke the eares of corne and to eate.

And when the Pharifes faw it, they faide vnto him. 5, Wold, thy disciples doo that which is not lawful to do Deut.23.25

then the Sabhath.

But he fayd voto them, Haue ye not read what Da- 1. Sam- 21. Bet did when he was an hungred , and they that were 6.

youth him?

ted How be entred into y honse of God, & dyd eatethe w bread, which was not lawful for him to eat, neither

rus them which were with him, but only for \$ *Priefts? Exo.29.33. Or have we not read in the Law, how that on y Sab- levit, 8. 21. ntoth daves the Priefts in the Temple * breake the Sab. & 24.9.

t woh, and are blameles?

am But I fay vnto you, that here is one greater then Temple.

the Wherefore if ye knew what this is, I wil have mer- Hofe.6.7. the and not facrifice, ye would not have condemned the chap. 9. 130 inetocents.

bed For the Sonne of man is Lord, euen of the Sabbath. and And he departed thence, and went into their Sy- Mar. 3. 1. ogue: are And behold , there was a man which had he hand luke. 6.6.

ed vp. And they asked him, faying, Is it lawful to heale er in a Sabbathday? that they might accuse him.

ney And he faide unto them, What man fhall there be httong you, that bath a fheepe . & if it fall on a Sabbath tinto a pit, doth not take it and lift it out?

adt How much more then is a ma better then a fheepe?

trefore, it is lawfull to doo well on a Sabbath day. Then faid he to v man, Stretch forth thine had. And firetched it forth . tit was made whole as y other.

Then the Pharifes went out, and confulted againft

t. how they might deftroy him.

But when lefus knew te, he departed thence , and e,Sat multitudes folowed him, and he healed them all. And charged them in threatning wife , that they 25 mld not make him knower,

That it might be fulfilled, which was fpoken by E.

24 the Prophet faving,

Behold my fernant whom I have chofen,my belo- Efei. 42ate

A

ecti

of it

F

med in whom my foule deliteth : I will put my Sp th him, and he shall shewe judgement to the Gentil

19 He fhal not ftrine,nor crie,neither fhall an

heare his voyce in the freetes:

Fre 20 A bruifed reed fhat he not break, & fmoking he B he not quench,til he bring forth judgemet vnton fha

21 And in his Name shall the Gentiles truft.

Zuk. 11.14. 22 4 Then was brought to him, one poffeffedi deuil, both blinde & dumme, and he healed him, wor he which was blinde and dumme, both fpake and

23 And al the people were amafed, and faide, rifes

this that some of Dauid?

Chap. 9. 34. mar, 3.22.

Bu 24 But when the Pharifes heard it, they fayd kere man cafteth the deuils no otherwife out, but thinen Beelzebub the prince of deuils. *F

25 But lefus knewe their thoughts, and faid tohe w Euery kingdome deuided againft it felfe, is bromes an nought : and euerie citie or houfe, deuided agir T

felfe, shal not flaude. gen 26 So if Satan caft out Satan, he is deuidedi prea

him felfe: howe shall then his kingdome enduretere.

27 Alfo if I through Beelzebub caft out den * whom do your children caft them out ? Therefor this shalbe your judges,

B the 28 But if I caft out deuils by the Spirit of Golon is the kingdome of God come vnto you.

20 Els how can a man enter into a ftrong manian, h and fpoyle his goods, except he first binde the find man, and then spoyle his bouse? a T

30 He that is not with me, is against me: and ence gathereth not with me, scattereth.

Mar. 3.28.

29. luk .12,10. E 306.5.16.

ithereth not with me, scattereth.
31 *Wherfore I say vnto you, Enery finne & bly a mie shalbe forgiuen vnto men : but the blafphenites gainst the holy Ghost shal not be forgiven vnto me . *

32 And whofoener shall speake a word agay ning. Sonne of man, it Shalbe forginen him : but whole shal speake against the holy Ghost, it shal not be moth him, nevther in this world nor in the world to the

33 Either make the tree good, and his fruiter Th or els make the tree evill, and his fruite euil : ibreti tree is knowne by the fruite. Bu

ge O generations of vipers, how can you fpeak

y Sp. s, when ye are enill? For of the abundance of the Luke. C.42 null A good man out of the good treasure of his heart la methorth good thinges and an euill man out of an treasure, bringeth forth enill things.
But I say vnto you, that of enery idle word that the state of the s de ries, faying, Malter, we would fee a figne of thee. luke 11.29. But he answered and saide to them, An enill and 1.cor.1,12. thinen vato it, faue that figne of the Prophete Ionas, *For as Ionas was three dayes, and three nightes Jonas. 1.19 tobe whales bellie : fo shal the Sonne of man be three rolles and three nightes in the heart of the earth. 38 The men of Nineue Shall rife in iudgement with igeneration, and condemn e it tor they repented at Ionas.3.5.

Edipreaching of Ionas; and behold, a greater then Ionas

refere. lens * The Queene of y South Shall rife in judgement 1. King. 10. or this generation, & shall condemne it: for the came 1.2.chro.9. the etmost parts of y earth to heare the wifdome 1. the etmoit parts ory earth to have Solomon is here. 9 * Now when the vncleane spirit is gone out of Luk.11.24. findeth none. Then he fath, I will returne into mine house from dence I came:and when he is come, he findeth it empwept and garnished. Then he goeth, and taketh vnto him fenen other herites worfe then him felf, and they enter in, and dwell mre- * and the ende of that man is worfe then the be- Hebre. 6.4. ming. Euen fo fhal it be with this wicked generation. and, to.26. while he yet spake to the multitude, behold, 2. pet.2.20. mother, and his brethren flood without, desiring to Mar. 3. 3 1. ake with him. Then one faide vnto him, Behold, thy mother and brethre frand without defiring to fpeake with thee.

Bue he answered, and faid to him that tolde him,

Who is my mother? and who are my brethren? So ples, and faid, Behold my mother and my brethreand 50 For whosever shal do my Fathers will whit Fe heaven, the fame is my brother and fifter and meis ar ked. CHAP. XIII. B The parable of the Somer. II & 34 Who Christ is ca parables, 18 The exposition of the parable, 24 Then ho of the tares. 31 Of the mustard feede. 33 Of the B 4 + Of the bidden treasure. 45 Of the Pearle. 47 15,10 drawe net caft mothe fea. 52 Chrifte is not retel righ bu countreymen the Nazarites. The * fame day went lefus out of the houfe, anthy Mark. 4. 1. Ake.8. 4.5. by the fea fide. 2 And great multitudes reforted vnto him foth went into a thip , and fate downe: and the whole do titude stoode on the shore. 3 Then he spake many things to them in parth . faying, Behold, a fower went forth to fowe. 4 And as he fowed, fome fell by the way fide, an wa foules came and denoured them vp. 5 And some fell vpon stonie ground, where the w rec not much earth, and auon they fprong vp, because had no depth of earth. afor 6 And when the funne was vp, they were part b b and for lacke of rooting, wythered away. 7 And fome fel among thornes, & the thornes f hat

vp, and choked them.

27.6 8 Some againe fell in good ground, and brought fruite, one corne an hundreth tolde, fome fixtie fold another thirtie folde. t

He that hath eares to heare, let him heare.

be To Then the disciples came, and saide to him, le,f speakest thou to them in parables?

11 And he answered and faid vinto them, Because T ginen vnto you, to know the fecrets of the kingdomed heaven, but to them it is not given,

12 *For whofoeuer hath, to him fhalbe giuen, and fhall haue abundance : but whofoener hath not , him shalbe taken away, even that he hath.

ty Therefore fpeake I to them in parables, bet they feeing, doo not fee : and hearing, they hear noither understand.

Chap.25.29

end So in them is fulfilled the prophetic of Efaias, did his prophetic faieth, By hearing, ye shall heare, & shal Efai. 6.9. three udertiad, & seeing ye shal see, & shal not perceive. mark 4.22 which For this peoples heart is waxed fatte, and their lake 8. 10. d mes are dull of hearing, and with their eyes they have jobn. 12. 40 red left they should fee with their eies, and heare w atts. 28 26. riff fe cares , and fhould underftand with their hearts, rom, 11.8. They hould returne, that I might heale them. she But bleffed are your eyes, for they fee : and your

47 for they heare.

retel *For verely I fay vnto you, that many prophetes, Zike.10.24 righteous men haue defired to fee thofe thinges e, anth ye fee, and have not feene them, & to heare thofe ges which ye heare, and have not heard them.

forth THeare ye therefore the parable of the fower. Mark.4.15 hold Whenfoener any man heareth the word of that luke.8.11. dome, and vnderstandeth it not, that euill one com-

panh , and catcheth away that which was fowen in his re: and this is he which hath received the feede by

e,an way fide.

And be that received feede in the Ronte ground, the which heareth the word, and incontinently with aufereceineth it,

Yet hath he no roote in him felfe, and dureth but parelon : for affone as tribulation or perfecution comh because of the word, by and by he is offended.

And he that received the feede among thornes, is hat heareth the word : but the care of this world, ght the deceitfulneffe of riches choke the word, and he

foliade vatruitfall.

But he that received y feede in the good ground, e that heareth the word, and understandeth it, which im, beareth fruite,& bringeth forth, fome an hundreth

auft An other parable put he forth vnto them, fay-The kingdome of heaven is like vnto a man which

But whyle men slept, there came his enemie, and red tates among the wheate, and went his way.

And when the blade was sprong vp, and brought

fruite, then appeared the tares also,

Then came the fernants of y housholder, & faide

220

vnto him, Mafter , fowedft not thon good feede fer field? from whence then hath it tares? 42 28 And he faid to them, Some envious man hat this. Then the fernantes faid vnto him, Wylt the 43 that we goe and gather them vp? ngo 29 But he faid, Nay, left while ye goe about to t h the tares, ye plucke vp also with them the wheat 30 Let both growe together vntil the harueft 44 eaf time of harueft I wil fay to y reapers, Gather yell hi tares, and bind them in fheaues to burne them : th ther the wheate into my barne. 31 9 *Another parable he put forth vnto the 45 War.4.30. mke.13.19. ing, The kingdome of heane is like voto a graine ftard feede, which a man taketh and fowerh in his 34 Which in deede is the leaft of al feedes but it is growen, it is the greatest among herbes, and ca tree, fo that the birdes of heaven come and build 18 branches thereof. 33 The Another parable spake he to them, The the Luk. 13.21 dome of heaue is like vnto leane, which a woman? and hideth in three peckes of meale, till al be leaded 34 4* All thefe things fpake Iefus vnto the mulit Mer. 4. 33. in parables, and without parables spake he not to parables, and without parables ipake ne not was 34. Pfal. 78. 2. the prophet, faying, * I will open my mouth in part and will veter the things which have bin kept fich from the fundation of the world. to a 26 Then fent lefus the multitude away, and we afu to the house . And his disciples came vnto him, Declare vnto vs the parable of the tares of that e 37 Then answered he, and faid to them, He that eth the good feede, is the Sonne of man, 38 And the field is the world, and the good feeter. the children of the kingdome, and the tares are m dren of that wicked one. 39 And the enemie that foweth them, is the *and the harnest is the end of the world , and the Sin Icel. 2. 1 3.

pers be the Angels.

40 As then the tares are gathered and burned he fire for stall it be in the end of this world.

At The sonne of man shall send forth his Ange em

fend, and them which doo iniquitie,

hal 42 And fhall caft them into a lurnais of fire . There

halbe wailing and gnashing of teeth.
the 43 * Then shall the suft men shine as the sunne in the Dan. 12. to gdome of their Father. He that hath eares to heare,

t him heare.

144 Againe, the kingdome of heaven is like vnto a yes hiden is and freingh, which when a man hath found, hidethit, and for joy thereof departeth and felleth that he hath, and byeth that field.

then 5 Againe the kingdome of heane is like to a marine ant man, that feeketh good pearles, his (1) Who having found a pearle of great price, went

but fold all that he had, and bought it. and Againe y kingdome of heaven is like vnto a draw uld caft into y fea, that gathereth of al kindes of thinges.

48 Which, when it is ful, men draw to land, & fit and The ther the good into veffels , and caft the bad away.

many So shall it be at the end of the world. The Angels least ll goe forth, and sener the bad from among the just.
least o And shall cast them into a surnais of sire, there multiple way ling, and gnashing of teeth.
to gray I fesus saide vinto them, Vinderstand ye all these spans. They sayd vinto him, Yea, Lord.

past 2 Them sayd he vinto them, Therefore every Scribe of the sayd he vinto them, Therefore every Scribe of the sayd he vinto them, Therefore every Scribe of the sayd he vinto them,

pt fich is taught vuto the kingdome of heaven, is like to an housholder, which bringeth forth out of his id we are things both newe and olde.

im, is fand it came to passe, that when I e sus had ended the parables, he departed thence, e thing & And came into his owne countrey, & taught them Mark. 6. 2.

d fee heir Synagogue, fo that they were aftonied, & fayd, luke. 4. 16.

are | maut

Is not this the carpenters fonne ? Is not his mothe called Marie, * and his brethren lames and lofes, Iohn, 6. 42. d the Simon and Iudas?

And are not his fifters all with vs? Whence then

med he all thefe things?

And they were offended with him. Then Iefus faid Mark. 6.4. Ange em, *A prophet is not without honour, faue in his luke. 4. 24. ning e countrey, and in his owne oufe.

58 And he did not many great works there, forth #nbeliefes fake. 275

CHAP, XIIII.

23

on,b

to R

1 Herode judgement of (hrift. 3 Wherefore John was bu 10 and beheaded. 13 lefus departeth. 18 of the loanes, &c. 23 (brift praieth. 24 The Apoftles !! with the waves. 27 Faith, 30 Peter in icopardie, 36 hemme of Christes garment.

T *that time Herod the Tetrarche heard of thefind Mar. 6, 14. Aof lesus, 02 leke. 9.7.

2 And faid vnto his feruants, This is that John Ba be is ryien againe from the dead , and therefore works are wrought by bim. sen

3 * For Herod had taken John, and bound him, ! Mer. 6. 17. him in prifo for Herodias fake, his brother Philipsy Luke. 2.19.

4 For John faid vnto him, It is not " lawfull for int Leui. 18. 16 20.21. to have her.

5 And when he would have put him to death , hi 3? Chap. 21.26 red y multitude, because they couted him as a Propen

6 But when Herods birth day was kept, the dang of Herodias danneed before them, and pleafed Herod

7 Whereforc he promifed with an oth, that he Was gine her whatfoener fhe would aske. Pto

8 And the being before instructed of her mother, 6 Gine me here Iohn Baptifts head in a platter,

acy 1 9 And the king was foriemenertheleffe becaufe fe othe, and them that fate with him at the table, he H manded it to be ginen ber. goo

so And fent, and beheaded John in the prifon. 18 T

II And hishead was brought in a platter, and to the maid, and the brought it vnto her mother. 9 A 12 And his disciples came, and tooke vp the book of

buried it, and went, and told leins,

And when Jefus heard it, he departed the he b Mark.6.33. Thip into a defert place apart. And when the mulit So bet.9.10. had heard it, they followed him on foote ont of yaght

14 And lefus went forth and fawe a great multe die and was moved with compassion toward them, An healed their ficke. nde o The

15 TAnd when even was come, this disciples Mar. 6. 33. him, faying, This is a defert place, and the time him, luke.9.12. die past; let the multitude depart, that they may mbu. 6.5.

the townes, and bye them vitayles.

be townes, and bye them via, They have no neede to goe way give ye them to eate.

bu 17 Then faide they vnto him, We hane here but fine

the ares, and two fishes.

18 And he sayd, Bring them hither to me.

18 And he commanded y multitude to fit downe on

3 the grasse, and tooke the fine loanes and the two fishes. hel aues to his disciples,& the disciples to the multitude.

Ban 20 And they did al cat, & were sufficed, and they tooke bash p of the fragments that remained, twelue bashets full.

And they that had eaten, were about five thousand

sen, beside women and little children.

3 4 And straight way lesus compelled his desciples
1934 enter into a ship, and to go ouer before him, while he

for the multitule away.

33 And affone as he had fent the multitude away, he 1, he ent vp into a mountaine alone to pray: *and when the Mar. 6. 45. 46.47.

daulig And the ship was nowe in the middes of the fea, john. 6. 16. Hend was toffed with waves: for it was a contrary winde. 17.18. he was And in the fourth watch of the night, Icfus went

therise And when his disciples faw him walking on y fea, hey were troubled, faying, It is a spirite, and cryed out nfe feate.

e, ht 7 But straight way Iesus spake vnto them, faying, Be

tgood comfort, It is I: be not afrayd.

Dr. 18 Then Peter answered him, and faid, Mafter, it it be and on, bid me come vnto thee on the water.

er. Jo And he faid, Come. And whe Peter was come down book of the ship, he walked on the water, to go to lefus.

to But when he faw a mighty winde, he was a fraide. & molt So immediatly Iefus ftretched forth his hand, and of Jaght him, and faid to him, O thou of litle faith, where.

multe dideft thou dout?

em, And affone as they were come into the fhip, the nde ceafed.

les Then they that were in the ship, came & worship. men him, faying, Of a trueth then art the Sonne of God. may

D 2

34 4 And when they were come ouer, theyd Ler.6. 54. into the land of Gennezaret.

35 And when the men of that place knew him, fent out into all that countrey round about, & bros

vnto him all that were ficke,

36 And belought him , that they might touchut hemme of his garment onely : and as many as tout ! it, were made whole.

CHAP. XV.

3 The commaundements and traditions of men. 12 Of 17 13 The plant which is rooted up. 14 Blind leading the be 18 The beart, 22 The woman of Chanane. 26 The chill at bread whelps. 28. Faith. 32 4000 men fed. 36 Thanks 1 THen came to lefus the Scribes and Pharifes wom were of Hierufalem, faying,

2 * Why doo thy disciples transgresse the tradul Mark. 7. 1. of the Elders for they washe not their hands when 20 ea eate bread.

3 But he answered and faid vnto them, Why don'21 lo transgreffe y comaundemet of God by your trapaft

4 * For God hath commaunded, faying, Honors23

Exed.20.12 father and mother: * and he that curfeth father me deut. 5. 16. ephef.6.2.

Ex0.21. 17. leuit.20.9. prou. 20.20

. n me ther, let him dye the death. 5 But ye fay, Whofoener thal fay to father or mably By the gift that is offered by me, thou maieft haueg 23 6 Though he honour not his father, or his min h

Shalbe free : thus have ye made the commaundemay, fo 24 God of no authoritie by your tradition.

Efai.29.13.

O hypocrites, Elaias prophecied wel ofyou, se & l 8 * This people draweth nere voto me with 25 mouth, and honoureth me with the lippes, but per 26 / heart is farre of from me.

9 But in vaine they worship me, teaching for chi 27 B

trines, mens precepts. to Then he called the multitude vnto him, ale of 28 T

to them, Heare and understand.

rt * That which goeth into the mouth, defien, gr Mark. 7.18; the man, but that which commeth out of the mond her 19 € defileth the man.

12 Then came his disciples, and said vnto to the ceineft thou not, that the Pharifes are offended fate ring this faying? smaha!

23 But he answered & faid, *Enery plant which mine John. 15 n, sauenly Father hath not planted, shalbe rooted vp. bro 14 Letthem alone, they be the * blind leaders of the Luke.6. Hind : and if the blind leade the blind , both fhall fall

schato the ditche. tout 15 9 Then answered Peter, and faide to him.De. Mark.7. 1 lare vnto vs this parable.

16 Then faid lefus, Are ve vet without underftading? Of 17 Perceiue ye not yet, that whatfoeuer entreth into the be mouth, goeth into the bellie, and is cast out into the chillraught?

18 But those things which proceede out of mouth. s wome from the heart, and they defile the man.

19 For out of y heart come euil thoughts, murders, Gene. 6. 4. tradulteries, fornicatios, thefts, falle teltimonies, fladere. and 8.21.

then 20 Thefe are the things, which defile the man: but mar. 7-24 seate with vnwashen handes, defileth not the man. don't And lefus went thence, and departed into the Mar. 7, 24

trabaftes of Tyrus and Sidon. onos 22 And behold, a woman a Cananite came out of the erame coastes, and cryed, faying vnto him , Haue mercie

n me,O Lord, the fonne of Dauid: my daughter is mifeor mably vexed with a deuill.

aues 23 But he answered her not a word . Then came to is min his disciples, and besonght him, faying, Send her ademiay, for fhe ciyeth after vs. 2 4 But he answered, and faid, I am not fent, but vnto

cupe a loft fheepe of the house of Ifrael. with 25 Yet fhe came, and worfhipped him, faying, Lord,

but pe me. 26 And he answered, and fayd, It is not good to take

ge childrens bread, and to caft it to whelpes. 37 But fhe faid, Trueth, Lord: yet in deede y whelps mute of y crummes, which fall from their mafters table.

18 Then lefus answered, and faide vnto her, O wodefian, great is thy fayth : be it to thee , as thou defireft. mord her daughter was made whole at that houre.

19 (So lefus * went away from thence, & camenere Mar.7. 31. to to the fea of Galile, and went vp into a mountaine nded fate downe there;

And great multitudes came vnto him, having with Efai. 35.5. sm, halt, blinde, dumme, maimed & manie other; and

taft them downe at lefus feete, and he healed them 31 In fo much that y multitude wondered , to fee dumme speake, the maimed whole, the halt to goe, it the blind to fee: and they glorified the God of Ifra

tark. 8. 1.

32 *Then Iesus called his disciples vnto him, and I have compassion on this multicude, because they be continued with me already three dayes, and have thing to eate : and I wyll not let them depart fall left they faint in the way.

33 And his disciples fayd vnto him, Whence thou 5 we get fo much bread in the wyldernes , as fhould 02

fice fo great a multitude!

34 And Ielus faid vnto them , How many loattes ho 3c! And they faid, Seuen, and a fewe litle fifhes. 35 Then he commaunded the multitude to fit de

on the ground,

36 And tooke the feuen loaues, and the fifnes, & thankes, and brake them, and gaue to his disciples, loa

of c

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are.

B ES

16

17

pon

disciples to the multitude. 37 And they did all eate, and were fafficed: and tooke vp of the fragments y remained, feuen balken

38 And they that had earen, were loure thouland nen befide women, and litle children.

39 Then lefu fent away y multitude , and tooke 1114 and came into the parter of Magdala.

CHAP. XVI.

& The fiene of lonas. 6 The leaven of the Pharifes, Ibat th ir doctrine. 13 The peoples opinion of Chrifie. 17 commeth of God. 18 The rocke. 19 The keies. 21 Jou foreshemeth his death. 24 The forsaking of ones self ot ? the croffe. 25 To lofe the life. ean THen *came the Pharifes & Sadduces , and didt 18

(App. 12.38 mark.8.11.

him, defiring him to thew them a figne from be 2 But he answered, and fayde vnto them . Wheel f enening ye fay, Faire wether : for the skie is red. Fro

Luke. 12.54

And in the morning refer, To day foalbe a ten ome for the skie is red and lowring. O hypocrites, forth difcerne the face of the skie, and can ye not difem sale fignes of the times?

4 *The wicked generation, and adulterous feel no Chap. 12.39 figne, but there thall no figne be given it, but that

1.17. of the Prophet* Ionas: fo he left them, and deput

CHAP. XVI. hen 3 And when his disciples were come to the other ofer ide, they had *forgotten to take bread with them. Mer &.

of Then Iefis faid vinto them, Take heede and beware luke. 12 oe, of the leanen of the Pharifes and Sadduces.

If the leanen of the Pharifes and Sadduces.

And they reasoned among them felues, saying, It is and the second we have brought no bread.

But lefus knowing it, faid vnto them, O ye of litle tall the why reason you thus among your selucs, because e haue bronght ne bread'

the 9 Do ye not yet perceine, neither remember the fine Chap. 14. ould nany barkets tooke ye vp?

10 Neither the feuen loaues when there were foure Chap. 15.3

uest boufand men, and how many baskets tooke ye vp?

rt Why perceine ye not that I faide not voto you to do not voto you of the Pharifes and Sadduces?

self 12 Then underftoode they that he had not faid that les, they should beware of the leanen of bread, but of the and oarine of the Pharifes and Sadduces,

13 4"Now when lefus came into the coastes of Ce. Mar. 8, 2 fkett area Philippi, he asked his disciples, saying, Whome do luke.9.18.

fant ben fay that I, the Sonne of man am?

oke 14 And they faid, Some fay Iohn Baptift: and fome,

a 15 He faid vnto them, Bur whome fay ye that I am? 16 Then Simon Peter answered, andfaid, Thou are lohn.6. 6

es, that Christ, the Sonne of the living God.
17 17 And lesus answered, and faid to him, Blessed are 21 (Lou, Simon, the fonne of Ionas; for flesh and blood hath felliet reneiled it vnto thee, but my Father which is in ieanen.

didd 18 And I fay alfo vnto thre, that thou art *Peter, and lubn. 1.42. m ht pon this rocke I wil build my Church: and the gates of Vie I fhall not ouercome it.

ed. 119 And 1 wil give vato thee the keyes of the king. lohn, 2c. 2 a ten ome of heaven, and what foeuer thou fhalt binde vpon es, farth, fhalbe bound in heauen : and whatfocuer thou femalt loofe on earth, fhalbe loofed in heanen.

120 Then he charged his disciples, that they should fed I no man that he was lefus that Chrift.

that 21 (From frime forth lefus began to fhew ento his

disciples, that he must go voto Hierufalem, & fuffer me clot ny things of the Elders, & of the hie Priefts, and Scriber 1am and be flaine, and be raifed againe the third day.

22 Then Peter tooke him afide, and began to rebut face him, faying, Mafter, pitie thy felfe: this shall not be vo

to thee.

MAD. 10.38 par .8.34 .

ske.9.23.

F 14.27.

F 17.33.

tohn. 12.25

fal 62.12.

093, 2.6.

Mar. 9. 1. uke. 9.27.

Mar. 9.2. nke.9.28.

hap 10.39

and 23 Then he turned backe, and fayd vnto Peter, Ge. 8 thee behind me, Satan: thou art an offence vnto me, be man, cause thou vnderstandeft not the things that are of 9. God, but the things that are of men. Telus

24 Tefus then faid to his disciples, * If any man will vuril folowe me, let him forfake him felfe, and take vp hi 10

croffe and folowe me.

Jay ti 25 For, Whosaener wil faue his life, shall lofe in 11

and who foeuer shal lofe his life for my fake, shal findn ly Eli 26 * For what shal it profite a man though he shouls 12 ! mar. 8.35. 6.lukr.9. winne the whole world, if he lofe his owne foule? a knew what shal a man give for recompense of his soule? would 4. 27. 26.

27 For the sonne of man shal come in the glory of his 13 Father with his Angels, and then shall he give to eventhem man'according to his deedes. 14 9

28 Verely I fay vnto you, there be fome of the ame ! that fland here, which shall not rafte of death, til the 15

bane feene the Sonne of man come in his kingdome, unatil CHAP. XVII.

be fire 2 The transfiguration of Christ & Christ ought to be heard 16 ; 11 Elias. 12 lobn Baptift. 17 The unbeliefe of the Appor he fles. 20 The power of faith. 21 Prayer and fasting. 1 17 Christ foretelleth his Passion. 24 He payeth tribute. effe,an

Nd *after fixe dayes, lefus tooke Peter, and lamenow lo And John his brother, and brought them vp into a 18 A im: an hie mountaine apart,

2 And was transfigured before them: and his fin 19 T did fhine as the Sunne, and his clothes were as white Why co 20 A

the light. 3 And beholde, there appeared vnto them Moistefe:for

8 is 2 g and Elias, talking with him, 4 The answered Peter, & faid to Iefus, Mafter, it is gomine, Re for vs to be here:if thou wilt, let vs make here three moue:

bernacles, one for thee, & one for Moles, & one for Eliz 21 .H. 5 While he yet spake, behold, a bright cloude shadad fast

wed them: and behold, there came a voyce out of # 22 9

clos

eloud, faying, "This is that my beloued Sonne, in whom Chap. 3. 17 2.pef. 1. IT. Iam wel pleafed : heare him.

6 And when the disciples heard that, they fel on their 6 And when the afrayd.

7 Then I clus came and touched them, and laid, Arife, and be not afrayd.

8 And when they lifted up their eyes, they fawe no

e man, faue lefus onchy.

And as they came downe from the mountaine, lefus charged them, Taying, Shewe the vision to no man, watil the Sonne of man rile againe from the dead.

to *And his disciples asked him, faying, Why then Mar. 9. 120

fay the Seribes that "Elias must first come?

my Elias must first come, and restore all things.

12 But I fay vnto you, y Elias is come already, & they o knew him not, but have done vnto him what foener they would:likewife fhal also the Sonne of man fuffer of the.

enhem of John Baptift.

14 4 And whe they were come to y multitude, there Mar. o. 14 esame to him a certaine man, & fel downe at his feete, 15 And faid, Mafter, have pitie on my fonner for he is unatike, and is fore vexed for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, & they could

pot heale bim.

17 Then Iefus answered, and faid, O generation faith-effe, and crooked, how long now shall I be with you? new long now that I fuffer you! bring him hither to me-

18 And lefus rebuked the denilleand he went out of im: and the childe was healed at that houre.

19 Then came the disciples to lesus apart, and faid,

Why could not we caft him out?

20 And lefus faid vnto them, because of your vabefigefe:for verely I fay vnto you, if ye have faith at much Luke. 17.5. is a graine of muftard feed, ye fhalifay voto this mothmaine, Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

and fasting... Phap. 20.17
and fasting... Phap. 20.17
and fasting... Phap. 20.17
and fasting... Phap. 20.17
and 22 And they being in Galile, Iefus faid voto them, luke. 9.44

12. Malac. 4.50

chap. 11.14

luke. 9.30.

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The Sonne of man shalbe delinered into y hands of 23 And they shall kil him, but the third day, this

gife againe: and they were very forie.

24 And when they were come to Capernaum, wol that received polle money came to Peter, and

Doeth not your Mafter pay polle money?

25 He faide, Yes. And when he was come inte house, lefus prevented him, laying, What thinkelt d Simon? Of whome do the Kings of the earth take fay bute, or polle money tof their children, or of ftrang

26 Peter faid vnto him, Of ftrangers. Then faidle

Vnto him, Then are the children free.

ras I 27 Neuertheleffe, leaft we fhould offend them, the fea, and caft in an angle, and take the firft fift commeth up, & when thou haft opened his mouth, que halt finde a piece of twentie pence: that take, and leke it wate them for me and thee;

CHAP XVIII.

E The greatest in the landdome of God. 5 To receive a childe. 6 To give offence. 7 Offences. 9 The pullin of the eye. 10 The Angels, 12 The loft theepe. 15 Th ling of one his fault, 17 Excommunication, 21 Wes alwayes pardon the brother that repenteth. 23 The pa of the King that taketh an account of his fernants.

T'He fame time the disciples came voto leius,in 16 Mark. 9.34. take.9.46. Who is the greatest in the kingdome of heaven

2 And lefus called a litle childe vnto ham, Bery

him in the middes of them.

[bay.19. a And faid, Verely I fay vnto you, except ye be merted, and become as livle children, ye fhall not de vni B4. I.cor. 14.20, into the kingdome of heaven.

4 Wholoeuer therofdre fhal humble him felf # eth. liele child, the fame is y greatel in y kingdom of he

5 And whofoeuer fhal receive one fuch litle chi

my Name, recemeth me.

Mark. 9.42, 6 *But whofoener fhal offend one of thefe litte lake, 17.2. which beleeue in me,it were better for him, that! Rone were hanged about his necke, and that he Na drowned in the depth of the fes.

7. Wo be vato the world because of offences : I must needes he that offences shall come, but wo

that man, by whom the offence commeth.

The offend, cut them of, & cast them from thee: it is better 30.mar.9. br thee to enter into life, halt, or maimed, then haning 45. wo hands, or two feete, to be cast into enerlasting fire.

And if thine eye cause thee to offend, plucke it one, caft it fro thee; it is better for thee to enter into life
into into one cie, the having two eies to be cast into hel fire,
it to See that ye despise not one of these little onesisor
akt say vnto you, that in heaven their angels alwayes be. Psal. 34.8.

an fold the face of my Father which is in heaven.

die r Farthe Soune of man is come to faue that which Luk. 19.10. vas loft.

13 Howe thinke ye? * If a man haue an hundreth Lutt. 15.40 In heepe, and one of them be gone aftray, doeth he not h. Lauc ninetie and nine, and goe into the mountaines, and eke that which is gone affray?

123 And it fo be that he finde it, Verely I fay vnto you, areioyceth more of that theepe, then of the pinetie

Then, that one of these litle ones should perish.
We as Thoroner, if thy brother trespasse against thee, po and tel him his faute betweene thee and him alone: he heare thee, thou hast wonne thy brother.

two, that by the * mouth of two or three witneffes Den. 19.15 anduery word may be confirmed.

burch: & if he refuse to heare them, tell it vnto the 2.cor. 13.1. t erntothee as an heathen man, and a Publicane.

18 Verely I say ento you, *Whatsoener ye binde on 1. Cor. 5. 4. fall eth, shalbe bound in heanen : and * whatsoener ye 2. shef. 3. 16

he ofe on earth, fhalbe loofed in heauen.

chi 19 Again, verely I fay vnto you, y if two of you shall free in earth vpon any thing, whatforner they fhal detle e,ir shalbe giuen che of my Father which is in heave. Name, there am I in the middes of them.

tall my brother finne against me, and I shall forgine

no m? "voto feuen times?

as Isfus faid vato him, I fay not to thee, vato fenen

Len. 19.170 luk.17.3. iam. 5.1 9.

john. 8. 17.

10/m, 10.12

th

em

times, but vnto feuentie times feuen times.

23 Therefore is the kingdome of heaven likened the to a certaine King, which would take an account of 2 feruants.

24 And whe he had begun to recken, one was brot 2 vate him, which ought him ten thousand talents. Id fa

25 And because he had nothing to pay, his las w commaunded him to be fold, and his wife, and hings dren, and all that he had, and the dette to be payed. ad,

26 The feruant therefore fel downe, and worshinem him, faying, Lord, refraine thine anger towarde me, ; I wyl pay thee all. nd m

27 Then that feruants Lord had compassion, & ere

fed him, and forgane him the dette.

18 28 But when the fernant was departed, he founderne of his fellow feruants, which ought him an hungth c pence, and he laied handes on him, and thratledin I faying, Pay me that thou owest. giu

29 Then his fellow fernant fell downe at his fel ! and befought him, faying, Refraine thine anger tow you me, and I wil pay thee all. oin i

30, Yet he would not, but went and caft him 10 I Bt av

prison, till be should pay the dette.

31 And when his other fellow fernants faw whate and done, they were very fory, and came, and declarefeth ! 10 to their Lord all that was done.

32 Then his Lorde called him vnto him , and twe to bim, O enil fernant, I forgane thee all that detter : lis th canfe thou prayedft me.

33 Oughteft not thou alfo to haue had pitie one Fo then fellow feruant, euen as I had pitie on thee ?

34 So his Lord was wroth, and delivered him to gel tormentours, till he should pay all that was due to be g 35 So likewise shal mine heavenly Father dos tha

you, except ye forgine from your hearts, eche onems at he brother their trefpaffes. Teipl

CHAP. XIX.

2 The ficke are healed. 3 and 7 A bil of discrets 1 12 Eunuches. 13 Children brought to Christ. 17 the onely good. The commandements must be kept. 21 Jane of felt man, 23 Arich man. 26 Saluation commits A fted God. 27 To leave all and follow Christ.

Nd tit came to paffe , that when lefus had finished Mark si thefe fayings, he departed from Galile, and came inned the coaftes of Iudea beyond Iordan. ato 2 And great multitudes followed him, and he healed bem there. Then came vnto him the Pharifes tempting him, . Id faying to him, Is it lawfull for a man to put away Las wife vpon enery occasion ? hings And he antwered and faid vnto them, Haue ye hot d. ead, that he which made them at the beginning, made Gene. 1,27. fhinem male and female, me, s Andfaid, For this caufe, fhall a man leane father Gene. 2.24. ad mother, and cleave vnto his wife, and they which I.cor.6.16. ephef. 5.31. & sere two fhalbe one flefh? Wherfore they are no more twaine, but one flefh. and et not man therefore put afunder that, which GOD uneth courled together. cdin They faid to him, Why did then Moles commaund Dent. 24. L give a bil of divorcement, and to put her away? s fal He faid vnto them, Mofes, because of the hardnes tow your heart, fuffered you to put away your wines:but om the beginning it was not fo. im 19 I fay therefore vnto you, * that wholoever shall Chap. 5.32. ut away his wife, except it be for whoredome, & mar- mar. 10.11. that another, committeth adulterie: and wholoever mar. luke. 16. 18. areach her which is divorced, doeth commit adulterie: 1.cor.7.1 L. to Then faid his disciples to him, If the matter be fo id tweene man and wife, it is not good to marrie. etter ! But he fayd ento them, All men cannot receiue is thing, faue they to whom it is giuen. e 012 For there are some eunuches, which were so borne their mothers bellie:& there be fome eunuches, which mte gelded by men : and there be fome eunuches, which tome gelded them felnes for the kingdome of heauen. do that is able to receine this, lee him receine it. nems 4 * Then were brought to him litle children, Mark. ro. 13. luk. 18. at he should put bu hands on them, and pray; and the 15.cha. 18. Teiples rebuked them. rents But lefus faid, Suffer the litle children, and for. 3. 17 them not to come to me: for of fuch is the king-I Ame of heaven. smes And when he had put his hands on them, he deted thence.

18 4 And behold, one came and faid vnto him Er.10.17 100 18. 18. Maiter, what good thing shall I do, that I may he e fo ternall life? ppe 17 And he faid vnto him, Why callest thou me there is none good but one, enen God: but if the nu enter into life, keepe the commaundements. 18 He faid vnto him, Which? And Ielus faid, 17 to Exe.20.13. An Thou halt not kil : Thou halt not commit adul dent. 5.16. fen Thou fhalt not feale: Thou fhalt not beate fallew 86M. 13.9. An 19 Honour thy father and mother : and thou ar ft love thy neighbour as thy felfe. An 20 The youg man faid vnto him, I have observe wh: thefe things from my youth : what lacke I yet? r w. 21 lefus fayd vnto him, If thou wilt be perfite, Ag that thou half, and give it to the poore, and thou did have treasure in heaven, & come and follow me. An 22 And when the yong man heard that faying er A:

went away forowful : for he had great poffels ont,

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23 Then lefus faid voto his disciples, Verely lie to you, that a rich man fhal hardely enter into the dome of heaven.

per i 24 And againe I fay voto you, It is easier for ac to go through the eye of a needle, then for a rich to enter into the kingdome of God. r hir

25 And when his disciples heard it, they we ecedingly amaled, faying, Who then can be faued

26 And Iefus beheld them, and foid vnto them, men this is enpossible, but w God al things are pol

fho 27. 44 Then answered Peter, and faid to him, Be we have forfaken al, and tolowed thee : what then y m Chal we have? inft t

28 And lefus fayd vnto them, Verily I fayth that when the Sonne of man fhai fit in the throng Mileftie, ye which tollowed me in the regence Lik. 22.29 * That fit allo wpon twelve thrones, & judge thet tribes of Lirael.

29. And whoforner fhal forfake houfes, or bie or fifters, or father, or mother, or wife, or childre lands, for my Names fake, he shalreceive an bu [ba. 20.1 6. folde more, and that inherire enerlafting life. et Is

30 But many that are firit halbe laft, andt mar. 10.31 luke.13.30 Shalbe first.

Mar. 10.28

luke. 18.28

SOUTH PROPERTY. abourers hired into the vineyarde. 13 The enil eje, 17 e foretelleth his paffion. 20 Zebedeus sonnes, 22 The me ppe. 28 Christ is our minister. 30. Two blinde men. tho R the kingdome of heaven is like vato a certaine busholder, which went our at the dawning of the Arto hire labourers into his vineyarde. dul And he agreed with the labourers for a peny a day. ew fent them into his vineyarde. And he went out about the third houre, and fawe and fayd vnto them, Go ye also into my vineyard, whatsoener is right, I wil give you: and they went te, I way.

Agains he went out about the fixt & ninth hours,

and they went

to Agains he went out about the fixt & ninth hours,

to And he went about the eleventh hours, and found

to the transing olds, and faid were about ons, or standing idle, and said vnto them, Why stand ye is all the day idle? They said vnto him, Because no man hath hired va. the aid to them, Go ye also into my vineyard, and whatper is right, that fhal ye receine. Title And when even was come, y master of y vineyard onto his steward, Cal the labourers, and give them thire, beginning at the laft, rit thou come to the firft. and they which were hired about the eleventh Nowe when the first came, they supposed that Both thousand receive more, but they likewise received ben's And when they had received it, they murmured unft the mafter of the house,

Saying, These last have wrought but one houre,
thou hast made them equall vnto vs, which have
ee the bueden and heat of the day.

And he answered one of them, saying, Friend, I do

no wrong: diddest thou not agree w me for a peny?

Take that which is taine owne, and go thy way:

It gide vnto this last, as much as to thee.

Is to not lawful for me to do as I wil with mine Cha. 19. 30

the 1s thine eye euil because I am good? & 22.14. Challed, but fewe chofen.

luke. 13.30. 37 *And

S. MALTHE WES . 17 And lefus went vp to Hiernfalem, and tode, O twelue duciples apart in the way, and faid vnto Th 18 Behold, we go vp to Hierufalem, & the Sat w man shalbe deliuered vnto the chiefe Priests, as Th the Scribes, and they shal condemne him to dear An 19 And fhal deliver him to the Gentiles, to and

Joh. 18.32. and to feourge, and to crucifie him, but the third we that rife againe. Marke, 10. 20 *Tuen came to him the mother of Zebede brift dren with her fonnes, worshipping him, and defin fel 35.

certaine thing of him. 21 And he faid vnto her, What wouldest thou blic faid to him, Graunt that thefe my two fonnes may me

one at thy right hand, and the other at thy left id * thy kingdome.

22 And Ieius answered & said, Ye know not wa fer aske. Are ye able to drinke of the cup that I fhal 62) of, and to be baptized with the baptisme that Ist y baptized with? They faid to him, We are able. her

23 And he faid vnto them, Ye Shal drinke ind And my cup,& shalbe baptized with the baptilme, the nee baptized with, but to fit at my right hand, & at All hand, is not mine to give : but it fhalbe given to the pol

whom it is prepared of my Father.

24 *And when the other ten heard this, they met Marke. 10. 41.luke.23, ned at the two brethren.

multitude followed him.

35 Therefore lefus, called them vnto him, & f So know y the lords of the Gentiles have dominationde the,& they that are great, exercise authoritie ou And 26 But it fhall not be fo among you : but who cle

wil be great among you, let him be your feruant. 27 And whofocuer wil be chiefe among you, 1 30

be your feruant. 28 *Euen as the Sonne of man came not to bele Mo

Philip. 2.7. but to ferue, & to give his life for the ranfome of at f 29 4 And as they departed from Iericho, 1

30 And beholde, two blinde men fitting by e (at . . .) fide, when they heard that lefus passed by, crys ing,O Lord, the Sonne of David, have mercie on

It at the gan And the multunde rebuked them, becauteret Thould holde their peace to but they cryed the

Mark. 10. 46.luke.18

TE.TO. 22 Juke. 18.

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d to g.O Lord, the sonne of Dauid, have mercie on vs.
nto! Then I efus stood stil, and called them, and saide,
the Sat wil ye that I should do to you? s, and They faid to him, Lord, y our eyes may be opened. dear And lefus moned with compassion, touched their ton and immediatly their eyes received fight, & they pirdewed him. CHAP. XXI. ederift rideth on an affe into Hierufalem. It He cafteth out delie Sellers. 13 The house of prayer. 19 The withcred fig thou blicanes. Harlots. 33 Gods vineyard. The lewes. 38 The may me killed of the busbandmen. 42 The corner fone. eft Hd *when they drew nere to Hiernfalem , and were Mar. 11. 1. ome to Bethphage, voto the mount of the Olmes, lake, 19. 39 ot we fent lefus two difciples, hal Saying to them, Go into the towne that is over at Ist you, and anon ye fhal find an affe bound, & a colte e. her: loofe them, and bring them vato me. in dAnd if any ma fay ought voto you, fay ye, v the Lord the need of them, and ftraightway he wil let them go. at All this was done that it might be fulniled, which the Spoken by the Prophet, laying, Telye the daughter of Sion, Beholde, Thy King Efa. 62.11. tre, the foale of an affe vied to the yoke. 160,12.15 6 So the difciples went, and did as lefus had comtionded them, out And brought the affe and the colte, & put on them hat clothes, and fer him thereon. And a great multitude fored their garments in the and other cut downe branches from the trees, & More ner, the people that went before,& they alof at followed, cryed, faying, Hodanna to the Some of 1 d, bt fed be hert at commeth in the same of the Je Holanna thou which are in the higheft heruens And when he was come to a Hiernfalem, alithe Mar. TT. TT ya was moved, faving. Who is this? And the reople faid, The sis lefus that Propher of sohn. 2. 13. And lefus went into the temple of God, & caft

Den. 14.25 out all themethat fold and bought in the Temph & A oneithrewe the tables of the money changers, 2111 feates of them that folde doues. 13 And faid to them, It is written, * My houft 7. Th Efai. 56.7. called the house of prayer: but * ye have made it horis Jerem.7.11 mar.11.17 of theenes, 8 4 14 Then the blinde and the halt came to him luk.19.46. nes, Temple, and he healed them. rke to 15 But when y chiefe Priefts & Scribes faw th 9 Bu neiles that he did & the children crying to the Te epen & faying, Hofanna to & Sonne of David, they difdi · Th 16 And faid vnto him, Hearest thou what the nfiv And lefus faid vnto the, Yearread ye noner, *By fi Pfs/.8.2. 1 W of babes & fucklings thou half made perfit the py fai Bethania, and lodged there. befo 18 And * in the morning, as he returned into 2 Fo Mar.II.IZ tie, he was hungrie. and 19 And feeing a figge tree in the way, he came harl and found nothing thereon, but leanes only, & fail mon Neuer fruite growe on thee bence forwards. And cepe the figge tree withered. 1 20 And when his disciples fawe it , they mare the faying, Howe foone is the figge tree withered! ind al 21 And Jefus answered and faid vnto them, *Ve Cha.17.20. rer,a fay voto you, if ye have faith, and doute not, ye fa nge only do that, which I h. ne done to the figge tree,by An if ye fay vnto this mountaine, Take thy felfe away his caft thy felfe into the fea, it shalbe done. ites t 22 *And whatfoener ye fhall aske in prayer,il & A El ap.7.7. leene, ye shal receine it. 23 4 And when he was come into the Temple's A sohn. 15.7. 1.10h.5.14. chief Priefts, & the Elders of & people came vite they Mark. I 1. as he was teaching, and faid , By what authoritien Bu 37.28.luke. thou thefe things and who gave thee this authoring, T 20,1.2, 24 Thenlefis anfwered & faid vnto them, 11 8 Bu aske of you a certaine thing, which if ye tel me, amo wife wiltel you by what authoritie I do there is him, 25 The baptisme of lohn, whence was it from a So or of men? Then they reasoned among them felle he ar-ing, If we shal say from heaven, he will say vato vi did ye not then beleeve him?

6 And if we fay, Of men, we feare the multitude, all holde Iohn as a Prophet.

7 Then they answered lesus, and said, We can not mark, 6, 20.

And he faid vnto them, Neither tell I you by what horitie I do these things.

8 q Rut what thinke ye? A certaine man had two mes, and came to the elder, and said, Sonne, go and the to day in my vineyarde.

the to day in my vineyarde.

But he answered, and faid, I wil not yet afterward

to epented him selfe, and went.

Then came he to the second, & said like wise. And

he inswered, and said, I wil, syr; yet he went not.

I Whither of them twaine did y will of the sathers

by said vnto him, The first. I esus said vnto them, Ve
till say vnto you, that the Publicanes, and the harlots

before you into the kingdome of God.

2 For lohn came vnto you in the way of right conf-

and ye belocued him not: but the Publicanes and the harlots beleeved him, and ye, though ye faw it, were imoued with repentance afterward, that ye might be see him.

There was a certaine of the fruite drewe nere, he

his fernants to the busbandmen to receive the

utes thereof.

1. And the nuspandment tooke his returned to be a legal with the first of the first among them selves, This is the heire come, let vs Cb p.26.

9. So they tooke him, and cast him out of the vine- ich 11. 53-

ho When therefore the Lord of the vineyarde shall e, what wil be do to those husbandinen?

41 TLCY

E[a, 5. 7. 107 C. 2.2 I. mark. 12. 50

luke,20.9.

41 They faid voto him, He wil cruelly deftre wicked men, and wil let out his vineyarde vnu The husbandmen, which shal deliuer him the fruitesi epa feafons. thie 42 lefus faid vnto them, Read ye neuer in the Go tures, * The ftone which the builders refused, the fin Pfal. 118. is made the head of the corner? This was the Los Se 22. att.4. ing, and it is marueilous in our eyes. bere 1 1. rom. 9. 43 Therefore fay I vnto you, the kingdome bad 33. shalbe taken from you, and shalbe given to all T which shal bring foorth the fruites thereof. re a 44 *And whofoener fhall fal on this ftone, be A E[4.8.14. broken: but on whomfocner it fhall fall,it wil dafthe fpe a pieces. 45 And when the chief Priefts & Pharifes hall T his parables, they perceined that he fpake of the & 46 And they leeking to lay handes on him, fear knes people, because they tooke him as a Prophet, " CHAP, XXII. . The parable of the mariage. 9 The calling of the Gy m 11 The wedding garment, faith. 16 Of Cefars 6 A 23 They queftion with Christ touching the refundodi 32 Gotts of the lining. 36 The greatest commann tes 37 To love God. 39. To love our neighbour. 41 le ma 7 7 Soneth with the Pharifes touching the Meffias. Then * lefus answered, and spake voto them ag to parables, saving. Zuk. 14.16 Tenel, 19.9. parables, faying, 2. The kingdome of heauen is like vnto a cary t King which maried his fonne, 3 And fent forth his fernants, to call them that a bid to the wedding, but they would not come, to 4 Againe he fent forth other feruants, faying erfe them which are bidden, Beholde, I haue prepare !

dinner: mine oxen and my fatlings are killed, am,

5 But they made light of it, and went their way 22 to his farme, and another about his marchandife mal 6 And the remnant tooke his feruants, and int 23

7 But when the King heard it, he was wroth, and forth his warriers, and deftroy ed those murther chi

things are ready; come vato the mariage,

them fharpely, and flewe them.

burnt vp their citie.

fars

th:

eftre vote Then faid he to his fernants, Truely the wedding

item epared: but they which were bidden, were not thie.

In the Go ye therfore out into the high wayes, & as many it, the finde, bid them to the mariage.

Les So those servants went out into the hie wayes, &

bered together all that ever they found, both good me bad : fo the wedding was furnished with gheftes.

o al Then the King came in, to fee the gheftes, & fawe re a man which had not on a wedding garment.

, be And he faid vnto him, Friend , how camelt thou il dather, and haft not on a wedding garment? And he fpeachles.

shar Then faide the King to the feruants, Binde him thed & foote : take him away, and caft him into vtter feathnes: there shall be weeping & gnashing of teeth.

*For miny are called, but fewe chofen.

4 Then went the Pharifes & tooke counsel how & 25.30.

be G might tangle him in talke.

arsa 6 And they fent vato him their disciples with the 16. fun odians, faying, Mafter, we knowe that thou art true, Mar. 12.13 teacheft the way of God truely, neither careft for luke.20,20 It man: for thou confidereft not the perfon of men.

7 Tel vs therefore , howe thinkeft thou? Is it law-

ag to give tribute vito Cefar, or not?

18 But lefus perceined their wickednes, and faide.

capy tempt ye me, ye hypocrites?

19 Shewe me the tribute money . And they brought than a penie.

. to And he faid voto them, Whose is this image and og perfeription?

They faid voto him, Cefars. Then faide he voto

fars, & gine therefore to Cefar, the things which are Mar. 12.17 yand 2 And when they heard it, they marueiled, and left from. 13.7.

n, and went their way.

that there is no resurrection) and asked him,

18. luke. 20.

24. Saying, Master, *Moses said, Is a mandy c, bauying 27. act. 23.

25. children, his brother shall marie his wife by the right 8.

28. alliance, and raise vp seede vnto his brother.

29. Now there were with vs senen brethren, and the

Chap. 8.12. € 13.42.

Chap. 20.

A1A

S. MATTHEWE. first maried a wife, and deceassed : & having none If left his wife vato his brother. An 26 Likewise also the second, and the third, van from Renenth. And laft of all the woman died alfo. low 728 Therefore in the refurrection, whose willeure The be of the feuen ? for all had her. B#25. 29 Then lefus answered, and faid vnto them , Ya To deceined, not knowing the Striptures, nor the policufe ithe God. 30 For in the refurrection they neither marie wed fe nor wives are bestowed in mariage, but are ast Hen gels of God in heanen. 31 And concerning the refurredion of the dead feat

Exod. 2.6. MAY. 12. 27 ye not read what is spoken vnto you of God, faying A 32 *I am the God of Abraham, and the God of at of and the God of Iacob? God is not the God of the y fa

but of the lining. 33 And when the mulcitude heard it, they weremene nied at his doarine.

Mar. 12. 28

34 4*But when the Pharifes had heard, that his A put the Sadduces to filence, they affembled togettey

35 And one of them, which was an expounder offine Law, asked him a question, tempting htm, and faying 36 Malter, which is the great commaundement ch

the Law? 37 Iefre faid to him, * Thou fhalt love the Loren,

Deut 6.5. PMAY. 12.30 Link. 10, 27.

2am. 2.8.

Mar. 12.35

Bike.20.41

God with all thine heart, with all thy foule, and wi 8 thy minde. 01.10 38 This is the first and the great commandeme 9

39 And the fecond is like vato this, Thou fhalibere

Mar. 12.31 thy neighbour as thy felie. FOM. 12.9. gal.5.14.

40 On thele two comaundements hangeth the whri 11 Law, and the Prophets.

10

12

13

8.

41 4 While the Pharifes were gathered togenur lefus asked them,

42 Saying, What thinke ye of Christ whose somew he? They faid vnto bim, Dauids. 43 He faid vnto them, How then doeth Dauid in Po

elo rit call him Lord faying,

4+ *The Lorde faide to my Lorde, Sit at my Pfal. 110,1 hand, til I mike thine enemies thy footeltoole?

hours If then Danid cal him Lord, how is he his fonne? And none could answere him a word, neither durft d, var from that day forth aske him any mo questions.

CHAP. XXIII.

Bow & Scribes seaching the people the Law of Mofes be-Willaue them felues. 5 Their phylatteries, & fringes. 7 Grec. ings. 8 We are brethren. 9 The father. 10 The fernant. n . Yaz To fout the kingdome of heaven. 14 To deuour widowes e posoufes. 15 A Profelyte. 16 To freare by the Temple. 22 To

sine mint. 25 To c'enfe the outfiae of the Cuppe. 27 Pain-

rie ded fepulchres. 33 Serpentes, vipers. 37 The Henne. ast Hen fpake lefus to the multitude, & to his difciples.

2 Saying, The Scribes and the Pharifes fit in Mo. Nebe. 8. 4.

leads feat.

ying All therefore whatfoener they bid you obferne. of at observe and do: but after their workes do notifor

thery fay, and do not.

*For they binde heavie burdens, & grieuous tobe Luk. 11.46. retterne, and lay them on mens fhoulders, but they them atts.15.10,

hes wil not move them with one of their fingers. athes All their workes they do for to be feene of menifor gettey make their phylacteries broad, and make long the r ofrindges of their garments,

ym 6 And loue the chief place at feaftes, and to hane 38 deut. 23

mest chief feates in the affemblies, And greetings in the markets, and to be called of 12.38.

Loren, Rabbi, Rabbi. 1 w 8 *But be not ye called, Rabbi: for one is your doc- & 20.46.

or, to wit, Chrift, and all ye are brethren. me 9 And acall no man your father youn the earth; for Malat. 1,6 altere is but one, your Father which is in heaven.

to Be not called doctors; for one is vent doctor even e wEhrift.

se But hethat is greatest among you, let him be geour feruant.

12 *For whofoener wil exalt him felf, fhalbe brought Zuk. 14. 1 wie & wholoeuer wil humble him felt,fhalbe exalted, and,18,14.

13 (Wo therefore be vnto you Scribes & Pharifes, i ppocrites, hecause ye shut vp the kingdome of heaven elore men: for ye your selves go not in, neither suffer them that would enter, to come in.

34 *Wo bevato you Scribes & Pharifes, hypocrites: 40.lute.20

Namb. 15. 12. marke_

Luk. 11.43

1.71.2.1.

Mark. 13

fer 47.

for ye denoure widowes houses, cuen vuder actions prayers: wherefore ye shall receive the me bu

Ichr 15 Wobe vnto you, Scribes and Pharifes, hypo, Ar for ye compaffe fea and land to make one of you, we fession: and when he is made, ye make him twibloo more the childe of hel, then you your felues. Se Se

16 Wo bevnto you blinde guides, which fay, Whe ever fweareth by the Temple, it is nothing ; but Fr ener sweareth by the gold of the Temple, he offer O

17 Ye fooles and blinde, whether is greater, the cap

or the Temple that fanctifieth the golde?

1 18 And whofoener fweareth by the altar, it me thing; but whofoeuer fweareth by the offeryng : an vpon it, offendetb. per

19 Ye fooles and blinde, whether is greater, T fering, or the altar which fanctifieth the offeringe wa

20 Whofoeuer therefore Iweareth by the altarigh reth by it, and by all things thereon. arac

z.King.8.

21 And whofoeuer fweareth by the Temple, falta 13. 2 chro, reth by it, and by him that dwelleth therein.

22 * And he that fweareth by heaven, fweatenth the throne of God, and by him that fitteth thereon "

6.2. Chap. 5.34. Zuk.11.42

23 T'Wo be to you, Scribes & Pharifes, hypotas,a for ye tithe mynt, and anyle, and commyn, and we the weightier matters of the Law, as indgement, neg mercy, and fidelitie. These ought ye to have done, ald to have left the other. 8 H

24 Ye blinde guides, which ftraine out a grat, fola

fivallowe a camell.

bones, and of all filthineffe.

25 TWo be to you, *Scribes and Pharifes, hypocrahat Luk. 11.39 for ye make cleane the viter fide of the cup, and othe platter: but within they are ful of briberie & excel

> 26 Thou blinde Pharife, clente first the infide of he cup and platter, that the outlide of them may be clame

fish alfo. 27 Wo be to you, Scribes and Pharifes , hypocinee. for ye are like vnto whited tombes, which apperuibeantiful outward, but are within full of dead and

28 So are ye alfo: for outward ye appeare righting of vato me, but within ye are ful of hypocrifie & inice A

nd

6 V

Tate Wobe vnto you, Scribes & Pharifes, hypocrites:

the re build the tombes of the Prophets, & garnish the

hypo. And fay. If we had bene in the dayes of our faf you, we would not have bene parteners with them in it two blood of the Prophets.

Two blood of the Prophets.

So then ye be witneffes vnto your felnes, that ye and the children of them that murthered the Prophets.

but Fulfil ye alfo the meafure of your fathers.

offing O ferpents, the generation of vipers, how fhould

t, the cape the damnation of hel!

Wherefore behold, I fend vnto you Prophets, and it men, and Scribes, and of them ye shall kil and cruynge; and of them shal ye scourge in your Synagogues,
persecute from citie to citte,

er, is That vpon you may come al the righteous blood inge was feed vpon the earth, from the blood of Abel Gen.4.8.

ltar righteons, vnto the blood of Zacharias the sonne arachias, whom ye slewe betweene the Temple and 2. f bron.

le, altar.

Verely I fay vnto you, all thefe things fhall come

aiten this generation.

con 7 * Hierusalem, Hierusalem, which killest the Pro- Luk, 13.34posts, and stonest them which are sent to thee, how ofnd would I have gathered thy children together, as the
int, me gathereth her chickens under her wings, and ye
ne, and not!

B Beholde, your habitation shalbe lest vnto you

t, folate,

s For I fay voto you, ye shal not see me henceforth combat ye say, Blessed is he that commeth in the Name

CHAP. XXIIII.

of the destruction of the Temple. 4 The somes of Christes clooming, 12 Iniquitie. 23 Talse Christes. 29 The signes of the ende of the worlde. 31 The Angels. 32 The signese. 37 The dayes of Noe. 42 We must watch. 45 The paraant.

and *Iesus went out, and departed from the Temple; Mark, 13.2 and his disciples came to him, to shew him the buil- luk, 21.5.6.

And lefus faid vuto the, See ye not al thefe things?

s Yetely

er

11

Ant. 19. 44 Verely I fay vnto you, + there shall not be he on stone vpon a stone, that shall not be cast downe. F

3 And as he fate wpon the mount of Oliues, the ciples came vnto him aparte, faying, Tel vs whe and things shalbe, and what signe shalbe of thy commedia

of the ende of the world. Enhe. 5.6.

s f 4 And lefus answered, and faid ento them,

heede that no man deceine you. s For many shall come in my Name, faying F

Chrift, and fhal deceine many.

6 And ye shall heare of warres, & rumours of ere fee that ye be not troubled: for all thefe things come to paffe, but the end is not yet.

7 For nation Stall rife againft nation , and reith gainft realme, and there fhalbe famine, and peffes,

and earthquakes in diners places.

8 All thefe are but the beginning of forower ent Cha. 10.17. shall kill you, and ye shalbe hated of all nations & Names fake.

ames fake.

10 And then shall many be offended, and shall one another, and that hate one another.

ne another, and that hate one another.

If And many falle prophets thall arife, and figin ceine many. the

12 And becaufe iniquitie fhalbe increafed, the

of many fhalbe colde. in 13 *But he that endureth to the end, he fhalbe arn 14 And this Gospel of the kingdome Shalbe pre cle

through the whole world for a witnes vnto allmit and then shall the end come. tr 15 When ye * therefore shall fee the abomit for

luk. 21.20 . of defolation fpoken of by Daniel the Prophet, tot Dan. 9.27 . the boly place, clet him that readeth confider it) 2 16 Then let them which be in Iudea, flee in bo mountaines. WC

17 Let him which is on the house top, not 13 downe to fetch any thing out of his house. t it

18 And be that is in y field,let not him returne ; Bo fetch his clothes,

so them that give fucke in those dayes.

beke.21.12.

€3/0f.2.18.

30h.15. 20. and 16.2.

3.Thef 3. X3.2.3377. 2.5.

Mar. 13.14

19 And wo shalle to them that are with childe .

so But pray that your flight be not in the wint

A8. 1. 13

be ha on the Sabbath diy.

Owne. For then fhalbe great tribulatio, fuch as was not hues, the beginning of y world to this time, nor shalbes who and except those dayes should be shortened, there ommed no fleshe be faued: but for the eledes sake those s shalbe shortened.

em, Then if any fhal fay vnto you, Lo, here is Chrift, Mar. 13.28

bere,beleene it not.

ying For there fhal arife falie Chriftes, and falfe prosolvere possible, they should decayne the very elea.

thing Behold, I haue tolde you before.

Wherefore if they fhall fay ento you, Beholde,he dre the defert, go not forth: Beholde, he is in the fecres

peffes, beleeue it not.

For as the lightning commeth out of the Eaft, and wet ene into the West, so shall also the comming of the

ons 8 * For whereforner a dead carkeis is, thither will Luke 17.37

Egles be gathered together.

hall And immediatly after the tribulations of those Mar. 13.24. tes, shal the sume be darkened, and the moone stall luke 22.35.

adsigne her light, and the starres shal fall from heaven, efa. 13. 10.

the powers of heaven fhaibe fhaken. the And then that appeare the figne of the Sonne of icel, 2.3 1.

in heaven : and then shall al the kinreds of y earth and 3.15. lbe rne, *and they fhall fee the Sonne of man come in Reuel. 1.7. pro cloudes of headen with power and great glorie. limit And he fhal fende bis Angels with a great found 1 (or. 15.53

trumpet, and they fhal gather together his eled, fra 1.thef.4.16 omi foure windes, and from the one ende of the heatens

et, so the other.

it 2 Now learne the parable of the figge tree: when in bough is yettender, and it potteth forth leaves, ye we that fommer is neere.

ot 3 Solikewife ye, whe ye fee al thefe thinges, knowe the kingdome of Gid is neere, even at the doores,

ne t Ver. ly I fay voto you , this generation shall not

Te,till all there things be done.

Il not paffe away.

and 6 But of that day and hours knoweth ne ma, no not

luke 17.13.

dan.7.13.

S. MATTHEWE. len t the Angels of heaven, but my Father onely. n vi 37 But as the dayes of Nee were, fo likewifell cett comming of the Sonne of man be. And Luk. 17. 26 38 * For as in the dayes before the flood, the The Een.7. eate and drinke, marrie, and giue in marriage, wit I.pet.3.20. day that Noe entred into the Arke, nt y 39 And knew nothing, til the flood came, and No them all away, fo fhal also the comming of the Sal and man be. And Zuk.17.36. 40 +Then two fhalbe in the fields, the one fhabrid ceined, and the other shalbe refused. The a 4: Two women shalbe grinding at the mil: MAnd le,for fhalbe receined, and the other fhalbe refufed. Mar. 13.35 42 *Watch therefore : ter ye know not what But vour mafter wil come. bes Luk. 12.39 42 Of *this be fure, that if the good man of ye fell knew at what watch the thiefe would come, he An 1. shef. 5. 2. Tene. 16.15 furely watch, and not fuffer his house to be digge the rowe. g, 2 44 Therefore be ye alfo ready: for in the hours A ye thinke not, wil the Sonne of man come. d,L 45 *Who then is a faithful fernant and wife, wia B

Luk.12.42

his mafter hath made ruler ouer his housholde, we them meate in feafon? 46 Bleffed is that fernant, whom his mafter wit the commeth, shall finde fo dooing.

47 Verely I fay vnto you, hee shall make himo a ouer all his goodes. to

48 But if that euil fernant fhall fay in his hearts A mafter doeth deferre his comming. 10,21

49 And begin to fmite his fellowes, and to emiliti 6 T to drinke with the drunken:

50 That feruants mafter wil come in a day, wheup looketh not for him, & in an houre y he is not wil?
51 And wil cut him of and give him his portioner

Chap 13.42 hypocrites: * there shalbe weepyng, and goashig8 in t and 25.30. teeth.

CHAP, XXV. 19 1. The virgins looking for the Bridegrome. 13 Walnts match. 14 The salents delinered unto the fernanto The enil fernant. 30 After what fort the left india Shalbe. 41 The curfed.

Ien the kingdome of heaven fhal be likened ynte en virgins, which tooke their lampes, & went forth

And fine of them were wife, and fine foolifh.

the The foolish tooke their lampes, but tooke none e, we with them.

Int y wife toke oyle in their veffels with their lapes. and Nowe while the bridegrome taried long, all flume Sal and flept.

And at midnight there was a erie made, Beholde, fhabridegrome commeth : go out to meete him.

The al those virgins arofe, & trimmed their lampes. 1: "And the foolish faide to the wife, Giue vs of your fe, for our lampes are out.

that But the wife answered, saying, Not fo, left there will be ynough for vs and you but go ye rather to them fyrfell, and bye for your felues.

he And while they went to bye the bridegrome came: ggt they that were ready, went in with him to the wed-

ig, and the gate was fout.

omer Afterwardes came also the other virgins, faying, Id, Lord, open to vs. wie But he answered, and faid, Verely I fay vnto you, I

e, nowe you not. 13 * Watch therfore:for ye knowe neither the day, Chap.24.42

whe the houre, when the Some of man wil come. 4 * Fot the kingdome of beanen it as a man that going Luke 19.13 nino a firange countrey, called his feruants, and deline-

to them his goodes.

and And vnto one be gave five talents, and to another io, and to another one, to enery man after his owne

emilitie, and fraight way went from home.

The he that had received the fine talents, went & whenpied with them, and gayned other fine talents.

way Likewife alfo, he that received two, he alfo gained ion her two.

find But he that received that one, went and digged In the earth, and hid his mafters money.

But after a long feafon, the mafter of those fer-

funts came, and reckoned with them.

onto Then came be that had received fine taler tes, and dought other five talentes, faying, Mafe, thou d. lineredit

mar.13.35.

gedit vnto me fine talents : behold, I have gain Po d,an them other fine talents.

ar The his mafter faid vnto him, It is well do ke n feruant & faithfull, Thou haft bene faithful in le I wa make thee ruler oner much: enter into thy mainted

22 Alfo he that had received two talentes, of The fayde, Mafter, thou deliveredft vnto me two tale fawe holde, I have gained swo other talentes more, que

mat, & faithful, Thou haft bin faithful in litle, I wetov thee ruler oner much: enter into thy maftersie Or

24 Then he which had received the one talen the & faid, Mafter, I knew that thou waft an hard ma And reapest where thou foweds not, and gatheres ato leaft thou ftrawedft nou

25 I was therefore afraide, and went, and hid Th lene in the earth; beholde, thou haft thire owne, to

26 And his mafter answered, & faid vito him, pare uil fernant, & flouthful, thou kne weft that I reapte Fo irfte. I fowed not, and gather where I ftrawed not.

27 Thou oughtest therefore to have put my me I the exchangers, and then at my comming fhould na ye v receined mine owne with vantage.

T 28 Take therefore the talent from him, and n fa

vnto him which hath ten talents. 29 * For vnto enery man that hath, it fhal beed,

and he fhall have abundance, and from him the Dyo not, even that he hath, shalbe taken away. 3 . Caft therefore that unprofitable fernant intehef

*darkenes: there halbe weeping, & gnafhing of 31 And when the Sonne of man commeth tee glorie, and al the holy Angels with him, then shall e c vpon the throne of his glorie,

32 And before him shalbe gathered al nations and shal separate them one from another, as a thephea fe parateth the Theepe from the goates,

33 And te fhal fet the fheepe on his right hand H rd the goates on the left.

34 Then shal the King fay to them on his right the Come ye bleffed of my Father : take the inheritan the kingdome prepared for you from the foundat So the worlde.

Cb4.13.12. mar.4.25. bake. 8.18. and 19.26. [hap. 8.12. and 22,13.

35

e gain * For I was an hungred, and ye gane me meate: I Efa. 58. Ed,and ye gane me drinke: I was a ftranger, and egech. 18. Il dooke me in vnto you. inh I was naked, and ye clothed me:I was & ficke, and Ecele.7.30 maited me: I was in prifon, and ye came vinto me. es, a The shal the righteous answere him, faying, Lord. tale fawe we thee an hungred, and fed theetor a thirit, ore, paue thee drinke? nee And when faw we thee a stranger, and tooke thee e,I wato vs ? or naked, and clothed thee? ersie Or when sawe we thee sicke, or in prison, & came alenthec? ma And the king shal answere, & say vnto the, Verely I resinto you, in as much as ye have done it vnto one of leaft of thefe my breihren, ye hane done it to me. hid Then fhal he fay vnto them on the left hand, De- Pfal.6.8. viele from me ye curled , into everlafting fire which is chap. 7. 22. im, pared for the deuill and his angels. capes. For I was an hungred, and ye gaue me no meater irfted, and ye gane me no drinke: mor I was a ftranger, and ye tooke me not in vnto your ulde naked, and ye clothed me not: ficke, and in prifon. ye vifited me not. Then fhall they also answere him, faying, Lorde, in faw we thee an hugred, or a thirft, or a ftrager, or beed, or fick, or in prifon, & did not minifter voto thee? this Then shal he answere them, and fay, Verely I fay byou, in as much as ye did it not to one of the leaft ntethefe,ye did it not to me. of And thefe that go into euerlasting paine, and the Dani, 12. 2. h steous into life eternall. iohn. 5.29. CHAP. XXVI. be consultation of the Priests egainst Christ. 6 His feete ns anointed. 15 Indas fellesh him. 26 The institution of ear Supper. 34 and 69 Peters demal. 38 (brift is beaute. Kd * it came to paffe, when Iefus had finished all Marke 14. thefe fayings, he fayd vnto his disciples, Ye knowe that after two dayes is the Paffconer,& Sonne of man fhalbe deliuered to be crucified. Then allembled together the chief Prieftes,& the lohn. 11.47 Scribes,

Seribes, and the Elders of the people into thewe the high Prieft, called Caraphas: 4 And confulted together that they might thatha by fubtiltie, and kill him. 5 But they faid, Not on the feaft day, leaft and or be among the people. 6 4 * And when Jefus was in Bethania, intide Mar. 14.3. of Simon the leper, Bohn. 11.2. 7 There came vnto him a woman, which hatte of very coftly ointment, and powred it on his me he fate at the table. 8 And when his disciples fawe it, they had Th 1.1

tion, faying, What needed this wafte?

9 For this ointment might haue bin folde fas

and bene ginen to the poore.

en l to And lefus knowing it, faid vnto them, Wies, ble ye the woman? for the bath wrought a good ! vpon me. ke

Dent. 15.11

II * For ye have the poore alwayes with 18 me shalye not have alwayes. ed

12 For in that the powred this ointment on

dye, fhe did it to burie me. 115 13 Verely I fay vato you, whereforeer this ke Thalbe preached throughout al the world, there ! fo this that the hath done, be froken of for a meth of her.

Mar. 14.10

Mar. 14.12

tuke 22.7.

14. Then one of the twelue, called Iudas liby Went unto the chiefe Prieftes, he

15 And faid, What will ye gine me, and I wi B ner him vnto you? and they appointed vnto him G B pieces of filuer.

16 And fro y time, he foght opportunity to bettehn 17 9" Now on the first day of the featt of valte "!

breade, the disciples came to lefus, faying vale, Where wilt then that we prepare for thee to the Paffenuer?

18 And he faid, Go ye into the citie to fuch and fay to him, The Mafter faith, My time is at hande : He keepe the Paffeoner at thine house with my dilde, w

19 And the disciples did as lefus had gine A charge, and made ready the Paffeouer.

Buke 22.14 20 *So when the enen was come, he fate down T

o the welvie.

And as they did eate, he faid, * Verely I fay vnto ht to that one of you fhal betray me.

ft an one of them to fay vnto him, Is it I, Mafter?

And he answered and faid, * He that dippeth his Pfal.41.10, intite with me in the dishe,he shal betray me.

Surely the Sonne of man goeth his waye, as it is had ten of him but wo beto that man, by whome the his me of man is betrayed: it had bene good for that sifhe had neuer bene borne.

had Then Indas which betrayed him, answered & fayd,

I, Maffer? He fayd vnto him, Tuou haft faide it.

de for TAnd as they did eate, lefus tooke the bread, & T. Cor. II. en behad bleffed, he brake it, and gaue it to the dif. 24.

, Wes, and faid, Take, eate: this is my bodie.

good Alfo he tooke the cup, and when hee had given kes he gaue it them, faying, Drinke ye all of it.

ith is For this is my blood of the Newe testament, that sed for many, for the remission of finnes.

t on I fay vinto you, that I wil not drinke hencefoorth his fruite of the vine vntill that daye, when I fhall this ke it newe with you in my Fathers kingdome.

heres And when they had fung a pfalme, they went out

a methe mount of Olines.

Then faid lefus vnto them; All ve Shalbe offen. Mar. 14.27 las leby me this night: for it is written, 1 * will fmite the 10hn. 16.32. heard, & the fheepe of the flocke thal be feattered. and 18. 8. I wi But *alter I am rifen agayne, I wil go before you Zach. 13.7. him Galile.

But Peter answered, & faid vito him, Though y all 28.016.7. betrahuld be offeded by thee, yet wil I neuer be offeded. vale *lefus faid vnto him, Verely I fay vnto thee, y this John. 13.38 valle, before the cock crow, thou fhalt denie me thrife. mark. 14.30 to a Peter faid voto him, thogh I fhould die w thee, I wil

cafe denie thee Likewife al'o faid all y disciples. ham Then went lefas with them into a place which Luk.22.39. de : Hed Gethsemane, and faid voto his disciples, Sit ye

difde, while I go, and pray yonder.

ine And he took voto him Peter, & v two fons of Zebe-. ... & began to waxe forowful, & grieuoufly troubled. own Then faide lefus vnto the, My foule is very heatie,

30h.13.21.

Mar. 14.15

Mar. 14.

ener vato the death: tarie ye here, and watch with 39 So he went a litle further, & fel on his face, by 6 ed, faying, 0 my Father, if it be possible, let this case, 5 from meineuertheles, not as I will, but as thou was a a fleepe, and faid to Peter, What? could ye not ming with me one houre? 41 Watch, and pray, that ye enter not into temphe the fpirit in deede is readie, but the feshe is weit ool 42 Againe he went away the fecond time, and pin 41 faying, O my Father, if this cup can not paffe awagett, me, but that I muft drinke it, thy will be done . An 43 And he came, and found them a fleepe agamtan 19 bis

their eyes were heause. 44 So he left them and went away agayne, and wh ed the third time, faying the fame wordes.

45 Then came he to his disciples, and faide vitto ! Sleepe henceforth, and take your re ft:bcholde, the fes as at hande, and the Soune of man is ginen into y in fa of finners.

46 Rife, let vs go: behold, he is at hande that be God

eth me.

Mar. 14.43 dake 22. 47. ach. 18.3.

Gene. 9.6.

47 *And while he yet fpake, lo, Indas, one of y tweref came, & with him a great multitude with fwords w Staues, from the high Priestes and Elders of the per

48 Nowe he that Detrayed him, had ginen thever token, faying, Whomfoener I shall kille, that is he be holde on him.

49 And forthwith he came to Tefus, and faide 4 faue thee Mafter, and kiffed him. VVI

50 Then lefus fatd vnto him, Friende, whereloung thou come? Then came they, and layed bandes on the T and tooke him.

51 And hehold, one of them which were with hiphe Aretched out his hand, and drewe his fworde, & foold a fernant of the high Prieft, and fmote of his care. 6

52 Then faid lefus vnto him, Put vp thy fworde tie his place: " for all that take the fworde, fhall pell " er f Fene.13.10. with the fworde,

53 Eyther thinkeft thou, that I can not nowe S to my Father, and he will give me moe then twelstee ocs of Angelst

54 H

94

with Rowe then frould the * Scriptures be fulfilled, Ifai.53. 10.

ice, h fay, that it must be so?

Store The same houre sayd lesus to the multitude, Ye be out as it were against a thiese, with swordes and outlies to take me: I sate dayly teaching in the Temple of thing you, and ye tooke me not.

But al this was done, that the Scriptures of the to phetes might be fulfilled. * Then all the disciples Vorfigr.

weakfooke him, and fled.

adpin C'And they took lefus, & led him to Caiaphas y hie Mar. 14.53 awayet, where the Scribes & the Elders were alfembled, luk. 22. 54. And Perer folowed him afar of vnto the hie Priefts 10hn. 18.14. .

gamand went in, & fate with the fernants to fee the end. 19 Nowe the chiefe Prieftes and the Elders, and al Mar. 14.55

and whole council fought falle witnes against lefus, to

bim to death. vote But they founde none, and though many falle witthe es came, yet founde they none: but at the laft came of falle witnelfes,

&c And faid, This man faid, *I can deftroy the Teple Job, 2,19.

at beGod, and builde it in three dayes.

12 Then the chief Prieft arofe, and fayde to him, Any twereft thou nothing? What is the matter that thefe orden witnes againft thee?

epels But lefus helde his peace. Then the chiefe Prieft n thewered, and faid to him, I charge thee fweare vnto vs she be lining God, to tell vs, If thou be that Chrift, the

one of God, or no.

ide 4 lefus faid to him, Thou haft faid it: neuertheles Chap. 16.27 y vnto you, hereafter shall ye fee the Sonne of man, rom, 14,10, eloung at the right hande of the power of God, and come 1. thef 4. 34 on the cloudes of the heaven.

Then the hie Prieft rent his clothes, faying, He hath th Mphemed, what have we any more need of witneffes?

finolde: nowe ye have heard his blafphemie.

re. 16 What thinke ye? They answered, and faid, Hee is rde tie of death.

pely *Then fper they in his face, and buffered him, and Ifa. 50.6.

ven's Saying, Prophecie to vs, O Christ, Who is he that

Peter fate without in the hall: & a maid came to luke 22. 55. 4 B

him, 10hn. 18.29

him, faying, Thou also wast with lefus of Galile: 70 But he denied before them all, faying, In

what thou favelt.

ou c 71 And when he went out into the porche, a ma de fawe him, and fayd visto the that were then man was also with lefus of Nazareth.

72 And againe he denied with an othe, faith

know not the man.

73 So after a while , came vnto him they that grd by, and faid vnto Peter , Surely thou at also one for euen thy fpeache bewrayeth thee.

74 Then began he to curse him felfe, and tole faying I knowe not the man. And immediatly the

crewe.

d E 75 Then Peter remebred the wordes of lefus, had fayd voto him, Before the cocke crowe , thomas denie me thrife. So he went out, and wept bittell 4

CHAP. XXVII. 2 He is delivered bounie to Palate. 5 Indas hangens felfe. 19 Pilates mife. 20 Barabbas is asked. 24 ler mafheth his hands. 29 (brift is crowned with thorn. 6 is crucified, 40 Reniled. 50 He gineth op the ghab He w turied. 62 The fouldier's watthe him.

Mark. 15.1. TA Hen *the morning was come, all the chief Prat. and the Elders of the people tooke counfelling luke 22.66. iobu 18.28. Iefus, to put him to death, 18

2 And led him away bounde, and delinered himre

Pontius Pilate the governour.

3 Then when Indas which betrayed him, fate he was condemned, he repented him felf, and braw sgavne the thirtie pieces of filuer to the chiefe Pris and Elders.

4 Saying, I have finned betraying the innocent ad But they fayde, What is that to vs? fee thou to it ou

7 And when he had cast downe the filuer met AG. 1.18. the Ten ple, he departed, and went, * and hangiem feife.

6 And the chiefe Prieftes tooke the filuer piete fayd, It it not lawfull for vs to put them into the ing fure, because it is the price of blood.

7 And they tooke counfell, and bought with

Mec

thle: ters field effor the buriall of ftrangers.
g, I Wherefore that fields is called; * The fields of Aff. 1.19.

eud, vntill this day.

che, a che, Then was fulfilled that which was fooken by Ie-e thermias the Prophet, faying, *And they took ethirtie fil- Zach, 11.12

pieces, the price of him that was valued, whom they e, falhe children of Ifrael valued.

so And they gave them for the potters fielde, as the

that ord appointed me.)

onting And le'us thoode before the gouernour, and Mark. 15.2. d tole gouernour asked him, faying, Art thou that King of luke.23.3. iohn 18.33.

y the 1 And when he was accorded of the chiefe Prieftes,

d Elders, he answered nothing.

Iefus, Then faid Pilate vnto him, Hearest thou not how

, thotany things they lay against thee?

ittelles But ne answered bim not to one word,in fo much at the governour marueyled greatly.

anger 5 Now at the feath, the gouernour was wont to de-24 ser vnto the people a prisoner, whom they would.

horm 6 And they had then a notable prifoner, called Ba-

e ghbbas.

17 When they were then gathered together, Pilate of Pand vnto them, Whether will ye that I let hoofe vnto fellin Barabbas, or Iefus which is called Chrift?

18 (For he knew well, that for enuie they had deli-

19 Alfo when he was fet downe voon the indgement n, fate, his wife fent to him, faying, Have thou nothing to od brawith that fust man; for I have fuffered many things fe Pris day in a dreame by reason of him.)

to * But the chief Prieftes and the Elders had perentiaded the people that they should aske Barabbas, and luke 23, 18.

oit ould deftroye lefus.

iohn. 18.40 Then the governour answered, and sayde vato actes.3. 14. angum, Whether of the twaine will ye that I let loofe vnyou? And they fayd, Barabbas.

piete Pilate faid vnto them. What fhal I doe then with the ins, which is called Chrift? They all fay de to bim, Let

n be crucified, ithing Then faid the gouernour, But what evill hath hee fac? Then they cryed the more, faying, Let him bee

erneified.

Mar. 15.11

crucified.

24 When Pilate fawe that he anayled nothing that more tumulte was made, he tooke water and thed his hands before the multitude, faying, land cent of the bloud of this suft man: looke you toung

25 Then answered all the people, and faid, Har

be on vs, and on our children.

26 Thus let he Barabbas loofe vuto them, the ged lefus and delinered him to be crucified. Ith

Mar. 15,16 john 19.2.

27 4 Then the fouldiers of the gonernour woff fus into the common hall, and gathered about he whole bande.

28 And they stripped him, and put about hime

let robe,

29 And platted a crowne of thornes, and putis his head, and a reede in his right hande, and he their knees before him, & mocked him, faying, Gus thee King of the lewes,

30 And fpitted voon him, and tooke a reede, and

him on the head.

31 Thus when they had mocked him, they tookar robe from him, and put his owne rayment on him, 8 him away to crucifie him.

Mar. 1 5.21 Inkr. 23.26.

32 * And as they came out, they founde a mand rene, named Simon: him they compelled to beag croffe.

Mar. 15.22.

*And when they came vnto the place calles 10hn. 19. 17. gotha, (that is to fay, the place of dead mens skulled 34 They gave him vineger to drinke, mingles t

gall : and when he had tafted thereof, hee would a drinke.

35 4 And when they had crueified him, they 152 his garments, and did caft lottes, that it might biod led, which was spoken by the Prophet, * They do 3 Pfal. 12. 18 mar. 15.24. my garmentes among them, and vpon my veftund caft lottes.

36 And they fate, and watched him there.

37 They fet vp also oner his head his cause we THIS IS IESVS THE KING OF IEWES.

38 And there were two theenes crucified with one on the right hand, and another on the left.

And they that paffed by, remiled him, wagging their nothinds,

ater a. And faying, Thou that destroiest the temple, and lohn.2. 13 ou toune of God come downe from the croffe.

aid, Hat Likewise also the hie Priestes mocking him, with Scribes, and Elders, and Pharifes, faid,

nem, the He faued others, but he can not faue him felfe: if he ed. the King of Ifrael, let him now come downe from the

out to ffe, and we will beleene in him. It have him : for he faid, I am the fonne of Ged.

at him. The felle fame thing also the thecues which were

seified with lim, caft in his teeth.

d puter Now from the fixth houre was there darkenelle and let all the land, vnto the ninth houre.

ng, Gue And about the ninth houre lefus cried with a lond

oce, faying, * Eli, Eli, lama fabachthanit that is, My Pfal.22. 2. ede, and my God, why haft theu forfaken mc?

7 And fome of them that floode there, when they

y toward it, faid, This man callet h Elias,

n him 8 And ftraightway one of them ranne, and teoke a Pfal 60.12

endge, and filled it with vineger, and put it on a recde, a mand gate him to drinke.

to beas Other faid, Let be: let vs fee, if Elias will come and be him.

calles Then Jefus cryed againe with a loude voyce, and kulleded vp the ghoft. inglest And behold, * The vaile of the Temple was rent in 14.

would aine, from the top to the bottome, and the earth dyd hake, and the ftones were clouer.

hey 1 And the granes did open them felues , and many hebibdies of the Saintes, which flept, arole,

ey do 3 And came out of the graues after bis refurredion, refund went into the holy Citie, and appeared ento many.

34 When the Centurion, & they that were with him atching lefus, faw the earthquake, ard the things that use were done, they feared greatly, faying, Truely this was F Senne of God.

35 ¶ And many women were there, beholding him a where of, which had followed lefue fro Galile, ministring ft. mto him.

F 4

2.Chro.s.

36 Among whom was Marie Magdalene, att the mother of lames, and lofes, and the mother e deus fonnes. ed 57 9 * And when the enen was come , thene ! Mar. 15.42 riche man of Arimathea, named Iofeph, who ace łuke.23.50. sohn. 19.38 him felfe bin Iefus disciple. 58 He went to Pilate, and asked the body om Then Pilate commaunded the body to be deligite

cleane linnen cloth. 60 And put it in his newe tombe, which he had

out in a rocke, and rolled a great stone to the and the fepulchre, and departed. 61 And there was Marie Magdalene , andhe h

Marie fitting ouer against the sepulchre. 1 62 Now the next day that followed the Prepr b of the Sabbath, the hie Priefts and Pharites affentee Pilate.

63 And faid, Sir, we remember that y deceine he while he was yet aline, Within three dayes Iwis

64 Commaund therefore, that the fepulchre & A fure vntill the thirde day , left his disciples cono night, and fteale him away, and fay vnto the peoples rifen from the dead : fo fhall the laft errour benw then the fift.

67 Then Pilate faid vnto them, Ye hane a watter and make it fure as ye know.

65 And they went , and made the fepulchre luso the watch, and fealed the fone.

CHAP. XXVIII.

I The women goe to the fipulchre. 2 The Angel. 9 min men fee Christe, 18 He fendesh his Apostles to pres A Now * in the end of the Sabbath, when the first

the weeke began to dawne , Marie Magdales A the other Marie came to fee the sepulchre, 2 And behold, there was a great earthquake: * Angel of the Lord descended from heanen,& can i

3 And his countenance was like lightning, & T ment white as snowe.

4 And for feare of him, the keepers were aftonial became as dead men-

Mark. 16.5 30hn, 20, 11. ne, at the Angel answered, and saide to the women, to the ye not: for I knowe that ye seeke I clus which was sed:

there is not here, for he is ryfen, as he fayde:come, fee

, who ce where the Lord was laid,

ad goe quickly, and tell his disciples that he is rybody som the dead; and behold, he goeth before you ine delimite, there ye shall see him; loe, I have told you. Pappelo they departed quickely from the sepulchre, with & great joy, and didrunne to bring his disciples he had.

the and as they went to tell his disciples, behold, Iesus et them, saying, God saue you. And they came, and

and he him by the feete, and worshipped him.

Then faide Iesus vnto them, Be not asraide. Go, and Prem brethren, that they go into Galile, and there shall assente me.

Now when they were gone, beholde, fome of the ceimbe came into the citie, and shewed vnto the hie

's I was all the things that were done.

he had they gathered them together with y Elders, les anok coulell, & gaue large money vnto y fouldiers, people Saying, Say, His disciples came by night, and stole at buway while we slept.

And if this matter come before the Governour to waterard we will perfwade him, and fo vie the matter

you shall not neede to care.

refusothey tooke § money, & did as they were taughte is faying is notfed among the Iewes wato this day. If Then the cleuen disciples went into Galile, into 2 puntaine, where Iesus had appoynted them.

pres And when they faw him, they worth pped him: but

e first doubted.

dales And lefus came, and spake vato them, saying, All Chap. 12.27

ces in the name of the Father, and the Sonne, and the Mar. 16.15 ter Ghoft,

& Teaching them to observe all things, whatsoever I

commaunded you cand lo, * I am with you alway, John. 14.16

THI

THE HOLY GOSPEL

TESYS CHRISTE ACCOL

An

And

dyng to Marke.

CHAP. I.

* a John baptizeth. 6 His apparell and meate. 9 le can tized. 12 He is tempted. 14 He preacheth the of 21 and 39 He teacheth in the Synagogues. 23 MAn one that had a dewl. 29 Peters mither in lawe. od ! diseased persons. 40 The Leter. 9 4 on,a

Malac.3. I.

HE beginning of the Gospel for le Christe, the sonne of God: Ti

2 Asit is written in the Pro ye Beholde, I fende my meffenge An thy face, which shall prepared ! before thee.

\$ Sas. 40.3. Juke. 3.4. john. 1. 15. Matth.3.1.

The voyce of him that dan the wylderneffe s, Prepare the way of the Lordey his paths ftraight.

4 * Iohn did baptize in the wildernes, & pres Z baptilme of amendement of life, for remissionent

5 And all the countrey of Indea, and they of Iem went out vnto him, and were all baptized of the river lordan, confessing their finnes. Ita

Matth. 3. 4.

6 Now Iohn was clothed with Camels heart A a girdle of a skinne about his loynes : and beim Leui. 11.22 Locuftes and wilde hony.

Maith. 3 11

7 * And preached, faying, A ftronger then I, tom lul:0.2.16. after me, whose shoes latchet I am not worthy sohn, 1, 26. downe, and volonfe.

atts. 1.5.0 8 Trueth it is,I hane baptized you with watere 2.4. & is. will baptize you with the holy Ghoft,

16.6 19.4 . T'And it came to paffe in thefe dayes, thene Matth. 3.13 came from Nazareth, a citie of G.l.le, and wash luke 3.21. of John in Lordan. id.

to And affoone as he was come out of the way fawe the heavens cloven in twaine, and the hole descending vpon him like a dowe. ts Then there was a voyce from heaven, Japies

art my beloued Sonne, in whom I am well pleafe

iobx . 1 . 3 3 .

19: 18: 18: 18 C COL and immediatly the spirite driveth him into the Matth.4. 2. And he was there in y wylderneffe fourtie dayes, bebre, 2, 18. as tempted of Satan : he was also with the wilde es, and the Angels ministred voto him. Now after that lohn was committed to prifon, Matt.4. 18. e. 9 le came into Galile , preaching the Golpel of y king. luke. 4.1 4. beth the of God, 5. 23 MAnd faying, The time is fulfilled, and the kingdome lame, od is at hand: repent and beleeue the Gofpel. And as he walked by the fea of Galile, he fawe Matt. 4.18. on, and Andrew his brother, cafting a nette into the luke . s. 2. ofpel for they were fifhers.) Then lefus faid vnto them , Followe me, and I wyll he Pro you to be fifthers of men. ffenge And streight way they forfooke their nets, and folepareed him. And when he had gone a litle further thence, he that games the fonne of Zebedeus, and John his brother. Lordey were in the thip, mending their nettes. And anon he called them ; and they left their fapre Zebedeus in the fhip with his hired fernants, and ionet their way after him. of So they entred into Capernaum, and Straight. Matt.4.130 zed on the Sat bath day he entred into the Synagogue, like.4.31. taught. eart And they wer aftonied at his de arin, "for he taught Matt.7. 28. heim as one that had authoritie, and not as the Seribes. luke.4.3 And there was in their Synagogue a man , in I,tem was an uncleane fpirite, and he cryed out, thy Saying, Ah, what have we to doo with thee, O lefus Mazareth? Art thou come to deftroy vs? I knowe thee attent thon art, even that holy one of God, And lefus rebuked him, faying, Hold thy peace, and three out of him. And the encleane fpirite tare him, and cryed with a de voyce, and came out of him.

And they were all amafed, fo that they demaunded. of another, faying, What thing is this? what news Brine is this ? for he commandeth euen the foule fpte mes with authoritie, and they obey him. And immediatly his fame fored abroade throughout

all the region bordering on Galile. and Mat. 8.14. 29 4 And alloone as they were come on re op Mate.4.38. nagogue, they entred into the house of Sime place drewe, with Iames and lohn. 30 And Simons wives mother lay ficke ofil 4 ss he anon they told him of her. 31 And he came and tooke her by the hand hons her vp , and the feuer forfooke her by andbie. 2 minifted vato them. 32 And when enen was come, at what time ine,2 fetteth, they brought to him all that were diad as ces them that were poffeffed with denils. 33 And the whole citie was gathered togethe pre dtl doore. 34 And he healed many that were ficke of dafie, eafes: and he call out many denils, and fuffen d b e mt denils to fay that they knew him.

35 And in y morning very early before day, he he

and went out into a folitarie place, and there went 36 And Simon, and they that were with him, ow pal

carefully after him.

37 And when they had found him, they faid and t eafo All men feeke for thee.

38 Then he faide vnto them, Let vs go into hy townes, that I may preache there alfo : for Id can nd. for that purpofe.

39 And he preached in their Synagogues, the hus W all Galile, and caft the denils out.

40 T*And there came a leper to him, befced h Matth. 8. 2. and kneeled downe vnto him , and faide to his by beke. 5. 12. wilt, thou canft make me cleane.

41 And lefus had compassion, and put forth But and touched him, & faid to him, I wyll be thou orit 42 And affoone as he had spoken, immediate of

y b

profie departed from him, and he was made class fo 43 And after he had given him a ftreight cothe An

dement, he fent him away forthwith, 44 And faid vnto him, See thon fay nothing to

Lemit. 14.4. but get thee hence, and fhew thy felle to the Pr offer for thy clenfing those thinges , which Mol maunded, for a teltimoniall vnto them.

Zake. 5. 25. 45 But when he was departed, the began total

Land to publish the matter: fo that Tefus coulde e on re openly enter into the cirie, but was without in Simplaces: and they came to him from every quarter. CHAP, II.

of a 4 One ficke of the palfie , having his finnes forgiven sus healed. 14 Matthewe is called. 19 Foftines and afand sons are foresold. 23 The disciples plucke the eares of

dbie. 26 The shewebread.

er * a fewe dayes, he entred into Capernaum a. Matth. 0.7. ime ne, and it was noyfed that he was in the houfe.

dilad anon, many gathered together, in fo much that aces about the doore could notreceine any more:

gene preached the word vnto them.

od there came voto him, that brought one ficke of

of delie, borne of foure men.

flen d because they coulde not come nere vato him multitude, they vinconered the roofe of y house ay he was; and when they had broken it open, they repwne the bed, wherein the ficke of the palfie lave. im ow when lefus fawe their faith, he faid to the ficke palfie, Sonne, thy finnes are forgiuen thee.

id and there were certaine of y Scribes, fitting there,

Paloning in their hearts,

nto hy doeth this man fpeake fuch blafpbemies? In can forgive finnes, but God onely?

and immediatly when Tefus perceived in his fpirit, 1/a.43.25.

the hus they reasoned with them selves, he saide voto

Why reason ye these things in your hearts? et hether is it easier to fay to the ficke of the palhin by finnes are forgiuen thee? or to fay, Aryfe, & take

y bed, and walke? But that ye may know, that the Sonne of man hath pritte in earth to forgiue finnes, (he faide vnto the

of the palfie cled fay vnto thee, Aryfe and take up thy bed, and get

con hence into thine owre house.

And by and by he arose, & tooke vp his hed, & went to before them all, in fo much y they were all amaglorified God, flying, We never faw fuch a thing. Then he went forth againe toward the fea, and

e people reforted vnto him, and he taught them.
And as Iesus passed by, he sawe Lenithe fanne of

luke. 5.27.

106.14.4.

Alpheus fit at the receite of custome, and faile all Followe me. And he arose, and followed him, ad he house , many Publicanes and finners fate a ber with lefus, and his disciples: for there were h. followed him. 16 And when the Scribes and Pharifes famt sible with the Publicanes and finners, they faid vite erod ples, Howe is it, that he eateth and drinketh with bi canes and finners? · A 17 Now when lefus heard it, he faide vnton /afp/
whole have no neede of the Physicion, but the have came not to call the righteons, but the finners a m B. TiMA 1.12 tance. d th 18 * And the disciples of John, and the Phri the sast, and came and said voto him, Why do the en hof John, and of the Pharifes, sast, & thy disciples wife 19 And lefus faid vnto them, Can the childred he

Mat.9.14. buke.5.33.

mariage chamber faft, whiles the bridegrome on them? as long as they have the bridegrome withill?

they can not faft. en h 20 But the dayes will come , when the bride fo f

Shalbe taken from them, and then Shall they falleret is ha dayes. 21 Alfo no man foweth a piece of new clothi And

garment: for els the new piece that filled it villa away fomewhat from the olde, and the breache migh

22 Likewife,no man putteth newe wine inrodut le fets: for els the new wine breaketh the veffels, at m wine runneth out, and the veffels are loft but me ad f must be put into new vestels.

Matt. 12. 1. Bake. 6.1.

23 4 And it came to palle as be went throma corne on y Sabbath day, that his disciples, as the the on their way, began to plucke the eares of combin 24 And the Pourses saide vnto him, Beholdened

they on the Sabbath day, that which is not lawful w 25 And he faide to them, Hane ye never real th 2.54.21. 6. *David did, when he had neede, and was an in for ed both he, and they that were with him?

26 How he went into the house of God, in the s. Exo.29.33. of Abiathar the hie Prieft, and did eate the fhew and lewis. 8. 31. which were not lawfull to cate, but for the Pe b

and, 21.9.

faire alfo to them which were with him? him, id he laide to them, The Sabbath was made for te a Therefore the Sonne of man is Lord, even of the

erenb.

CHAP, 111.

fame ithered hand is healed. 6 The Pharifes confult with Voto terodiens. 10 Many are healed by touching Christe. the st his sight the deutls fall downe before him. 14 The

e Apostles. 24 The kingdom deuide dagainst it selfe. tot lassbemie against the boty Ghost 33 Christes parentes. the he entred againe into the Synagogue, and there Matt. 12.9

ersia a man which bad a wythered hand.

d they watched him , whether he would heale Phat the Sabbath day, that they might accuse him. the en he faid voto the man which had the withered plesarife: Rand forth in the mids.

ildred he faide to them , Is it lawfull to doe a good ome on the Sabbath day, or to do euill? to faue y life,

withill? But they held their peace.

en he looked round about on them angerly mourbrid fo for the hardnes of their heartes, & faide to the fafferetch forth thine hand . And he ftretched it out:

is hand was restored, as whole as the other. this And the Pharifes departed, and ftraightway gawill a councill with the Herodians against him, that emight deftroy bim.

odet lefus anoided with his disciples to the feat and is, at multitude followed him from Galile , and from ne

ad from Hierufalem, and from Idumes, and beyond the they had heard what great things he did, came mim in great number.

e,ad he commanded his disciples, that a litle thip waite for him, because of y multitude, lest they

ed throng him.

har or he had healed many, in fo much that they ed vpon him, to touche him as manye as had heres.

and when the uncleane spirites saw him, they fell he before him, and cryed, saying, Thou art the Sonne 13 And

luke . 6. 6.

12 And he Tharpely rebuked them, to the Be mould not vtter him. Chap. 6.7. mat. To. I. buke. 9.1.

13 9 * Then he went vp into a mountaine; or which him whom he would, and they came vnt Au 14 And he appointed twelve that they should be him, and that he might send them to preache, out 15 And that they might have power to her Bu

fes, and to eaft out deuils,

16 And y first was Simon, and he named Sim An

17 Then lames the fonne of Zebedeus, and le mp brother (and furnamed them Boanerges , whi tel fonnes of thunder)

18 And Andrewe, and Philippe, and Bartlemet Matthewe, and Thomas, and lames, the fonne of

and Thaddeus, and Simon the Cananite,

19 And Indas Ifcariot, who also betrated his came home.

20 And the multitude affembled againe, for could not fo much as eate bread.

21 And when his kinstolkes heard of it, then to lay hold on him : for they faid that he was be felle.

Mat. 9. 34. and, 12, 24. luke. 11.15.

22 9 * And the Scribes which came downellen rufalem,faid, He hath Beelzebub, and through of the denils be cafteth out devils.

23 But he called them voto him, and faid voto parables, How can Satan drine out Satan?

24 For if a kingdome be deuided againft it fe kingdome can not frand.

as Or if a house be deuided againft it felfe,th can not continue.

26 So if Satan make infarredion againft bi and be denided, he can not endure , but is at mi 27 No man can enter into a ftrong mans houle away his goods, except he first bind that strongs then spoile his house.

Matth. 12. 28 q Vere'y I fav vato you, all finnes fhalbel 31. luke. 12. vnto the children of men, and blafphemies, when 10. 1. iohn. they blafpheme: 5. 16.

29 But be that blafphemeth againft the hold fhall neuer haue forgiuenes, but is culpable of damaation,

o the Because they faid, He had an vneleane spirite. aine, out, and fent voto him, and called him.
e voto And the people face about him, and they faid voto
fhou Behold, thy mother, and thy brethren fecke for thee Inke, 8.19. o her But he answered them, saying, Who is my mother d Sim And he looked round about on them, which fate nd le mpaffe about him, and faid, Behold my mother and . whi rethren. For wholocuer doeth the wyll of God, he is my tlember, and my fifter, and mother. CHAP. IIII. nne of parable of she sower, 14 and the meaning thereof. Thornes. 21 The candle. 26 Of him that fowed, and d bis Mept. 31 The graine of muftard feede. 38 [brifte , to weth in the Ship. he began againe toteache by the fea fide, and Matth, 12. 1 they ere gathered vnto him a great multitude, fo that luke, 8.4. as by the fea fide on the land. wnef and he raught them many thinges in parables, and

ough nto them in his doctrine,
Hearken: Beholde, there went out a fower to fowe,
with and it came to paffe as he fowed, that fome fell way fide, and the foules of the beauen came, and it fe red it vp.

And some fell on stonie ground, where it had not le,th earth, and by and by iprang vp, because it had not of earth.

30

ft haut affone as the Sunne was vp,it was burnt vp,and

of the fe it had not roote, it withered away.

It is fe it had not roote, it withered away.

It is fe it had not roote, it withered away.

It is fe it had not roote, it withered away.

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It is fe it had not roote, it withered away.

It is fe it had not roote, it withered away.

It is fe it had not roote, it with roote, it will not roote away.

It is fe it had not roote, it will not roote away.

It is fe it had not roote, it will not roote away.

It is fe it had not roote away.

It is fe it ibel y frong vp, and grew, and it bronght forth, fome

when he faid voto them, He y hath eares to heare, hold and when he was alone, they that were about

e of sith the twelve, asked him of the parable.

Ifa.6. 0. mat. 12.14. luke, 8.10. 19hr. 12.40. acts, 28,26.

rom. 11.8.

the my sterie of the kingdome of GOD: but the that are without, all things be done in parable the "That they seeing, may see, & not differ a the aring, may he are, and not winderstand, less at the things, may he are, and not winderstand, less at the seeing, may he are, and not winderstand, less at the seeing may he are, and not winderstand, less at the seeing may he are, and not winderstand, less at the seeing may he are, and not winderstand, less at the seeing may he are, and not winderstand, less at the seeing may be a seeing may be a

they fhould turne, & their finnes shuld be for 13 Againe he said vnto the, Perceive yenothing ble? howe then should ye understand all other, par

14 The lower loweth the word.

-1 15 And thefe are they y receive the feede by wen fide, in whom the word is fowen : but whenteart heard it, Satan commeth immediatly, and tale B the word that was fowen in their hearts. ofa

16 And likewife they that receive the feets o nie ground, are they , which when they hantle A word, ffraightwayes receive it with gladnes, I'en

17 Yet have they no roote in them felues, A. but a time : for when trouble and perfecutionee for the word immediatly they be offended.

18 Alfo they that receive the feede among the

9

are fuch as heare the word:

1.Tim 6.17

Mat. 5. 15.

Inte 8. 16.

₾" II.33.

luke.8, 17.

Ø 12.2.

Met. 7.2.

Mat. 10, 26

A 19 But the cares of this world, and the deen the of riches, and the lufts of other thinges enter maip the word, and it is vnfruitfull.

20 But they y have received feede in goods d are they that heare the word, and receive it, A forth fruite : one corne thirtie, another fixtie, aw an hundreth. ve.

21 Alio he faide vnto them, Commethin A in to be put vnder a bufhell, or vnder the bed the to be put on a candlefticke?

22 * For there is nothing hid, y Mall not be Ti neither is there a fecrete, but that it fhal comes it

23 If any man hane ezres to heare,let him A 24 And he faide voto the, Take heede what Wi

*With what measure ye mete ,it Chalbe meal you and voto you that heare, fhall more begit po

him that hath not, shalbe taken away, even by him that hath not, shalbe taken away, even by him as a Also he sude, So is the kingdome of som, man should cast seede in the ground.

man should cast feede in the ground, 37 And fhould fleepe, and rife vp night and the

and, 19. 26.

luke. 5.38. Mat. 13.12. and.25.29. luke.8.18.

inter thould foring and growe up, he not knowing how, but For y earth bringeth forth fruite of it felfe, first y able, then the eares, after that full corne in the eares, cen And assoone as the fruite sheweth it felfe, anon he fit meth in the fickle, because the harvest is come.

form q "He faid moreover, Whereunto shall we liken Mat. 13.35.

note ingdome of God?or with what comparison shall we luke. 13.19.

the pare it?

It is like a graine of muftard feede, which when it le by wen in the earth, is the least of all feedes that be in

entearths

tale But after that it is fowe, it groweth vp, & is greaof al herbes, and beareth great branches, to that the

auch And with manie fuch parables he preached the Mat. 13.34.

es. I vito them, as they were able to heare it.

ution e expounded all things to his disciples apart.

4 Now & same day when even was come, he said Mat. 8. 23.

19 Them, Let vs passe over unto the other side.

10 Luke. 8.22.

And they left the multitude, and tooke him as he

dee in the ship, and there were also with him other li-

er in hippes.

And there arose a great florme of winde, and the goods dafhed into the thip, fo that it was now full.

it, And he was in the fterne a fleepe on a pillow and tie, awoke him, and faid to him, Mafter, careft thou not we perifh?

this And he rose vo and rebuked the winde, and faide bed the fea, Peace, and be ftill. So the wind ceafed, and

is a great calme.

or by Then he faid visto them, Why are ye fo fearefull?

imb And they feared exceedingly, & faid one to another Who is this, that both the wind and fea obey him?

reali CHAP. V. egie possessed in heated, 7 The deatl acknowledgeth Christ. give A legion of deatls is entreth into swine. 22 faires of Gom. 31 Faith. 39 Sleepe.

da they came ouer to the other fide of the fea in-

ind the countrey of the Gadarens.

2 And luke. 8. 26,

a And when he was come out of the fhip, him incontinently out of the graves, a man le an vncleane fpirite:

3 Who had his abiding among the grand off hir

be .

gog

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ad

he

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F

be

w

man could bind him, no not with chaines, A Because y when he was often bound will H

and chaines, he plucked the chaines afunder, am, the fetters in pieces, neither could any man un gr

5 And alwayes both night and day he cribe mountaines, and in y graves, and ftrooke him & So ftones.

6 And when he fawe I efus a farre of, he ran die

worshipped him,

7 And cryed with a loud voyce, and faid, Wath I to doo with thee , Iefus the Sonne of them to God? I will that thou sweare to me by God, i torment me not.

8 (For he faide vnto him, Come out of the the

vncleane fpirite.)

9 And he asked him, What is thy name? a vet fwered, faying, My name & Legion : for we are cor

so And he praied him inftantly, that he wild,

fend them away out of the countrey.

I.I Now there was there in the mountaine we heard of swine feeding.

12 And all the deuils befought him, faying, into the fwine, that we may enter into them,

12 And incontinently leins gaue them leam the vneleane spirites went out, and entred into and the heard ranne headlong from the hight to the fea, (and there were about two thoulands) and they were choked vp in the fea.

14 And the swineheards fled, and told it int and in the countrey, and they came out tofe

was that was done.

15 And they came to lefus, and fawe him pla bin poffeffed with the devil, and had the legion clothed, and in his right mind: and they were a y

16 And they that fawe it, tolde them what ti to him that was poffeffed with y deuil, and colles the fwine.

27 Then they began to pray him, that bentet

an wirom their coaftes.

And when he was come into the ship, he that had aud offeffed with the deuil, praied him that he might be him.

wing Howbeit, Iefus would not fuffer him, but faid vner, m, Go thy way home to thy friends, and fhew them an us great thinges the Lorde hath done vnto thee, and erish he hath had compassion on thee.

So he departed, and began to publish in Decapohat great things lesus had done vnto him: and all a ram did maruel.

And when Iefus was come ouer againe by thip we the other fide , a great multitude gathered toge-

hem to him, and he was neere vnto the fea.
d, a * And behold, there came one of the rulers of the Mat. 9. 18. gogue, whole name was lairus : and when he fawe lake. 8.41.

he she fell downe at his feete,

And besought him instantly, saying, My litle daughare come and lay thine hands on her, that the may be e wed, and line.

Then he went with him, and a great multitude aincreased him.

(And there was a certaine woman, which was dif-

ing with an issue of blood twelve yeeres, And had suffered many things of many physicions, m. And had fuffered many things of many per mothing, east had spent at that she had, & it availed her nothing, no he became much worse, when she had heard of Icsus, she came in the plan she behind, and touched his garment.

For she said, Is I may but touche his clothes, I

in be whole.

ofe And ftraight way the course of her blood was drip, and the felt in her body, that the was healed of

im plague,

And immediatly when lefus did knowe in him vertue y went out of him, he turned him reunde t in the prease, and faide, Who hath touched my

And his disciples said vnto him, Thou feest y mul-ethrong thee, & sayest thou, Who did touche me? And he looked tound about, to fee her that had ie that. 33 And

22 And the woman leared & trembled: for a what was done in her, and the came and fell de fore him, and told him the whole tructh.

34 Aud he faid to her, Daughter, thy faithh thee whole:go in peace, and be whole of thy pl

35 While he yet fpake, there came trom yf of y Synagogues house certaine which faide. The ger is dead : why difeafeft thou the Mafter am 26 Affonne as Icfus heard that word fooke Vnto the ruler of the Synagogue, Be not afraid!

leeue. 27 And he fuffered no man to followe him ter and lames, and Iohn the brother of lames,

28 So he came vnto the house of the ruler of pagogue, and fawe the tumult, and them that wavled greatly.

39 And he wet in, & faid voto the, Why make grouble, and weepet the childe is not dead, but

40 And they laught him to fcorne : but hep all out, and tooke the father, and the mother of and them that were with him, and entred in wi childe laye,

41 And cooke the childe by the hand, and fil her, Talitha cumi, which is by interpretation, M

fay vnto thee, arife.

42 And Itraightway the mayden arole, and for the was of the age of twelve yeeres, and the aftonied out of meafure.

43 And he charged them ftraitly that no man know of it, and commannded to give ber meate

CHAP. VI.

a Christ preaching in his countrey , his owne conten 6 The vabeliefe of the Nazarites. 7 The Apoflesa 13 They caft out deuils: they anoint the ficke with Herods opinion of Christe. 18 The cause of lohns ment, 22 Danneing, 27 John leheaded, 29 la The Apolles returne from preaching. 34 Christs on the defert. 37 He feedeth the people with fine h The Apofiles are troubled on the fea. 56 Thef touche Chriftes garment, archealed.

Mat. 13.14 ND * he departed thence, and came into h countrey, and his disciples followed him.

luke.4.16.

dt for and when the Sabbath was come, he began to teach

felld Synagogue, & many that heard him, were aftonied;

id, From whence hath this man thefe thingest and
faith he wisdome is this that is given vnto him, that even
f thyp reat workes are done by his hands!

om y/ is not this that carpenter Maries sonne, y brother
ide, These and loses, & of Iuda & Simon? and are not his
fler am is here with vs? And they were offended in him.

spoken Then less said vnto them, A Prophet is not withfler less said vnto them, A Prophet is not withafraid: onor, but in his owne countrey, & among his owne
ed, and in his owne house.

This land he could these do no great worker for the him And he could there do no great workes, faue that fames, idhis handes whom a fewe ficke folke, and healed tuler of that. And he marueiled at their vabeliefe,* and went a. Mat. 4. 23. hy the townes on every fide, teaching. luke. 13.23. hy the townes on every fide, teaching. and he can Chap. 3. 14. hy main 4 * And he called wato him the twelue, and began Chap.3. 14.
d, butled them forth two and two, and gaue them power met. 10-1.
ut hep wacleane spirites, luke.9. 1. ther of And commanded them, that they should take no-d in was for their iourney, saue a staffe onely: neither scrip, er bread, ne.ther money in their girdels. and fre But that they fould be food with * fandals, and Atts. 12.8 tion, Wathey should not put on two coates. And he faid voto them, Wherefoeuer ve fhal enand the And wholoeuer shall not receive you, nor heare Mat. 10.14 when ye depart thence, * Thake of y duft that is vn. lake.9.5. no mar four feete, for a witnes vnto them. Verely I fay vnto Att. 13.51 meate It shalbe casier for Sodom or Gomersha at the day and 18.6. dgement, then for that citie. content And they went out , and preached. wen fhould poftles and their lines. e wuh And they cast out many deuils : and they anoin- Iam. 5.14. 29 1 Then King Herod heard of him (for his name Mat. 14.1. Chrift made manifelt) and faide, John Baptift is rifen a- luke. 9.7. fine he from the dead, and therefore great workes are Other faid, It is Elias, & fome faid, It is a Prophet, into be one of those Prophets. *So when Herod heard it, he faid, It is John whom Zuke. 3.19. W. 1 beheaded:

I beheaded : he is rifen from the dead.

17 For Herod him felfe had fent forth, and Links, bound him in prifo for Herodias fake, w

Leui. 18.16 and 20.21.

his brother Philips wife, because he had marin 18 For John said vnto Hered, *It is not la & thee to have thy brothers wyfe.

19 Therefore Herodias layed wayte againft a

would have killed him, but the could not:

20 For Herod feared John, knowing that he man, and an holie, and reverenced him, and heard him, be did many thinges, and heard him to 21 But the time being convenient, when he a his birth day made a banker to his princes & cap

and chiefe eftates of Galile:

22 And the daughter of the fame Herodiascen and daunced, and pleafed Herod, and them that I table together, the King faid vnto the maid, Ask to what thou wile, and I will give it thee.

23 And he fware vnto her, Whatfoeuer the aske of me,I will give it thee, enen vnto the halfe o

kingdome.

34 *So fhe went forth, and faid to her mother Shall I aske? And the faid, John Baptiffs head. DI

25 Then the came in straightway with half the King, and asked, faying, I would that thou finiti give me even now in a charger y head of lobe

26 Then the King was verie foric : jestar bit e Take, and for their fakes which fate at table with

would not refue her.

27 And immediatly the King fent the hangman gaue charge that his head fhould be brought in, went and beheaded him in the prifon,

28 And brought his head in a charger, and ga the maid, and the maid gaue it to her mother.

29 And when his disciples heard it , they can

tooke vp his body, and put it in a tombe.

30 9 *And the Apostles gathered them felut fa ther to lefus, and tolde him all things, both wh had done, and what they had taught.

31 And he faid voto them, Come je apart into dernelle,and reft a while :for there were mange mers and goers, that they had not leafure to en

Lukt.9. 10.

M.11.24. 8.

So they went by thip out of the way Into a defert Mat. 14. 12 ,andh luke.9,10. ake, with But the people sawe them when they departed, & warring knew him, and ranne a foote thither out of all ci-not lar & came thither before the, and assembled vinto him. *Then Iefus went out, and faw a great multitude, Mat. 9. 36. gainst had compassion on them, because they were like and. 14. 14.2 be which had no shepheard: *and he began to teach Luke. 9. 11. It hem many things.

1, and * And when the day was now farre spent, his disci- Mat. 14. 15. I him tame rate him, saying, This is a desert place, & now

en Heay is farre paffed.

& cape Let them depart that they may go into y counand townes about, and bye them bread : for they

dias a nothing to eate.

m that But he answered, & faid vnto them, Gine ye them Askate. And they faid vnto him, Shal we go, and bye two reth pennie worth of bread, and give them to eate?

er the Then he faid vnto them, How many loaues haue Mat. 14.17. half oand looke. And when they knewe it, they faide, luke. 9. 13.

other So he comanded them to make them all fit downe . Impanies upon the greene graffe.

half Then they fate downe by rowes, by hundreds, and

ou fluties, obd & And he tooke the fine loanes, and the two fifhes, or his soked up to heaven, and gave thankes, and brake with sours, and gave them to his disciples to fet before

and the two fifnes he deuided among them all.

ngma So they did all cate, and were fatified.

at in. And they tookeyp twelve balkets full of the frage.

gas And they that had eaten, were about five thoumen.

y can And ftraightway he caused his disciples to goe

the thip, and to go before vnto the other fide vato felon faida, why le he fent away the people.

whi Then affoone as he had fent them away, he deparnto a mountaine to pray.

into *And when even was come, the shippe was in the Mat. 14. 28

name es of the fea, and he alone on the land.

end And he faw them troubled to rowing, (for y wind

was contrarie vnto them) and about the found of the night, he came vnto them, walking vpm and would have passed by them.

49 And when they fawe him walking upon they supposed it had bin a spirit, and cryed out at

50 For they all fawe him, and were fore afth anon he talked with them, and faide vnto them, is good comfort: it is I, be not afraid.

yi Then he went vp vnto them into the fhin the winde ceafed, & they were much more amale

felues, and marneiled.

52 For they had not confidered the matter of because their hearts were hardened.

53 ¶ * And they came ouer, and went intothe

54 So when they were come out of the fhip,

way they knewe him,

55 And ranne about throughout all that region about, and began to carie hither and thither ind.

all that were ficke, where they heard that he was a second of the fick of the

CHAP. VII.

2 The Apostles are sound saute wish, for eating with an shen hands. 4 The Pharises traditions about washing crites. 8 Mens traditions more set by then Gods. 10, must be honored. 14 The things of do in deede desiles. The woman of (hanane. 32 The dease dumme many of the Scribes which came from Hierusalem.

othe Scripes which came from Hierbriden age
And when they faw fome of his difciples catt
with common hands, (that is to fay vnwafher) his
plained.

3 (For the Pharifes, and all y lewes, exceptible of the rhads oft, eate not, holding y tradition of y e. 4 And when they come from the market, exceptible wash, they eate not: and many other things in which they have taken upon them to observe, and shing of cuppes, and potters, and of brasen vessels, beddes.).

24.14.34

fourt Then asked him the Pharifes and Scribes , Why not thy disciples according to the tradition of von lders, but eate meate with vinwashen hands?

von then he answered and sayd vinto them, Surely *E. Ifa. 29.14

ed out the prophesied wel of you, hypocrites, as it is write after this people honoureth me with lippes, but their them is starre away from me.

But they worship me in vaine, teaching for doce this the commaundements of men.

maked for ye lay the commaundement of God apart, and the commaunion of many creating of many contents. er office the tradition of men, as the washing of pottes And he faid vnto the, Wel, ye reied the commandetothe of God that ye may observe your owne tradition. For Mofes faid, " Honour thy father and thy mo. Eve. 20. 13 regin But ye fay, If a man fay to father or mother, Cor- Exo. 21. 19 er inc hat is, By the gift that is officed by me, thou may et leni. 20.9bew profite, he shalle free.

So we suffer here. So ye fuffer him no more to do any thing for his ftreeter, or his mother, e leaf Making the wor Making the word of God of none authoritie, by n, we tradition which ye have ordeyned: and ye do mach like things. Then he called the whole multitude vuto him, & Mat. 15.16.

with mothem, Hearken you al vuto me, & vuderstand, as fings. There is nothing without a man, that can desile be to when it entreth into him but the things which profile out of him, are they which desile the man.

If any haue eares to heare, let him heare.

And when he came into an house, A vuay from the lem, de, his disciples asked him concerning the parable, scall. s call. And he faid vato them, What? are ye without vner) he ading also Do ye not know that what foener thing without entreth into a man, can not defile him, without entreth into a man, can not defile him, pt the Because it entreth not into his heart, but into the off cand goeth out into the draught which is the purext of all meates?

gith Then he said, That which commeth out of man, can defile th man. ffeli, For from within, enen out of the heart of men, Gen.6.5.4 procede 8.24

proceede euil thoughts, adulteries, fornicat

22 Theftes, conerousnesse, wickednesse, de 22 cleannesse, a wicked eye, backbiting, pride, foo

23 All these cuill things come from within

Mat. 15.21.

24 ¶ * And from thence he rose, and went to borders of Tyrus and Sidon, and entred into and woulde that no man shoulde have known to could not be hid.

an vncleane fpirite, heard of him, and came, a

his feete.

26 (And the woman was a Greeke, a Syropi I by nation) and she befought him that he would the deuill out of her daughter.

27 But lefus faide vinto her, Let the childre fed: for it is not good to take the childrens by

to caftit vnto whelpes.

28 Then the answered, and faide vnto him, to Lordiyet in deede the whelpes eate vnder the the childrens crummes.

29 Then he faid vato her, For this faying got The

the deuil is gone out of thy daughter.

30 And when the was come home to her ho found the deuil departed, and her daughter the bed.

31 ¶ And he departed againe from them Tyrus and Sidon, and came vato y fea of Galili, the middes of the coaftes of Decapolis.

32 And they brought wnto him one that was frambred in his speache, and praied him to put

ypon him.

33 Then he tooke him aside from the multiput his singers in his eares, and did spit, and ton congue.

34 And looking up to hearien, he fighed, and

to him, Ephphatha, that is, Be opened.

fring of his tongue was loofed, and he frake place

36 And he commanded them, that they should manibut how much seemer he forbad them; the great deale they published it, niced And were beyond measure astonied, faying, * He Gene. 1.31. Hone al things well : he maketh both the deafe to eccle. 39.21 ffe, and the dumme to fpeake. CHAP. VIII. e, foo miracle of the fenen loanes. 11 The lewes fecke fignes. To beware of the leaven of the Pharifes. 22 A blinde wem in healed. 27 The people, Sundrie opinions of Christ. 29 into: Apostles acknowledge (brist. 31 He for et ellesh bis 10 west 16.33 Peter, S. tan. 35 To Saue and lose the life. 38 we ash amed of (brist. those dayes, when there was a very great multi- Mat. 15.32-ne, are, and had nothing to cate, lesus called his disci-no, to him, and said voto them, syropi I have compassion on the multitude, because they would now econtinued with me three dayes, and have ing to eate. aldre and if I fende them away fasting to their owne ns be sthey would faint by the way: for, fome of them him, then his disciples answered him, Whence can a ma and he asked them, Howe many loanes have ye? they faid, Seuen.
Then he commanded the multitude to fit down on er ho Founde: and he tooke the feuen loaues, and gaue tes, brake them, and gave to his diffiples to fet bethem, and they did fet them before the people.
They had also a fewe small fishes, and when he had
alile, was they did eate, & were fuffifed, and they tooke vp. put broken meate that was left, seuen baskets full.

Ond they that had eaten, were about soure thouiulti)fo he fent them away. 4 And anon he entred into a thip with his dif. Mat. 15.394 d tons, and came into the partes of Dalmanutha. * And the Pharifes came forth, and began to dif- Mat. 16. 1. , and with him, feeking of him a figne from heaven, and ting him. ting him.

Then he fighed deepely in his spirit, and said, Why

ceph behis generation seeke a figne seerely I saye note

houl a figne shall not be given vnto this generation.

13 950

12 4 So he left them, and went into the find and departed to the other fide.

14 9 And they had forgotten to take breil m had they in the fhip with them, but one loafe, the 15 And he charged the, laying, Take heede, the of the leauen of the Pharifes, & of the leauen A 16 And they reasoned among them selves, in fi

because we have no bread.

47 And who lefus knew it, he faid voto the, We to you thus, because ye have no bread? perceive it he meither understand? have ye your hearts yet he he

18 Hane ye eyes, and fee not? and hane yet

beare not? and doe ye not remember? 200 6.11.

19 * When I brake the fine loanes among het fand, howe many baskets ful of broken meatten wp? They faid voto him, Twelue.

20 And when I brake feuen among fourethe for howe many baskets of the leavings of broke he tooke ye vp? And they faid, Seuen.

tt Then he faid vnto them, How wit that me

Rande not?

man vnto him, and defired him to touche him. de 23 Then he tooke the blind by the hand, & m

out of the towne, and fpet in his eyes, and putiet ypon him, and asked him, if he fawe ought.

24 And he looked vp, and faid, I fee men: 107

them walking like trees.

25 After that, he put his hands againe vponter

and made him looke againe. And he was reflor an fight, and fawe every man afarre of clearely. Since And he fent him home to his house, saying logo into the towne, nor tell it to any in the towne at a And lesus went out, and his disciples as

townes of Cefarea Philippi, And by the way les

28 And they answered, Some fry, John Baptift 12 Eliase and fome, one of the prophetes.

Then Peter answered, and faid vnto him, Thos A Chuft.

30 And he tharpely charged them, that coce A

Mat. 16.12. Make 9. 18.

M.4.16.5.

e his fhould tel no man.

Then he began to teache them that the Soune of Then he began to teache them that the Soune of breil mult infer many things, and should be reproued of oale, ilders, and of the hie Priestes, and of the Scribes, & ede, thine, and within three dayes rise agayne.

uene And he spake that thing boldly. Then Peter tooke ues, in stide, and began to rebuke him.

Then he turned backe, & looked on his difciples, be, Wrebuked Peter, Taying, Get thee behinde me, Satans ine in hon understandest not the things that are of God, yet in the things that are of men.

e yes And he called the people vato him with his difs, and faid vnto them, " Whofocuer will folowe ong ther him forfake him felfe, and take vp his croffe, and eater we me.

For whofoener wil * faue his life, fhal lofe it: but arethe foeuer shall lose his life for my fake and the Gosroke he shall faue it.

For what shal it profite a man, though he should

hat yet the whole world, if he lofe his foule?

Or what exchange fhal a man gine for his foule? rough *For whofoever shalbe ashamed of me, and of my him, des among this adulterous and finfull generation, luke 9. 26. nd, a m shal the Sonne of man be ashamed also, when he put eth in the glory of his Father with the holy Angels.

CHAP. IX. en: Priftes transfiguration. 7 ('b) ift muft be heard. 11 Of as and tohn Baptift. 14 The poffeffed so bealed. 23 Faith rpon on do al things. 31 Christ foreselleth his death. 33 Who

efton createst among the Apostles. 36 (brist taketh a childe ely. hu armes, 42 To offend. 50 Salt. Peace. aying 1d he faid vinto them, Verely I saye vinto you, that Mat. 16.28, town here be some of them that stande here, which shall luke 9.27. iple taffe of death till they have feene the kingdome of way become with power.

fay if And fixe dayes after, lefus taketh unto him Peter, Mat. 17.1.

sprift Tames, and John, and carreth them vp into an hye lak . 9.28. ntaine out of the way alone, and his shape was yeth ged before them.

Thes. And his rayment did fhine, and was very white, 23 e, so white as no fuller can make vpon the earth.

oce And there appeared vnto them Elias with Mofes,& they

Mat. 10.38. and 16, 24. luke 9.23. and 14.27. Mat. 10.39 and 16. 25.

luke 9.24. and 17:31.

Mat. 10.38 and 12.9.

they were talking with Iefus. 5 Then Peter answered, and faid to Ielus, No good for vs to be here: let vs make allo three cles, one for thee, and one for Mofes, and one he 6 Yet he knew not what he faid: for they we 7 And there was a cloude that hadowed the voyce came out of the cloud, faying, * This is Mat. 3.17. ued Some: heare him. and 17.5. 8 And fodeinly they looked rounde about, chap.I.II. no more any man fane lefus onely with them, 9 And as they came downe from the moun Mat. 17.9. charged them, that they should tell no man w had feene, faue when the Sonne of man weren the dead againe. To So they kept that matter to them felues manded one of another, what the rifing from the againe should meane. 11 Alfo they asked him, faying, Why fay the that * Elias muft firft come? 12 And he answered, and faid vnto them, Elia Bi shall first come, and restore al things: and * asi ten of the Sonne of man, he must fuffer many the be fet at nought. 13 But I fay vnto you, v Elias is come(& they ha Vnto him whatfoener they would)as it is writing 4 4*And whe he came to bu disciples, he fai B Mat. 17.14 multitude about the, & the Scribes disputing w take. 9.38. 15 And ftraightway all the people, when the him, were amaled, & range to him, and falutedhi 16 Then he asked the Scribes, What difputat mong your felues? 17 And one of the companie answered, and fter, I have brought my fonne voto thee, which dumme fpirite 18 And wherefoeuer he taketh him,he tearet he fometh, and gnasheth his teeth, and pinetham I spake to thy disciples that they should cast le and they could not. 19 Then he answered him, and faid, O faithle ration, howelong nowe thall I be with you !he nowe thal I fuffer you! Bring him vnto me. 30 So they brought him voto him : and affoot

fawe him, he tare him, and he fell downe on the three pde, wallowing and foming.
Then he asked his father, How long time is it fince

th bene thus? And he faide, Of a childe.

d the And oft times he caffeth him into the fire, and into his ser to deftroy him : but if thou canft do any thing, vs, and have compassion vpen vs.

And lefus faid voro him, If thou canft beleeue it. ings are possible to him that beleeneth.

hem. And ftraightway the father of the childe, crying nan w teares, faid, Lord, 1 beleeue: helpe my vnbeliefe.

When lefus fawe that the people came running eren her, he rebuked the vncleane fpirite, faying vnto Thou dumme and deafe fpirit, I charge thee, come elues thim, and enter no more into him.

Then the fpris cryed, and rent him fore, and came nd he was as one dead, in fo much that many faid. y the dead.

, Elia But Iesus tooke his hand & lift him vp,& he arose. as in and whe he was come into the house, his disciples as in him secretly, Why could not we cast him out?

ny the And he fard voto them, This kinde can by no other hey haves come forth, but by prayer, and fafting.

writt T*And they departed thence, and went together Mat. 17.22.

onut,

writing Galile, and he would not that any should have luke. 9,22. ing wen it. n the none of man shalbe delivered into the handes of tedhand they fhall kill him , but after that he is killed, lifput I rife againe the third day.

and Butthey understoode not that faying, and were

which to aske him.

which the After, he came to Capernaum : and when hee Mat. 18.1. areit the house, hee asked them, What was it that ye luke 9.46.

than ed among you by the way?

aft had they held their peace: for by the way they

aft hed among them felues, who flouid be the chiefeft. aithle And he fate downe, and called the twelne, & faide tho m, If any man defire to be firft, the fame frall be all, and feruant vnto all.

And he tooke a litle child, & fet him in the middes mand tooke him in his armes, & faid voto them,

H

37 Whofoe.

37 Wholoener shall receive one of such like in my Name, receiveth me : and whosoever me, receiveth not me, but him that sent me.

24. 38 9 Then Iohn answered him, saying, Make one casting out deads by thy Name, which follows, and we torbad him, because he followethm

vs, and we torbad him, because he followething
39 * But I clus said, Forbid him not: for the
man that can do a miracle by my Name, that of
ly speake euill of me.

40 For whosoeuer is not against vs, is ones,
41 *And whosoeuer shal give you a cup of
drink for my Names sake, because ye belongs
verely I say ynto you, be shal not lose his rewn

Mat. 18.6.

Mat. 18.6.

As * And wholoener shall offende one of the thing of the th

Ma.66.24.

Lesis. 2.22.

Mat. 5.29.
43 * Wherefore if thine hand cause theeto and 18.8.
cut it of: it is better for thee to enter into life, then having two hands, to go into hell, into the neuer shalbe quenched,

44 * Where their worme dieth not, and the]

45 Likewife, if thy foote canfe thee to offen A of: it is better for thee to go halt into life, the two feete to be cast into hell, into the fire was shalbe quenched,

46 Where their worme dyeth not, and their goeth out.

47 And if thire eye canfe thee to offend, plat it is better for thee to goe into the kingdomt with one eie, the haning two eies, to be cast into 148 Where their worme dieth not, and their

48 Where their worme dieth not, and their or goeth out.

Mat. 9. 25. Solt is goods but if the falt be vafauerly cocke. 14.34. with shall it be feafoned? have salt in your selection peace, one with another.

o The wife, only for fornication, is to be put away. we children are brought so Chrift. 17 A rich mass A

ch lin on be may possesse eternal life. 28 The Apostles for fook euer ings for Christs Sake. 33 Christ for Sheweth his death. 25 deus his fonnes request. 46 Blind Bartimeus healed. ne. Mafte

*he grofe from thence, and went into the coaftes Mat. 19.3. ethus ad men him cories and of Iordan, and the people ed vnto him againe, and as he was wont, he taught

for the gayne.

that then y Pharifes came & asked him, if it were lawthat then y Pharifes came & asked him, if it were lawthat then y Pharifes came & asked him, if it were lawthat dyd

ra man to put away his wife, and tempted him.

one and he answered, and faid vnto them, What dyd

up of es commande you?

longh and they faid, Moses sufficed to write a bil of dinor
s rewn trand to put her away.

e of hen Icsus answered, and faid vnto them, For the
for him es of your heart he wrote this precept vnto you,

necks, ut at the beginning of the creation * God made Cen. 1.27.

male and semale:

Mal. 19.4.

heete Forthis cause shal man leave his father and moGen. 2.24.

o life, ad cleave vnto his wife.

1.cov. 6.16

to the nd they twaine shalbe one fiesh : fo that they are epbe. 5.31.

retwaine, but one flesh.
Indita Therefore, what God bath coupled together, let 1. Cor.7.10

offen And in the bouse his disciples asked him agayne e, the matter.

fire the matter.

fire the And he said vnto them, * Whosower shall put a. Mat. 5.32. wife and marrie another, committeth adulterie thefin her.

And if a woman put away her husband, & be mar-d, plots another, the committeeth adulterre. dom'ty * Then they brought litle children to him, that

aft int ild touche them, and his disciples rebuked those luke.18.15. ne when Ielus faw it, he was difpleafed, & faid to

ire:all offer the litte children to come vato me, & lotm not for of fach is the kingdome of God.

anen verely I fay vnto you, Whosoeuer shall not re-selucible kingdome of God as a little childe, he shal not herein.

and he tooke them up in his armes, and put his

may. Typon them, and bleffed them. mas And when he was gone out on y way, there came H 2 one

1.cor. 6.16.

and 19.9. luke. 16.18.

Mat. 19.13

Mat. 19.16 one *running, and kneeled to him, and asked like. 18 18. Mafter, what shall I do, that I may possesse etc. 18 lefus faid to him, Why calleft thou meg

is none good but one, euen God.

19 Thou knowest the commandements, 17 not commit adulterie. Thou fhalt not kill, The not fleale. Thou fhalt not beare falfe win s shalt hurt no man. Honour thy father and mone

these things I have observed from my youth.

21 And Iesus looked wpon him, and loued him, who him, One thing is lacking who thee, Go not that thou hast, and give to the poore, and thave treasure in heaven, and come, follow my way. vp the croffe.

22 But he was fad at that faying, and went A

rowfull: for he had great polfessions.

23 And Iefus looked rounde about, and fait Ar disciples, Howe hardly do they that have nice into the kingdome of God!

24 And his disciples were afraide at his week Iclus answered againe, and saide voto themate howe harde is it for them that trust in riche, w into the kingdome of God!

25 It is caffer for a camel to go through theh needle, then for a riche man to enter into the

of God.

26 And they were much more aftonied, fru them felues, Who then can be faued?

27 But Iefas looked vpon them, and faid, WA it is impossible, but not with God: for with God a are possible.

28 4 * Then Peter began to fay vnto him, In Mat. 10.27. luke 18. 28, have forfaken all, and have followed thee.

29 lefus answered, and faide, Verely I fay there is no man that hath forfaken house or or fifters, or father, or mother, or wyfe, or de landes for my fake and the Gofpels,

30 But he fhal receyue an hundred folde, pof present, houses, and brethren, and sisters, and ochildren, and lands with persecutions, and into

to come, eternall life.

国医神经 (1) (1) (1)

asked Bar many that are first, shalbe last, & the last, first. Mat. 19.30. He etc. 4 * And they were in the way going up to Hiern- luke 13.30. meg and lefus went before them and they were tron - Mat. 20. 17. ind as they followed, they were afraide, and lefus late 18.31.
nts, 17 the twelve againe, and began to tell them what

kill, To fhould come vuto him, e win Saning, Bebold, we go vp to Hierusalem, and the nd more of man shalbe delivered vnto the hie Priests, and him, he Scribes, and they shall condemne him to death, & outh. Jesuer him to the Gentiles.

ued him they shall mock him, & scourge him, & spit vpone, Goand kill him: but the third day he shall rise agayne.

andt 4 Then lames and John the fonnes of Zebedeus Mat. 20.20. wms wnto him, faying, Mafter, we woulde that thou

Heft do for vs that that we defire.

went And he faid voto them, What would ye I should You?

nd fail and they faid to him, Graunt voto vs, that we may ae riche at thy right hand, and the other at thy left hand

gloric. his we but lefus faid vnto the, ye know not what ye aske: hem; de drinke of the cup that I shal drinke of, & be bapiches with the baptisme that I shalbe baptized with?

And they faid voto him, We can, But lefus faide ighthem, Yefhal drinke in deede of the cuppe that I o the winke of, & be baptized with the baptifme where-

Shalbe haptized:

ied, fout to fit at my right hand, & at my left, is not mine e, but it fh the gine to them for who it is prepared. aid, WAnd when the ten heard that, they began to difh God at lanies and lohn.

But I efus called them vnto him, and faid to them, him, now that they which are princes among the Gen- Luk. 22.35.

have domination ouer them, & they that be great

I fayer them, exercife authoritie ouer them. fe or But it shal not be so among you: but whoseuer

And whofoener wil be chief of you, shalbe the fer-

anda for even the Sonne of man came not to be ferued, lind ferue,& to giue his life for y raunfome of many.

Then they came to Jericho: aud as he went out Mat.20.29.

of luke. 18.35.

S. MARKE.

of feriche with his disciples, and a great materimens the some of Timeus, a blinde man, a wayes side, begging.

47 And when he beard that it was Iefus of he began to crie, and to fay, lefus the Some

have mercie on me.

48 And many rebuked him, because he shall his peace; but he cryed much more, O Some have mercre on me.

49 Then lefus floode fill, and commanded called and they called the blinde, faying you of good comfort arife, he called thee.

50 So he threwe away his cloke, and role,

tolefus.

51 And Iefus answered, and said vnto him, thou that I doe vnto thee? And the blinde him, Lorde, that I may receyue fight.

52 Then lefus faid vinto him, Go thy ware hath faued thee. And by and by he receyued in

folowed lefus in the way.

CHAP. XI.

fuilesse in the best of the state of the best of the b

Mat. 21.1. luke. 18. 29.

And when they came nere to Hierufalen, e phage and Bethania vnto the mount of Og fent forth two of his disciples.

2 And faid vnto them, Goe your wayes into fi that is oner against you, and assoone as ye has into it, ye shall finde a colte tied, whereon who

fate: loofe him, and bring him.

3 And if any man fay vnto you, Why do yes that the Lord hath neede of him, and ftraight wil fende him hither.

4 And they went their way, and found a by the doore without, in a place where two

and they loofed him.

5 Then certaine of them that floode there, them, What do ye looking the colter

(46. 4. 5. 148) man, in they faid with them, as I efus had commanded man, is So they let them go. "And they brought the colte to Iefus, & cast their Iohn. 12.14

clus of ints on him, and he fate upon him,

Some and many spred their garments in y way: other cut e branches of the trees, & strawed them in y way. he he and they that went before, and they that followed, Some faying, Hofanna bleffed be he that commeth in nanded Bleffed be the kingdome that commeth in the ng van of the Lord of our father Dauid: Hofanna, O thou d roft, in the hieft hernens. de: and when he had looked about on all things, luke.19.45 him, ow it was evening, he went forth vinto Bethania * And on the morew when they were come out Mat.21.19 y way. Bethania, he was bungrie.

ucd in And feeing a fig tree a farre of, that had leaves, he to fee if he might finde any thing thereon:but when me voto it, he found nothing but leaves: for the an ele of figges was not yet.

nd By Then I elus answered, and said to it, Neuer man 24 Fee fruite of thee hereaster while the world standeth: done his disciples heard it. Man Temple & began to cast out them that fold & bought falen, é Temple, and ouerthrewe the tables of the money of Orgers, and the feates of them that folde doues. Neither would be suffer that any man should cary is intended through the Temple. ye f And he taught, faying vnto them. Is it not written, on the house shalbe called the house of prayer vnto all Ifai. 56.7. ons? but you hane made it a denne of theenes. Itre. 7. 110 o jes And the Scribes & hie Priefts heard it, & fought raight to deftroy him : for they feared him, because the de multitude was aftonied at his doctrine. wow C'And in the morning as they journeyed together, Mat. 27.15 fawe the figge tree dried vp from the rootes. here Then Peter remembred, & faid vuto him, Mafter, old, the fig tree which thou curfedit, is withered.

22 And

22 And Jefus answered, and faid ynto them he

Tayth of God.

vato this mountaine, Be thou taken away, and the fear and thell are well and the fear and thell are well as a second to the fear and th vato this mountaine, be thou taken away, and retthe fea, and shall not waver in his heart, but streen that those things which he saich, shall and passe, whatsoever he saith, shalbe done to him that 24. Therefore I say vato you, whatsoever of when ye pray, believe that ye shall have it, and determine the saith of the saith saith and the saith sait

Mat. 7.7. luke. 11. 9.

done wnto you. Mat. 6. 14.

done water you.

25. *But when ye shall stand, and pray, forgo and have any thing against any man, that your fail the which is in heaven, may forgive you your tresp shall be for if you wil not forgive, your father will not

Mat. 21.23 take. 20.1. heauen, wil not pardon you your trespaces, and 27 Then they came againe to Hierusalen cethe walked in the Temple, there came to him et Priefts, and the Scribes, and the Elders,

riefts, and the Scribes, and the Elders, 28 And faid vnto him, By what authoritied at thefe things > and who gave thee this authorithe

thou fhouldest do these thinge?

29 Then Iefus answered, and faid vnto them at also aske of you a certaine thing, & answere yes yo I wil tel you by what authoritie I do these this

30 The baptisme of Ichn, was it from heauer Im

men? answere me.

31 And they thought with them felues, faying H. Shall fay from heanen, he will fay, Why then die fte beleeue him?

3: But if we lay of men, we feare the people: fe Th

counted John, that he was a Prophet in deede. ye 33. Then they answered, and faid voto Jesus, Who not tel. And Jesus answered, and faid voto then to ther will tel you by what authoritie I do these air

CHAP. XII.

of the vineyarde. To Christ the stone resused of the he 13. Of tribute to be given to (eser, 18 The Sada A nivng the resurrection, 28 The sirst commandement love God and the neighbour is better then serial conformations of Christ Davids sonne, 38 To beware of the Script Pharifes. 42 The poore widowe.

them he began to fpeake voto them in parables, A cer. Ifai. 5.1. he begant o peans and compassed it with iere.2.2.

Joens ige, and digged a pit for the winepresse, & built mas.21.33.

Jan re in it, and let it out to husbandmen, and went lake. 20. 5.

t, but strange countrey. that ind at the time, he fent to the husbandmen a fer-him that he might receive of the husbandmen of the eutrof the vineyarde. 1,200 dit they tooke h.m., and beate him, and fent him amptie.

forgy and againe he fent vnto them another fernant, and it fan i they caft flones, and brake his head, and fent him treft (hamefully handled.

let w and againe he fent another, and him they flewes. any other, beating some, and killing some. falen fet had he one some, his deare beloued him also him the last wito them, saying: They wil renerence ie do not the hosbandmen faid among them felues, This norm heire: come, let vs kil him, and the inheritance ours. them to they tooke him, and killed him, and caft him out e yen gineyarde. e this What shal then the Lorde of the vineyard do? He auen ome and destroy these busbandmen, and give the ard to others. Tayin Haue ve not read fo much as this Scripture? mid fone which the builders did refuse, ismade the Pfal. 128. 22.1/4.28. of the corner. letia This was done of the Lord, and it is marneilous in 16.mat. 32 de. yes. 42.act.4. 11. rom.o. us, Then they went about to take him, but they feared hemeople: for they perceived that he fpake that paras 33. Ispets fewainft them : therefore they leichim, & went cheir Thand they fent voto him certaine of y Pharifes, Mat. 22.16 of the Herodians y they might take himingle talke. Inke. 20. 10 and Add And when they came, they faid who dist. Mafter, me ow that thou are true, and careft for no man. for true and careft for no man. for true and careft for no man. for true and careft for no man.

HS

sc Should

S ton

THE PERSON

S. MARRE

he knewe their hypocrifie, and fayde vato if tempt ye me? Bring me a penie, that I mayfer a 16 Sothey brought it, and he faid vnto the A is this image and superscription ? and they be

him Cefars. 17 Then Iefus answered, and faid vnto then to Cefar the things that are Cefarsh and to 6 [4] that are Gods : and they marueiled at him,

Mat. 22. 23 18 C*Then came the Sadduces vnto him/e Deut. 25.5. 19 Mafter, *Moses wrote vnto vs. If any & mat. 22. 24 ther die, and leane ha wise, and leane no child a his brother should take his wise, and raise vpl

to his brother. 20 There were feuen brethren, and the fit

wife, and when he dyed, left no vifue. 21 Then the fecond tooke her, and he dyed, did he yet leave yffue, and the third likewife: P

22 So those feuen had her, and left no yfor al the wife died alfo.

23 In the refureettion then, whe they fhal rike whose wife fhal the be of the for feven had her

24 Then l'efus answered, and faid vnto then ant there fore deceived, because ye know not if tures, neither the power of God?

25 For when they that rife againe from thed ther men marrie, nor wines are married, but a Angels which are in heaven.

26 And as touching the dead, that they fha gaine, hane ye not read in y booke of Mofes, he bush God spake with him, faying, *I am the braham, and the God of Isac, and the God of

27 God is not the God of the dead , but the the living. Ye are therefore greatly dece ued.

18 4 Then came one of the Scribes that le them disputing together, and perceining thathe fwered them welche asked him, Which is the maundement of all?

29 lefus answered him, The first of all the dements is, Heare, Ifrael, the Lord our Godist Lord.

Bom. 13.7.

Exed. 3.6. W.#.12 31.

Mat. 22.35

Dent . 6.4

CHARLES AND notes Thou shalt therefore lone the Lord thy God w all vators heart, & with all thy soule, & with all thy minde, & may fer all thy strengths this is the first commandement. Ito the And the second is like, that is, * Thou shalt lone Leu. 19.18. they be eighbour as thy selte. There is none other com-mat. 22.39. dement greater then thefe. to then Then that Scribe faid vnto him, Wel Mafter, thou gal. 5.14. d to G faid the trueth, that there is one God, & that there iam. 2.8.

him, one but he.

him, And to love him with al the heart, and with al the im, far rilanding, and with all the foule, and with all the fanya gth, and to loue his neighbour as him felfe, is more childe all whole burnt offerings and facrifices. ife vol Then when Iefus faw that he answered difcrete. faid vnto him, Thou at not farre from the kyngthe fire of God. And no man after that durft aske him any tion. edyel, TAM lefus answered and faid teachyng in the Mat. 22.
wife: ple, How say the Scribes that Christis the sonne 41. luke. 20 o yffu anid? For David him felfe faid by the holy Ghoft, *The Pfal. 110.8 halife faid to my Lord, Sit at my right hand, til I make ad her enemies thy footestoole.
other Then David him felle calleth him Lord : by what not bes is he then his fonne ? and much people heard gladly. nthel Moreover he faid voto them in his doarine, Be- Mat. 23.6. but at of the Scribes which love to go in long robes, and luk. 11. 43falutations in the markets, ey far And the chief feates in the Synagogues, and the the Which *denoure widowes honfes, even vnder a Mat. 23.14. doffur of long prayers. These shall receive the greater luk. 20.47. no the nation.

ued. And as Iesus fare oner against the treasury he Lu.21.1.
hat held how the people cast money into the treasurie,
hath many riche men cast in much.
these And there came a certaine poore widow, and she
w in two mites, which make a quadrin.

then Then he called voto him his disciples, & said voto dist. Verely I say voto you, that this poore widowe cast more in, then all they which have cast into

the treafurie.

44 For they al did caft in of their fuperflait of her pouerty did caft in al y fhe had cuenal CHAP, XIII.

I Of the destruction of Hierufalem. 9 Perfecuit Gafpel. to The Gofpel muft be preached to a 26 Of Christes comming to indgement. 33 4 watch and pray.

A Nd *as he went out of the Temple, one of Mat. 24. 1. luk. 21.5. ples faid vito him, Mafter, fee what mane

what maner buildings are bere.

2 *Then Iesus answered, and said voto he thou these great buildings? there shall not be flone vpon a flone, that shall not be throwerd. Za. 19.43.

3 And as he fate on the mount of Olines gainft the Temple, Peter, and lames, and lobe

drewe asked him fecretly.

4 Tel vs, when fhal thefe things befand when the figne when al thefe things fhalbe fulfilled 5 And lefus answered them, and began tol sabeff.2.3. heede left any man deceine you.

6 For many shal come in my Name, saying, la

and shal deceine many.

mors of warres, be ye not troubled : for must neede be: but the end Shal not le yet.

8 For nation shal rife against nation, and h againft kingdome, and there shalbe earthquai ners quarters, and there shalbe famine and thefe are the beginnings of forowes.

9 But take ve heede to your felues: for the liner you vo to the councils, and to the Synage Shalbe beaten, and brought before rulers and my fake, for a testimoniall ento them.

10 And the Gospel must first be published

nations.

Pohe. s. 6.

Mat. 10.19 II *But when they leade you, & deliner you duk.12. 11. careful before hand, neither findie what yel but what is given you at the fame time, that for C 21.14. it is not ye that fpeake, but the holy Ghoft.

12 Yea, and the brother fhall deliver the br death, and the father the fonne, and the child

perfuit And ye shalbe hated of al me for my Names saket cueral sosoeuer shal endure voto y end, he shalbe saued.

Moreover, when ye shall see the abomination of Mat. 24.88 er seem ton (spoken of by Daniel the Prophet) set where suke. 21.20. shed so and not, (let him that readeth, consider 11) then let Dani. 9.27.
18. 33 Sat be in ludea, see into the mountaines,

And let him that is voon the house, not come one of into the house, neither enter therein, to fetch any t maner out of his house.

And let him that is in the fielde, not turne backernto he to take his garment.

Il noth Then woe fhalbe to them that are with childe, and owend in that give sucke in those dayes.

Oliner ray therefore that your flight be not in y winter. and lower those dayes shalbe such tribulation, as was om the beginning of the creation which God creand we not this time, neither shalbe.

Ifilled And except that the Lorde had Inortened thole gan told no fiesh should be faued: but for the elects fake, he hath chofen, he hath fhortened those dayes.

ying, Then * if any man faye to you, Lo, here is Chrift, Mat. 24.29 be is there, beleeue it not. f warm For falle Chriftes shall rife, and falle prophets,& and. 21.8,-

e for hew fignes & wonders, to deceive if it were poland But take ye heede behold, I have fhewed you all

thqua before.

and Moreover in those dayes, after that tribulation; onne fhal waxe darke, and the moone fhall not ffai.t 2.10. for the er light,

Synage And the starres of heaven shal fall; & the powers icel. 2, 10.
rs and are in heaven, shal shake.

and 3.15.

And then shall they fee the Sonne of man com-

fhed in the cloudes, with great power and glory.
*And he shal then send his Angels, & shal gather Mat. 24.35 r you ber his elect from the foure windes, and from the at yell part of the earth, to the vimost part of heaven, hat is Now learne a parable of the figge tree. When her oft. I is yet tender, & it bringeth forth leanes, ye know

the brommer a nere.

childs in like maner, when ye fee thefe things come to

luke. 17.230

ezck.32.7-

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ut

es

paffe, know that the kingdome of God is nere, thent doores.

30 Verely I fay voto you, that this general th not paffe, til all thefe things be done. ot y

g: Heaven and earth fhall paffe away,but

shall not passe away.

not the Angels which are in heaven, neither thein him felfe, but the Father

33 *Take heede: watch, and pray: for yeh bat when the time is.

34 For the Sonne of rean is as a ma going inter of to his fervants , and to every man his worke, A mandeth the porter to watch.

35 Watch ye therefore, (for ye knowe not we mafter of the house wil come, at euen, or at mid the cocke crowing or in the dawning.)

36 Left if he come fodeinly, he should findey

Ping.

37 And those things that I fay ento you, I fay T men, Watch.

CHAP. XIIII.

The Pricits conspiracie against Christ. 3 The wonuer. 22 The inflution of the Supper. 41 (hrifta tinto the hands of men. 43 Iudas beirayeth him with A 53 Christ is before Caiaphas. 68 Peters denial.

ANd *two dayes after followed the feaft of the oner, and of volcauened bread and the biel and Scribes fought how they might take him by put him to death.

2 But they faid, Not in the feaft day, left there

tumult among the people.

3 *And when he was in Bethania in the houte mon the leper, as he fate at table, there cames having a boxe of ointment of spikenard, very col The brake the boxe, and powred it on his head.

4 Therefore fome difdained among them felu . faid, To what end is this waste of ointment?

5 For it might have bene folde for more that hundreth pence, and bene given vnto the poor

Mat. 26.2. luk, 22, 1.

Mat. 24. 13

Mat. 26.6.

tre, mourmured against her. but lefus faid, Le: her alone; why trouble ye her? eneral ach wrought a good worke on me. or ye have the poore with you alwayes, & when but me ye may do them good, but me ye shall not have non the hath done that the could the came aforehand here pint my body to the burying. rely I fay vnto you, where foener this Gofpel thal yels sached throughout the whole world, this also that th done, shalbe spoken of in remembrance of her. into: q*Then Iudas Iscariot, one of the twelne, went Mat. 26, 10 eth in vato the hie Priests, to betray him vato them. luke. 22.4.

Inke, 2 And when they heard it, they were glad, and prothat they would give him money: therefore he note how he might conneniently betray him. t mid f'Now the first day of volcauened bread, when Mat. 26.19 erificed the Paffeouer, his difciples faide vnto luk, 23.8. inder Where wilt thou that we go and prepare, that naveft eate the Paffeouer ? I fay Then he feat forth two of his disciples, & faid vnm, Go ye into the citic, & there shall a man meete earing a pitcher of water: follow him. e mon And whitherfoeuer he goeth in, say ye to y good of the fibe house. The Master saith, Where is the lod-briss there I shal eate the Passeouer with my disciples? I shal have been an unit of the will shew you an upper chamber which is at trimmed & prepared there make it ready for vs. of the So his disciples went forth, and came to the civie, bit and as he had faid vnto them, and made ready the And at even he came with the twelve. there And as they fate at table & did eate, lefus faid, Pfal.41.10 I fay vnto you, that one of you shall betray me, mat. 26 200 teateth with me.

23.luke.22.

Then they began to be forowful and to fay to him 14.10hn.13

18.21.

And he answered and faid vato them, It is one of fells that dippeth with me in the platter.

Truely the Sonne of man goeth his way, 25 it is en of him : " but wo be to that man, by whom the Ads. 1.26. the

our of man is betrayed; it had bene good for y man,

if he had neuer bene borne. Mat. 26.26. 22 And as they did eate, I efus tooke the r.corin. 11. when he had given thankes, he brake it, and them, and faid, Take, eate, this is my body. 34. " 23 Allo be tooke the cup, and when bel thankes, gaue it to them: and they all dranke the 24 And he faid vnto them, This is my blo newe Testament, which is shed for many. 25 Verely I fay vnto you, I wil drinke me the fruite of the vine vntil that day , that I new in the kingdome of God. 26 And when they had fung a Pfalme, they to the mount of Olives. 27 4 Then Iesus said vnto them, All yel Joh. 16.32. Zac. 13.7. the fhepheard, and the fheepe fhalbe featten 28 But after that I am rilen, I wil go into Chap. 16.7. fore you. 29 And Peter faid vnto him, Although alm be offended at thee, yet would not I. 30 Then lefus faid vnto him, Verely I fayen this day, even in this night, before the cocke of thou fhalt denie me thrife. 31 But he faid more carneftly, If I fhould thee, I wil not denie thee: likewife alfo faid 32 4*After, they came into a place pamel Mat. 26.36 leke.32.39. mane: then he faid to his disciples, Sit ye here, prayed. 33 And he tooke with him Peter, and Iama and he began to be troubled, and in great hen And faid vnto them, My foule is very in vnto the death: tary here and watch. 35 So he went forward a litle; and fel down ground, and prayed, that if it were possible, the might paffe from him. 36 And he faid, Abba, Father, all things att vnto thee; take away this cup from mer neat not that I wil, but that thou wilt, be done. 37 Then he canie, and found them fleeping to Peter, Simon, fleepeft thou ? couldeft not the one houre? 38 Watch ye, & pray, that ye enter noting

the fpirit in deede is ready, but the flesh is weake. ke the And againe he went away, and prayed, and fpake

nt, and me wordes.

And he returned, and found them a fleepe againeren het eir eies were heauie; neither knewe they what

franke, should answere him.
my blog And be came the third time, and faid vnto them, any. henceforth, and take your reft : it is ynough ; the ke ne is come: behold, the Sonne of man is delinered inthat I hands of finners.

Rife vp : let vs go : lo, he that betrayeth me, is at

they *And immediatly while he yet spake, came Iudas Mat 28.47 All ye was one of the twelue, and with him a great mul- luk. 22. 47. en 4 ewith fwords and staues from the hie Priests, and ich. 18.3.
atten es, and Elders.
into And he that betrayed him, had ginen them 2 to-

aying, Whomfoeuer I shall kisse, he it is : take him halm tade him away safely.

And affone as he was come, he went ftraightway

I fayen, and faid, Hayle Mafter, and killed him.

cke on Then they layed their hands on him, & tooke him.

And one of them that flood by, drew out a fword, should note a servant of the hie Priest, and cut of his care. faid and lefus answered and saide voto them, Ye be pamel our as against a thiese with swords and staues, to

here ne.
I was dayly with you teaching in the Temple, and Tame ke me not: but this is done y the Scriptures should then filled.

ers in Then they all for sooke him, and fled.

And there tollowed him a certaine yong man, clodown linnen vpon his bare body, and the yong men le, the him.

But he left his linnen cloth, and fled from them

gs are nene *So they led Ielus away to the hie Prieft , and to Mat. 26. 97 ame together al the hie Priestes, and the Elders, luke. 22.54.

ping le Scribes.

otth And Peter followed him a farre of, euen into the

the hie Priest, and sate with the servants, & war-

noting unfelfe at the fire.

And

医大学器 引导。等(卷)等:将 Mat. 26.50 55 And the thie Priefts, & all the Conneil te witnes against lesus, to put him to death, buth to 56 For many bare falle witnes againft him, witnes agreed not together. 57 Then there arofe certaine, and barefalt of

againft him, faying, 38 We heard him fay, "I will destroy this the Jebs. 2. 19.

other made without hands. 59 But their witnes yet agreed not togethe the 60 Then the hie Prieft flood vp amongs the 13 ked Iesus, saying, Answerest theu nothing? wh No matter that these beare witnes against thee? Co

61 But he held his peace, and answered not beligaine the hie Priest asked him, and faid vito him thou that Christ the Sonne of the bleffed? •

62 And lefns faid, I am be, and ye shal feet ves of man fit at the right hand of the power of Gul in the cloudes of heanen.

63 Then the hie Prieft rent his clothes, andre What have we any more neede of witnesses me

64 Ye have heard the blafphemie: what the And they all condemned him to be worthie of rue 65 And fome began to spit at him, and to 6 N face, & to be ate him with fifts, and to say which may

phecie. And the fergeants functe him withshen T 66 * And as Peter was beneath in the hall and

came one of the maides of the hie Prieft.

67 And whe she saw Peter warming him self. A ked on him, & said, Thou wast also w lesus of the see 8 But he denied it, saying, I know him not. Two I what thou sayest. Then he went out into the and the cocke crewe.

Hat. 26.71

69 * Then a maide fawe him againe, and be of tink. 22. 58. fay to them that stoode by, This is one of them. It is 70 But he denied it againe: and anon after he that stoode by, said againe to Peter, Surely them? of them: for thou art of Galile, and thy speach at 71 And he began to curse, and sweare, saying 30 mes this man of manners.

not this man of whom ye fpeake,

Mat. 26. 75 72 * Then the fecond time the cocke crews 4 7 106, 13. 38, remembred the word that Jefus had faid vator 674

Mat. 24.39

Mat. 26.69 luk.22.55. 2063.18.25

seiline the cocke growe twife, thou fhale denie me thrife, outher weying that with him felfe, he wept. im,

CHAP. XV.

efall Of the things that Christ Suffered under Pilate. t 1 Baabbasts preferred before (brift. 15 Pilate delinereth this thrift to be crucified. 17 He is crowned with thorne. 19 will they fait on him, and mocke him. 21 Simon of Cyrene earieth Chriftes croffe. 27 Chrift is crueified betwene two ethn theenes, 29 Heisrailed at. 37 He gineth up the ghost. then 13 loseph buriesh him.

win Nd anon in the dawning, the hie Priefts helde a er Conneil with the Elders, and the Scribes, and the not ele Council, and bound Ieius, and led him away, and

to he mered him to Pilate.

Then Pilate asked him, Art thou the King of the Then Pilate asked him, Art thou in, Thou fayeft it.
feet yes And he answered, & faid vnto him, Thou fayeft it.
And the hie Priefts accused him of many things.

And the hie Priefts accused him againe, faying, An-

* Wherefore Pilate asked him againe, faying, An-

. * Wherefore Pilate asked him againe, faying, Anprest thou nothing? beholde howe many things they
es? mes against thee.
this But lesus answered no more at all, so that Pilate
e of rueiled.
to a Now at the seast, Pilate did delines a prisoner vuto
nich m, whom soener they would desire.
then Then there was one named Barabbas, which was
hall mide with his sellowes, that had made insurrection,
no in the insurrection had committed murther.

o in the infurrection had committed murther.

And the people cried aloude, and began to defire of N for would do as he had ever done wnto them.

not, Then Pilate answered them, and said, Wil ye that into close vnto you the King of the lewes?

• For he knewe that the hie Priests had delivered

nd be of enuie.

m, at Butthe hie Priests had moved the people to defire after he would rather deliver Barabbas vnto them.

the And Pilate answered, and said againe unto them, ach at wil ye then that I doe with him, whom ye call the ying 3 of the lewes?

And they cried againe, Crucifie him.

well Then Pilate faid vnto them, But what euil hath be nto And they cried the more feruently, Crucific him.

luk. 22. 66. ioh. 18. 19.

Mat. 27.1.

Mat. 27. 32 luke. 23.3. 1

ioh. 18. 35.

15 So Pilate willing to content the people. them Barabbas, and delinered lefus, when held ged him, that he might be crucified. 16 Then the fouldiers led him away into yh le is the common hal, and called together the whola 17 And clad him with purple, and platted; ce of thornes, and put it about his head, 18 And began to falute him, faying, Haile, Kingen lewes. 19 And they finote him on the head with a mail fper vpon him, and bowed the knees, and didi rence. 20 And when they had mocked him , they to purple of him, and put his owne clothes on him him out to crucifie him. 21 *And they compelled one that paffed by Mat . 27. 32 Simon of Cyrene (which came out of the count was father of Alexander and Rufus) to heare in a 22 *And they brought him to a place named the which is by interpretation, the place of the Inke, 23.26 Mat.27.33 luke. 23. 33 30hil.19.17 (kulles. 23 And they gave him to drinke wine mingle myrrhe: but he received it not. 24 * And when they had crucified bim, the Luk.23.34 his garments, cafting lots for them, whaten should have.

25 And it was y third houre, whe they cruciffe

26 And the title of his canfe was written THAT KING OF THE IEWES. 27 They crucified alfo with him two theenes on the right hand, and the other on his left.

da

28 Thus y Scripture was fulfilled which fain 1 1ft.53. 12. he was counted among the wicked.

Isb. 2. 1 9.

29 And they that went by, railed on him, their heads, and faying, + Hey, thou that deftre h Temple, and buildeft it in three dayes,

30 Saue thy felfe, and come downe from the 31 Likewife alfo even the hie Priefts mock among them felues with the Scribes, He faut men,him felfe be can not faue.

22 Let Chrift the King of Ifrael nowe come from the croffe, that we may fee, and belceue.I copie,

t.

were crucified with him, reuiled him. Now when the fixt houre was come . darkenes o y he le ouer all the land vntil the ninth houre.

e whe 4 And at the ninth hours lefus cried with a loude tteda ce,faying, Eloi, Eloi, lamma-fabachthani ? which is Pfal. 22. 24

nterpretation, My God, my God, why haft thou for- mat. 27.46. e, Kingen me?

And some of thein that stood by, when they heard

tham aid, Beholde, he calleth Elias.
didh 6 And one raune, and filled a * spondge full of vine- Pfal. 69. 23
& put it on a reede, & gaue him to drinke, saying, Let hey to alone: Let vs fee if Elias wil come, and take him

And lefus cried with a loude voyce, and gaue vp

ed by ghoft,

count B. And the vaile of the Temple was rent in twaine, are him the top to the bottome.

amed b. Nowe when the Centurion, which stoode ouer aof him, saw that he thus crying gaue vp the ghost, he
. Truely this man was the Sonne of God.

mingle There were also women, which behelde a farre mong whom was Marie Magdalene, and Marie (the the ther of lames the leffe, and of Iofes) and Salome,

atten Which also when he was in Galile, *followed him, Luke. 8.2.

rueife e vp with him vnto Hierufalem.

*And now when night was come (because it was Mat.27.57.

day of the preparation that is before the Sabbath) *Ioseph of Arimathea, an honourable counsellour, Luk. 23. 50 eues, th also looked for the kingdome of God, came, and ish. 19. 38,

h fairt in boldly vuto Pilate, & asked the body of Iefus. And Pilate marueiled of he were already dead, and im. dynto him the Centurion, and asked of him wheeftre he had bene any while dead.

And when he knew the trueth of the Centucion, he

the body to lofeph:

Who bought a linzen cloth, & tooke him downe, faut wrapped him in the linnen cloth, and layde him in a be that was hewen out of a rocke, & rolled a ftone omt the doore of the fepulchre:

And Marie Magdalene, and Marie Joles mother bewell de where he should be layed.

CHAP.

CHAP, XVI.

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4 7

Y Of Christes resurection. 9 He appeareth to Min dalene and others. Is He fendeth his Apostles tone 19 His ascension.

Inte. 24.1. 10bm, 20. I.

Nd *when the Sabbath day was paft, Mariell lene, and Marie the mother of lames, and Sala bought fweete oyntments that they might come, a nognt him.

2 Therefore earely in the morning, the first & the weeke, they came voto the fepulchre, when

Sunne was nowe rifen.

3 And they faid one to another, Who shal roller way the stone from the doore of the sepulchie?

4 And when they looked, they fawe that the was rolled away (for it was a very great one.)

30hn, 20,12

5 "So they went into the fepulchre, and fawer man fitting at the right fide, clothed in a long will H robe : and they were fore troubled.

6 But he faid voto them, Be not fo troubled yell Jefus of Nazareth, which hath bene crucified: hes fen, he is not here: behold y place where they put

7 But goe your way, and tel his disciples, and he that he wil goe before you into Galile: there shalk

Cha. 14.28. him, * as he faid vnto you.

8 And they went out quickly, & fled from thek chre : for they trembled, and were amafed: neither they any thing to any man: for they were afrayde,

9 TAnd when lefus was rifen againe, earlyth day of the weeke, he appeared first to Mary Magda

out of whom he had caft feuen deuils.

To And the went and tolde them that had bent him, which mourned and wept.

II And when they heard that he was aline, an

appeared to her, they beleeved it not.

12 TAfter that, he appeared vnto two of them other forme, as they walked & went into the cour of the

13 And they went, and tolde it to the remnan,

ther beleeved they them.

14 4 Finally, he appeared voto the eleven # fate together, and reproched them for their vnb and hardnes of heart, because they beleeved not which had feene him, being rifen vp againe,

Mat. 28.1.

WM4.26.32.

Joh. 20. 16. Luke. 8.2.

Like. 24.13

Zuk. 24.36. 10hn,20,19

39

15 And he faid vnto them, * Go ye into al the world, Mat. 25. 19 and preach the Gospel to enery creature.

id He that shal beleeue and be baptized, shalbe fa-

ed: "but he that wil not beleeue, fhalbe damwed. lob. 12. 48

In my Name they shal cast out denils, and shal speake Ast. 16.18

with new tongues,

18 * And shall take away serpents, and if they shall & 10.46.

It inke any deadly thing, it shal not hart them: *they Att. 28. 5.

The hall sy their hands on the sicke, & they shall recover.

Ast. 28.8.

to 19 to after the Lord had spoken vnto them, he was Luk 24.51.

and the Lord wrought with them, and confirmed the Hebrica.

The word with fignes that followed, Amen.

THE HOLY GOSPEL OF

IESYS CHRIST ACCOR-

CHAP. I.

ath

Po

eld

her

de.

da da Lukes preface. 5 Zacharias & Elifahet. 15 What an one Iohn foodld be. 20 Zacharias strooken dumme for his invaduluse. 26 The Angel faluteth Marie, and foretelleth (briftes nativitie. 39 Marie visiteth Elifabet. 46 Martes fong. 68 The fong of Zacharias showing that the promised (brift is come, 76 The office of Iohn.

OR as much as many have taken in hand to fet foorth the storie of those things, whereof we are fully perswaded.

2 As they have delinered them vutovs, which from the beginning fawe them their felues, and were minifers

of the worde,

3 It seemed good also to me (most noble Theophilus)

Mone as I had searched out perfectly althings from the
eginning, to write voto thee thereof from point to
ount,

4 That then mighteft acknowledge the certaintie of

理論を対象をはられ

be Te

ie.

ng,&

S A

those things, whereof thou hast bene inftructed peaks
5 IN the time of Herod King of Indea, then te the
certaine Priest named Zacharias, of the to dint
Abia: and his wife was of the daughters of Aam a No I. Chro. 34. I. her name was Elifaber.

ed th 6 Both were inft before God, and walkeding An commaundements and ordinances of the Lordwin: th reproofe.

7 And they had no childe, because that Elifat dum

8 And it came to passe, as he executed the heefals office before God, as his course came in order, An 9 *According to the custome of the Priester and his lot was to burne incense, when he went into 15 Th ple of the Lord. Excd.3 0.7.

Lew. 16.17. Without in prayer, while the incense was burns 6 %.

It Then appeared vnto him an Angel of the from

standing at the right fide of the altar of incenfe, 7 *I 12 And when Zacharias fawe him, he was treeph,0

and feare fell vpon him.

13 But the Angel faid vnto him, Feare not, Zad & An for thy prayer is heard, and thy wife Elifabet shall ne that

thee a fonne, and thou shalt call his name Iohn, art to

shall rejoyce at his birth.

15 For he shalbe great in the fight of the Lord o Th neither drinke wine, nor ftrong drinke : and hel thou filled with y holy Ghost, even from his mothers we 1 *1 16 *And many of the children of Israel shall be read

1 H to their Lord God.

17 *For he shal go before him in the spirit & moi of Elias, to turne the heartes of the fathers to the throder, and the diobedient to the wifedome of the 3 men, to make ready a people prepared for the Longram 18 Then Zacharias faid vnto the Angell, Who 4 Thall I know this? for I am an olde man, and my aftern

of a great age. Gabriel that stand in the presence of God, & amin of Hi Speake vito thee, and to shew thee these good if ythings. And behold, thou shalt be dumme, & noth me

Malac.4.5.

Mat. 11,14

图 4 1 1 1 1 1 1 1 1 hed beake, vntill the day that these things be done, be-ben se thou beleenedst not my words, which shalbe sul-to din their season.

In Now the people waited for Zacharias, and mared that he taried fo long in the Temple. dis a And when he came out, he could not speake vnto.

dw m: then they perceived that he had seene a vision
be Temple: for he made signes vnto them, & remains

she dumme. And it came to paffe, when the dayes of his office e h efalfilled, that he departed to his owne house.

The And after those dayes, his wife Elisabet concession, and hid her selse sine moneths, saying,

Thus hath the Lord dealt with me, in the dayes. rein he looked on me, to take from me my rebuke ple ong men. he from God vnto a citie of Galile, named Nazareth, t. 7 *To a virgine affianced to a man whole name was. Mat. 1.18. ie.

20 8 And the Angel went in vnto het, and faid, Haile all in that art freely beloued: the Lord is with thee:blefart thou among women.

21 9 And when the fawe him, the was troubled at his ing, & thought what maner of falutation y thould be.

22 6 Then the Angel faid vnto her, Feare not, Maries thou half found fauour with God. thou hast found fauour with God.

If **For lo, thou shalt conceiue in thy wombe, and Ifai.7.14.

It reasone, **and shalt call his name I ESVS. Chap.2.222

It Heshalbe great, and shalbe called the Sonne of mas. 3.222

It Heshalbe great, and shalbe called the Sonne of mas. 3.222

It then shalbe great in the Lorde God shall give vito him throne of his father David.

It as **And he shalr eigne over the house of lacob for Davi.7.142

It is, and of his kingdome shalbe none ende.

It is and of his kingdome shalbe none ende.

It is and shall darie vito the Angel, Howe shall this feeing I knowe not man?

If And the Angel answered, and faid vito her, The y Ghost shall come vpouthee, and the power of the st High shall overshadowe thee; therefore also that y thing which shalbe borne of thee, shalbe called the mas of God.

ane of God.

26 And

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6 TAME

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36 And beholde, thy coufin Elifabet, fhel conceived a sonne in her old age : and this is moneth which was called barren,

37 For with God fhal nothing he vnpossible

28 Then Marie faid, Beholde the icruant of be it vato me according to thy word. So the h parted from her.

39 And Marie arole in those dayes, and w the hill countrey with hafte to a citie of Iuda,

40 And entred into the house of Zacharia, luted Elifabet.

41 And it came to paffe, as Elifabet heard the tion of Marie, the babe forang in her belly, and ! was filled with the holy Ghoft.

42 And the cried with a loude voyce, & faid art thou among women, because y fruite of thy

is bleffed.

Ma.51.9.

43 And whence commeth this to me, that the of my Lorde should come to me?

44 For lo, affone as the voyce of thy falutation ded in mine cares, the babe fprang in my belly in

45 And bleffed i fhe that beleened : for thole Shalbe performed, which were tolde her from the

46 Then Marie faid, My foule magnifieth thele

47 And my Spirit reioyceth in God my Saulou 48 For he hath looked on the poore degree Ternant: for behold, from hence forth fhall all an me bleffed.

49 Because, he that is mightie, hath done

great things, and holy # his Name.

pfal.33.10. so And his mercie is from generation to gent fitted at Ifa.29. 15. on them that feare him.

1 .Sam. 2.6. 51 * He bath fhewed ftrength with his arme Pfalm. 34. hath scattered the proude in the imaginational

hearts. Ifa.30.18. 52 *He hath put downe the mightie from the

U 41.8.0 and explied them of lowe degree. 54.5.tere.

53 *He hath filled the hungrie with good thi 31.3.20. fent away the riche emptie.

Gen. 17. 19 \$4 "He hath vpholden Ifrael his fernant to be € 12.17. ful of his mercie,

Mal 1; 2.11 55 (As he hath Tpoken to our fathers, to mit, tel

his (rede)fot ener.

his feede for ever.

6 And Marie abode with her about three mohandre, for eturned to her owne house.

7 Now Elisabets time was suffilled, y she should
delivered, and she broughe forth a some.

8 And her neighbours, and cousins heard tell howe
Lorde had she wed his great mercie vpon her, and
y rejoyced with her.

19 And it was so that on the eight day, they came to
cumuse the babe, and called him Zacharias after the
ne of his sather.

10 But his mother answered, and said, Not so, but he
libe called John.

11 And they said vato her, There is none of thy kinlithat is named with this name.

12 Then they made signes to his father, howe he
will have him called.

13 So he asked for writing tables, and wrote, saying,
name is John, and they marnesled all.

14 And his mouth was opened immediatly, and his
nouth was opened immediatly.

If Then feare came on all them that dwelt neere to them, and all thefe wordes were noyfed abroade former roughout all the hill countrey of Indea.

66 And allthey that heard them , laide them vp in eir heartes, faying, What maner childe shall this be! d the hand of the Lord was with him.

6) Then his father Zacharias was filled with the ho-Gheft, and prophecied, faying,

68 Bleffed be the Lord God of Ifrael, because he bath fited and * redeemed his people,

69 And hath rayled vothe horne of faluation vnto mat. 1.21. hin the house of his fernant Danid,

70 As he fpake by the mouth of his holy Prophetes, 18. hich were fince the world began , faying,

71 That he would fend vs deliverance from our ene- and. 30. 10. es, and from the handes of all that hate vs.

72 That he might fhew mercie towards our fathers,

dremember his boly couenant,

73 * Andy oth which he fware to our father Abraha, Gr# 22.16. 74 Which was, that he would graunt vnto vs, that iere. 31.33. being delivered ont of the handes of our enemies, hebr. 6, ife

Verfe.14.

was reftored toit ftate, # read in Some copies

(hap. 2. 200

Pfal.122.

Fere. 22. 6.

should 17.

should ferue him without feare, z.Pet.1.15.

75 All the dayes of our life, in & holines a oufnelle before him.

76 And thou, babe, Shalt be called the Pro the meft High: for thou shalt goe before the fa Lord, to prepare his wayes,

77 And to give knowledge of faluation vnto

ple, by the remission of their finnes,

78 Through the tender mercie of our God, the day fpring from an hie hath vifited vs,

79 To gine light to them that fit in darkene the shadowe of death, and to guide our feet way of peace.

80 And the shilde grewe, and waxed ftrong and was in the wylderneffe , till the day came!

should shew him selfe ynto Ifrael.

CHAP. II. I Augustus Cefar taxesh all the world. 7 Christin 13 The Angels Song. 21 Christe is circumcifed 1 purified. 28 Simeon taketh Christe in his armes, Song 36 Anna the Prophetiffe. 40 The child 46 lefus disputeth with the doftours,

N Dit came to paffe in those dayes, that then a decree from Augustus Cefar , that all the

should be taxed. 2 (This first taxing was made when Cyrenia gouernour of Syria.)

3. Therefore went all to be taxed, enery ma Owne citie.

4 And Ioseph also went vp from Galile out of called Nazareth, into Indea, vnto the citie of which is called Beth-leem (because he was of the

and linage of Dauid,) 5 To be taxed with Marie y was given himu which was with childe.

6 And foit was, that while they were then daies were accomplished that the should be del

7 And the brought forth her first begotten for wrapped him in fwadling clothes, and laidely gratch; because there was not roome for them in

8 And there were in y fame countrey thep abiding in the fielde, and keeping watche b

Zach. 3.8. and.6.12.

2261.4.2.

20m.7.42.

afraide o Then hebold,1 Il be to 1 That is Danid, a 2 And t e fwadle And it de of he

etheir f

And lo

glory of

th,and t s And y from to and this thi wed vn 6 Sotl Ieleph

Glory

7 And thing, 8 And re told 9 But m in he

o And God. ten vn

d tha s then before

2 *AI weofh erafale 3 (As in chile

ytotl 4 An

er their flocke. And lo, the Angel of the Lord came wpon them, and glory of the Lord shone about them, and they were

Then the Angel faide vnto them, Be not afraider behold, I bring you glad tidinges of greatioy, that I be to all the people:

a That is, that voto you is borne this day in the citie Danid, a Saniour, which is Christe the Lord.

2 And this shalbe a figue to you, Ye shall finde the

And firaightway there was with the Angel a mulde of heavenly fouldiers, prayfing God, and faying, Glory be to God in the high heavens, and peace in

th, and towards men good will.

And it came to paffe when the Angels were gone y from them into heaven, that the Thepheards fayd to another, Let vs goe then vnto Beth-leem, and this thing that is come to passe which the Lord hath wed vnto vs.

6 So they came with hafte, and found both Marie lefeph, and the babe laide in the cratch.

7 And whe they had feene it, they published abroad thing, which was told them of that childe.

8 And all that heard it, wondred at the things which te told them of the Shepheards.

9 But Marie kept all those sayinges, and pondered

m in her heart.

e. And the shepheards returned glorifiyng and pray-God, for all that they had heard and seene as it was ken vnto them.

i 4 * And when the eyght dayes were accompli- Gen. 17.12. d , that they fhould circumcife the childe , his name leuit, 12, 3. s then called * IESV S, which was named of the An- iohn.7.22. before he was conceyued in the wombe.

*And when the dayes of her purification after the mat. 1.21. we of Mofes were accomplished, they brought him to Leuit. 1 2.6.

eruszlem to prefent him to the Lord,

3 (As it is written in the Lawe of the Lord, *Euery Exed. 13.2. in childe that first openeth the wombe, shalbe called num. 8. 16. y to the Lord,)

4 And to gine an oblation, as it is commaunded in Lemis. 12.6,

the Lawe of the Lorde, a paire of turtle donn And

yong pigeons.

25 And behold, there was a man in Hiernial name was Simeon: this man was inft, and fear and waited for the confolation of Ifrael , and Ghoft was vpon him.

26 And it was declared to him from Godbi ly Ghoft, that he fhould not fee death, befon

feene that Anounted of the Lord.

27 And he came by the motion of the Spirite Temple, and when the parents brought in the fus, to do for him after the cuftome of the Law,

28 Then he tooke him in his armes, and profi

and faide.

29 Lorde, nowe letteft thou thy fernaunt Hieruf peace, according to thy word,

30 For mine eyes have feene thy faluation,

31 Which thou haft prepared before thein dots, b people.

32 A light to be reneyled to the Gentiles, affandi

rie of thy people Ifrael.

33 And lofeph and his mother marneiled ther fa

things, which were fpoken touching him. 34 And Simeon bleffed them, and faide in rie hea his mother, Behold, this childe is appointed for 19 Th and rifing againe of many in Ifrael, and for, a figure hier

Shalbe Spoken against,

35 (Yea and a fword shall pearce throughth 30 But that the thoughtes of many heartes may be ope them. 36 And there was a Prophetisse, one Anni t The ter of Phanuel, of the tribe of Afer, which was reth, a from her virginitie:

37 And the was widowe about foure fcoten din fa yeeres, and went not out of the Temple, but fer with fastings and prayers, night and day.

38 She then comming at the fame instant vpm so Her confessed likewise the Lord, and spake of himte His per looked for redemption in Hierufalem.

39 And when they had performed all things Cefai ding to the Law of the Lorde, they returned intered be to their owne citie Nazareth.

Efa. 3.14. rom.9.32. 3.pet.2. 8.

was fi th bim. as 4 N re, # 2 2 And mevpt And d,the c

w not sa But went : sfolke, 45 And

6 And and him 7 And

48 So ch ys? b

effe?

2 An

John es TOWe

trarch

And the childe grew, and waxed strong in Spirite,
lwas filled with wisedome, and the grace of God was
th him.

If a Nowe his parentes went to Hierusalem enery
re, *at the seast of the Passeouer.
And when he was twelve yeere olde, & they were
me vp to Hierusalem, after the custome of the seast,
dithe childe lesus remained in Hierusalem, & loseph
ew not, nor his mother,
the But they supposing that he had bin in the compathem they supposing that he had bin in the compathem and acquaintance.
As And when they sound him not, they turned backe
Hierusalem, and sought him.
And it came to passe three dayes after, that they
much him in the Temple, fitting in the middes of the
stors, both hearing them, & asking them questions:
And all that heard him, were associated at his vnstanding, and answers.

So when they sawe him, they were amased, and his
ther said vnto him, Sonne, why hast thou thus dealt
they behold, thy father and I baue sought thee with
the heavie hearts.

Therefore the arms about the same sought the with
the heavie hearts.

rie heauie hearts.

19 Then faid he vnto them, How is it that ye fought themewe ye not that I must goe about my Pathers bu-

effer

to But they understoode not the word that he spake them.

t Then be went downe with them, and came to Nareth, and was subiect to them : and his mother kept thefe fayings in her heart.

23 And lefus increased in wisedome , and stature,

din fanour with God and men.

CHAP, III.

John exhorte: bto repentance. 15 His testimonie of Christ. to Herodputteth him in prifon, 21 Christe is baptized.33

His pedegree.

Owe in the fiftenth yeere of the reigne of Tiberius Cefar, Pontius P. late being governour of Indea, and red being Tetrasch of Galile, and his brother Philip tratch of Itures, and of the countrey of Trachonitis,

and Lyfanias the Tetrarch of Abilene, ale tho Acts.4.6. 2 (* When Annas and Caiaphas were The tize yo the word of God came vnto Iohn, the fonne of 7 Wh as in the wylderneffe . ane his Matth. 2. 2. 3 * And he came into all the coaftes about ner,but mark. 1.4. preaching the baptisme of repentance for the shalbe of finnes. 8 Thu 4 Asit is written in the booke of the faying ached 1 e Ba 8 fai.40.3: as the Prophet, which faith, * The voyced for He 30bs. 1.23. eryeth in the wylderneffe is, Prepare ye them cuils w Lord: make his paths straight. · Hea 5 Euery valley fhalbe filled , & enery mount hill shalbe brought lowe, and crooked things rifon. . * No made straight, and the rough water Shalbe made tized,a 6 And all fiesh shall fee the saluation of Go heauen 7 Then faide he to the people that wered And I HAL. 3.7. to be baptized of him, " O generations of vipe a done bath forewarned you to flee from the wrath too faying 8 Bring forth therefore fruites worthy am Il pleafe of life, & beginne not to fay with your felues, W 3 9 A: Abraham to our father : for I fay vnto you, that re of ag able of these stones to rayle vp children vnto A ich was 9 Now also is the axe layd vato the roote of 4 The therefore every tree which bringeth not for chi,the fruite, fhalbe hewen downe, and cast into the fir c The 10 Then the people asked him, faying, Wil Naum, we doe then? & The Zam.2.15. It 'And he answered , and faide voto them," ne of Se 1.10hn.3.17 hath two coates, let him part with him that hall 7 The and he that hath meate, let him do likewise. robabe 8 The

12 Then came there Publicanes alfo to be be and faide unto him, Mafter, what fhall we doe?

13 And he faid vnto them, Require no moret which is appointed vito you.

fam, she

9 Th

im,the

o The

eph, the

s The

tratha,

The Son

Jonne 0

13 The

14 The fouldiers likewise demaunded of him, And what shall we do? And he saide voto them lence to no man, neither accuse any falfly, & ben with your wages.

ix As the people wayted, and all men mufedi heartes of John, if he were not that Christe,

16 Iohn answered, and faid to them all, baptife you with water but one ftroger then I,d

Mat . 3. TY. mark. 1.8. iohn. 1.26. actes. I. 5. and 8.4. 20

11. 16. and

19.4.

of thoes latchet I am not worthy to valoofe: he wil tize you with the holy Ghoft, and with fire. Whole fanne is in his hand, and he will make ane his floore, and will gather the wheate into his ner, but the chaffe will he burne vp with fire that ne-thalbe quenched.

8 Thus then exhorting with many other thinges, he Bached vnto the people. Bat when Herod the Tetrarch was rebuked of Mat. 14.3. for Herodias his brother Philips wyfe, and for all mark. 6.17.
enils which Herod had done,
He added yet this aboue all, that he shut vp Iohn
rison.

1 *Nowe it came to passe, as all the people were Mas. 3.13. rized, and that I elus was baptized & dyd pray, that merk. 1.9. iohn, 1.32. heauen was opened: And the holy Ghost came downe in a bodily shape a done, ypon him, and there was a voyce from hea-faying. Thou art my beloued Sonne: in thee I am Il pleased. And lefus him felfe began to be about thirtie re ofage, being as men supposed the sonne of loseph, ich was the sonne of Eli, 4 The Sonne of Matthat, the Sonne of Leni, the Sonne of Ichi, the fonne of lanna, the fonne of lofeph, is The some of Mattathias, the some of Amos, the some Naum, the some of Esti, the some of Nagge, 6 The fonne of Maath, the fonne of Mattathias, the ne of Semei, the fonne of lofeph, the fonne of Iuda, 7 The sonne of Ioanna, the sonne of Rhefa, the sonne of robabel, the some of Salathiel, the some of Neri, 8 The some of Melchi, the same of Addi, the some of fam, the fonne of Elmodam, the fonne of Er, 9 The sonne of lose, the sonne of Eliezer, the sonne of im, the foune of Marthat, the fonne of Leui, the fonne of Simeon, the fonne of luda, the fonne of eph, the fonne of Ionan, the fonne of Eliacim. I The foune of Melea, the fonne of Mainan, the fonne of tratha, the fonne of Nathan, the fonne of Danid,

The sonne of leffe, the sonne of Obed, the sonne of Booz,

13 The some of Aminadab, the some of Aram, the some

foune of Salmon, the fonne of Naallop,

of Erom, the forme of Phares, the forme of Inda, to Fori 34 The forme of Iacob, the forme of Isat, it age one Abrahamishe fonne of Thara, the fonne of Nation it And 35 The fonne of Saruch, the fonne of Ragaugh time th 3 And Phalec, the fonne of Eber, the fonne of Sala, of Sem, the fonne of Noe, the fonne of Arpharate hou that of Sem, the fonne of Noe, the fonne of Lameth, 2 And 37 The some of Mathusala, the some of Brock departe of Iared, the some of Maleleel, the some of Caina 4 A 38 The foune of Enos, the foune of Seth, thefa lo Galile dain, the fonne of God. CHAP. IIII. I Of Christes temptation, and fasting. 16 He teach need of gareth to the great admiration of all. 24 A Pro 6 A teacheth in his owne countrey is contemned. 37 onght v felfed of the deuill is cured. 38 Peters mother mi loque o lea, 40 and divers ficke persons are reflored to be 17 And The denils acknowledge Christe. ND letus full of the holy Ghoft returnedh dan, and was led by that Spirit into the will Mat.4. 1. 2 * And was there fourtie dayes tempted mark.1.12. deuill, and in those dayes he did eate nothingh they were ended, he afterward was hungrie, 3 Then the deuill faide voto him, If thou he of God, commaund this stone that it be madel 4 But lefus answered him, faving, It is writte

Deut. 8. 3. mas . 4.4.

man fhall not live by bread onely, but by enem

pl God.

Then the deuill tooke him vp into an high earne, and shewed him all the kingdomes of the in the twinkeling of an eye.

6 And the denil faid vnto him, All this power give thee, and the glorie of those kingdomes: la delivered to me: and to whomfoeuer I will, if

7 If thou therefore wilt worthip me, they h

thine.

8 But Iefus answered him, and faide, Hencel Dent. 6.13. Satan: for it is written, *Thou fhalt worshipt sed. 10. 20. thy God, and him alone thou fhalt ferue.

> 9 Then he brought him to Hierufalem, and it a pinacle of the Temple, and faide vnto him, the Sonne of God, cast thy selfe downe from to

region 5 For

Proph found ! 8 + T

poore heart stines, oold fer on And the Lo o And nifter,

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the Sy as Th ripture as An cious d faid, 22 Th

s pron ne bea ne ow at An accept

25 Bu

to Foricis written, * That he will giue his Angels Pfal. 22.23

inge over thee to keepe thee:

it And within hands they shall lift thee vp, least at time thou shouldest dash thy soote against a stone.

is And less answered, and said vnto him, It is said, hou shalt not tempt the Lord thy God.

is And when the deuill had ended all the tentation, departed from him for a little season.

is 4 And less returned by the power of the spirite of allies and there went a same of him throughout all region round about.

is For he taught in their Synagogues, and was housed of all men.

if And he came to Nazareth where he had bin mat. 13.540 math of all men.

if And he came to Nazareth where he had bin math. 6.1.

ogue on the Sabbath day, and stood vp to reade.

7 And there was delivered vnto him the booke of Prophete Esaiss: and when he had opened y booke, sound the place, where it was written,

8 The Spirite of the Lorde is vpon me, because he shanointed me, that I should preache the Gospel to poore: he hath sent me, that I should heale the broshearted, that I should preache deliverance to the times, and recovering of sight to the blind, that I said set at libertie them that are bruised:

9 And that I should preache the acceptable yeere To Forieli written, * That he will gine his Angels Pfal. 97.53

Add that I should preache the acceptable yeers the Lord.

o And he closed the booke, and gaue it againe to the

nifer, and fate downe: and the eyes of all that were the Synagogue, were fastened on him. at Then he began to say vinto them, This day is this ripture sulfilled in your eares. a And all bare him witnesse, and wondered at the scious wordes, which proceeded out of his mouth,

d faid, Is not this I ofephs fonne?

Then he faid vnto them, Ye will furely fay vnto me pronerbe, Physition, heale thy felfe : whatfoeuer we se heard done in Capernaum, doe it here likewife in ne owne countrey.

4. And he faid, Verely I fay voto you, * No Prophete John. 4. 44

eccepted in his owne countrey.

But I tell you of a trueth, many widowes were in

Jam. 5.17. Ifrael in dayes of Elias, when heaven was a yeres & fixe mone this, when great famine was out all the land,

26 But voto none of them was Elias fant faut reptage citie of Sidon, and corraine widowe.

27 Alio many lepers to palfored, in the time lifeus the Prophety yet come and a made fauing Naaman the Series.

28 Then all that were in the heard it, were filled with wrath,

29 And role vp, and thrust him out of their led him vnto the edge of the hill, whereonth was built, to cast him downe headlong.

30 But he paffed through the middes ofthen

went his way,

Mat. 4. 13. 31 ¶ * And came downe into Capernaema mark. 1.21. Galile, and there taught them on the Sabbathan Mat. 7. 29. 32 * And they were aftonied at his doctrined

mark.1.22. word was with authoritie.

Mark.1,23.

Mat. 8. 14.

mar.1.30.

33 * And in the Synagogue there was amn had a spirite of an uncleane deuil, which cryst loude voyce,

34 Saying, Oh, what have we to doo with the Ielus of Nazareth? art thou come to destroy will

who thou art, even the holy one of God.

35 And lefus rebuked him, faying, Holde the
and come out of him. Then the deutl throwing
the middes of them, came out of him, and hurth
thing at all.

36 So feare came on them all, and they spake them selves, saying, What thing is this? for with sitie and power he commaunde the foule spin they come out.

37 And the fame of him fpred abroade the all the places of the countrey round about.

38 ¶* And he rose vp, and came out of § Syn and entred into Simons bouse. And Simons with ther was taken with a great seuer, and they him for her.

39 Then he ftood over her, & rebuked thein left her, & immediatly the arofe, & ministred vid 40 Now at the funne fetting, al they y had for

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dieers difeafes, brought them vaco him, and he layde handes on enery one of them, and healed them.

41 * And deuils also came out of many, crying, and Mark. 1.35. ing, Thowart that Christ that Somne of God : but he buked them, and fuffered them not to faye that they ewe him to be that Christ.

and when it was day, he departed, & went forth ina defert place, and the people fought him, and came him, & kept him that he fhould not depart fi o them. But he faid vnto them, Surely I muft alfo preache y agdom of God to other cities: for therfore am I fent. 44 And he preached in the Synagogues of Galile.

CHAP.

(brift feacheth out of the Ship. 6 Of the draught of fift. 12 The Leper, 16 (brist prayeth in the defert, 18 One sick of the valle. 27 Lewithe Publicane, 34 The fastings and afflitions of the Apostles after Christes ascension. 36.37.
38 Faint hearted and weake disciples are likened to olde
bottels and worne garments.
Hen* it came to passe, as the people preassed upon Mat.4.18.

him to heare the worde of God, that he floode by mar. 1.16.

2 And fawe two fhippes ftande by the lake fide, but effhermen were gone out of them, & were washing teir nettes.

3 And he entred into one of the thippes, which was mons, and required him that he would thruft of a litle om the lande: and he fate downe, and taught the peoe out of the fhip.

4 T Nowe when he had left fpeaking, he faid vnto Sion, Lanche out into the deepe, and let downe your ettes to make a draught.

5 Then Simon answered, & faid voto him, Mafter, we me transiled fore all night, and have taken nothing : evertheles at thy word I will let downe the net.

6 And when they had so done, they inclosed a great ultitude of fishes, so that their nette brake.

7 And they beckened to their parteners, which were the other fhip, that they fhould come & helpe them, tho came then, and filled both the shippes, that they id finke.

8 Nowe when Simon Peter fawe it, he fell downe at

lefus

Tefus knees, faying, Lord, go fro melor I am a

9 For he was veterly aftonied, and al thaty him, for the draught of fiftes which they tooks

to And fo was also lames and lohn the form bedeus, which were companions with Simon. The faid voto Simon, Feare not : from benceforthi catche men.

And when they had brought the Ships b

they forfooke all, and followed him.

Mat. 8. 2. mark.1.40.

ZABH.14.4.

12 9 Now it came to paffe, as he was man citie behold, there was a man full of leprofie, he faw lefus, he fell on his face, and befought ing, Lord, if thou wylt, thou canft make me clean

13 So he ftretched forth his hand, and touch faying, I well, be thou cleane . And immediate

profie departed from him.

14 And he commaunded him that he fhoulds And no man : but go, fayth he, and fhewe thy felfe to and offer for thy cleanling , as " Mofes hath con ded, for a witnes vato them.

15 But fo much more went there a fame abn him, and great multitudes came together to be to be healed of him of their infirmities.

16 But he kept him felfe apart in the wilk

and praved.

17 And it came to paffe, on a certaine day, was teaching, that the Pharifes and doctours of fate by , which were come out of enery towate le, and Iudea, and Hierusalem, and the power of John fa was in him to heale them.

Mal. 9.3. 2047k,2.3.

18 * Then behold, men brought a man lyingi which was taken with a palfie, and they fought the we to bring him in, and to lay him before him.

39 And when they could not finde by what w mighe bring him in, because of the prease, they come fr on the house, and let him downe through the tyle ft in the and all, in the middes before Iefus.

30 And when he fawe their faith, he fayde va utreth

Man, thy finnes are forginen thee.

31 Then y Scribes and the Pharifes begantol e new faying, Who is this that fpeaketh blafphemies? # 27 Alfe forgine finnes, but God onely?

2 Whe e,or 10,3 & But ti boritie ficke e d,and go

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d of oth 20 But em.mar and dr

1 Then e whole 32 4 I

pentan 2 4*T fes alfo, 34 An

ome is 35 Bu

36 Ag or then

a But whe lefus perceived their reasoning, he stiweand faid vnto them, What reason ye in your hearts?
Whether is easier to say, Thy sinnes are forginen

e,or to fay, Rife and walke?

A But that ye may know that that Sonne of ma hath horitie to forgine finnes in earth, (hee fayde vnto ficke of the palfie) I fay to thee, Arife : take vp thy

d, and go to thine house.

If And immediatly he rose up before them, & tooke bu bed whereon he lay, and departed to his owners, for and they were all amased, and prayled God, and and they were all amased, and prayled God, and

ere filled with feare, faying, Doutles, we have feene

ange things to day.

7 4 And after that, he went forth and faw a Pub- Mat. 9.9.
ane named Leui, fitting at the receite of cultome, & mar. 2.14.

de vnto him, Folowe me.

8 And be left all, rose vp, and solowed him.

29 Then Leui made hun a great feast in his owne us, where there was a great copanie of Publicanes, dof other that fate at table with them.

20 But they that were Scribes and Pharifes among em, murmured against bis disciples, saying, Wby cate and drinke ye with Publicanes and simers?

I Then Ielus answered, and faid vnto the, They that e whole, neede not the Phylition, but they v are fick.

32 * I came not to call the righteous, but finners to 1. Tim. 1.15 pentance,

3 4 Then they faid vnto him, Why do the disciples Mat. 9, 14. John faft often, and pray, and the difeiples of the Pha- mar. 2.18. les alfo, but thine eate, and drinke?

34 And he faid vnto them, Can ye make the children the wedding chamber to fast, as long as the bride-

ome is with them?

35 But the dayes will come, even when the bride. rome shalbe taken away from them : then shall they ft in those dayes,

36 Againe he fpake also vato them a parable, No ma ntreth a piece of a new garment into an old vefture: then the new renterh it, and the piece saken out of e newe, agreeth not with the olde.

7 Alfo no man powreth new wine into old veffels:for

then

then the newe wine will breake the veffels. with a runne out, and the veffels will perifhe: 2 TANG 28 But newe wine muft be powred into news to a mol fo both are preferued. God. 39 Alfo no man y drinketh olde wine, ftraight ; And fireth new; for he faith, The olde is more profit them h The disciples pul the eares of corne on the Sabbahi storoth that had a withered hand. 13 The election of the 15 Ma 20 The blessings and curses. 27 We must love our eus, and 46 With what fruite the word of God is to be been 16 Ind A Nd * it came to passe on a seconde solemness was the CHAP. VI. Athat he went through the corne fieldes, and in 7 The ples plucked the eares of corne, and did eate, ace, wi mark.2. 23. them in their handes. altitud 2 And certaine of the Pharifes faid vnto the, Wadfrom ye that which is not lawful to do on the Sabhah heare 3 Then lesus answered them, and faid, *Haur 18 An read this, that David did when he him selfe water eywer I Sam. 21,6 4. Howe he went into the house of God, and in othere gred, and they which were with him. ate the shewe bread, and gave also to them which 20 4 with him, which was not lawfull to eate, but hand faid Exed.29.33 * Prieftes only? God. leuit. 8.31. 5. And he faid vnto them, The Sonne of manil 21 3

and 24.9.

Mat. 12.9.

#427.2.1 .

alfo of the Sabbath day.

tiffied 6 9 * It came to paffe also on another Sabbat augh, he entred into the Synagogue, and raught, & the 23 * a man, whose right hande was dried vp.

man, whose right hande was dried vp. sparate
7 And the Scribes and Pharises watched him mill, for ther he would heale on the Sabbath day, that they 23 R

ouric

Phich

finde an acculation againft him.

But he knewe their thoughtes, and faid to the beir fa which had the withered hande, Arife, and fand 24 reined the middes. And he arole, and stoode vp.

9. Then faid lefus vnto them, I wil aske you age 25 % Whether is it lawful on the Sabbath dayes to de eto yo 26 or to do euill? to fane life, or to deftroye?

to And he beheld them all in compasse, and sail or so the man, Stretch forth thine hand. And he dids, 27 hande was restored againe, as whole as the other. s Then they were filled ful of madnes, and com 18

Mat. 12.1.

with another, what they might do to Tefus. 2 And it came to pale in those dayes, that he west to a mountaine to pray, and fpent the night in prayer God. And when it was day, he called his disciples, and Chap. 9.1. them he chose twelue, which also he called Apostles. mai. 10.1. 4 (Simon whom he named alfo Peter, and Andrewe mar. 3.13. brother, Tames & John, Philippe, and Bartlemewe: 15 Matthewe, and Thomas: lames the fonne of Alat Matthewe, and I homass lames the Johne of Alseus, and Simon called Zelous,
16 Indas Iames brother, and Iudas Iscariot, which alwas the traytour.)
17 Then he came downe with the, & stood in a plaine
ace, with the companie of his disciples, and a great
ultitude of people out of all Iudea, and Hierusalem,
if from the sea coast of Tyrus and Sidon, which came
beare him, and to be healed of their diseases:
18 And they that were vexed with soule spirits, and eywere heafed.

19 And the whole multitude fought to touche him:
rthere went vertue out of him, and healed them all. 20 4 And he lifted vp his eyes vpon his disciples, Mat. 5.3. fGod. 21 Bleffed are ye that hunger nowe: for ye shalbe Ifa. 65. 130 tiffied. * Bleffed are ye that weepe nowe : for ye fhall Ifa.61.3. angb. 22 * Bleffed are ve when men hate you, & when they Mat. 5.215 parate you, and reuile you, and put out your name as uill, for the Sonne of mans fake. 23 Reloyce ve in that day, and be glad : for beholde, our iewarde is great in heatien : for after this manet beir fathers did to the Prophetes. 24 * But wo be to you that are riche; for ye have re- Amos. 6. 1. ciued your consolation. 25 *Wo be to you y are full : for ye fhal hunger. Wo 1fa.65.13. to you that now laugh: for ye fhal wayle and weepe. 26 Wobe to you when all men fpeake well of you: or fo did their fathers to the falle prophetes. 27 9 But I fay vnto you which heare, Louc your e- Mat, 5.44. emies: do well to them which hate you. 28 Bleffe them that curfe you, and praye for them thich hurt you.

at.5.39. 29 * And vato him that fmiteth thee on 1. Cor. 6.7. cheeke, offer alfo the other; * and him that take 43 45 uit:neit thy cloke, forbid not to take thy coate alfo. 30 Gine to enery man that asketh of thee:nle that taketh away the things that be thine, aske the either o er the agayne. Mat.7.12. 31 And as ye would that men fhould do ton 45 A ingeth do ve to them likewife. Mas. 5.46. 32 * For if ye love them which lone you, what reafare shall ye have ! for even the finners love thofeth andance 46 9 then. 33 And if ye do good for them which doe gouthe thin you, what thanke fhal ye haue? for euen the fine 47 Wh doeth the fame. 34 * And if ye lende to them of whom ye hope 1 48 H Mat. 5.42. ceine, what thanke shall ye haue? for euen the beepe,a deut. 1 5.8. raters : lende to finners, to receyue the like. 35 Wherefore lone ye your enemies, & do good ot fha lende, looking for nothing againe, and your rewait 49 Bu be great, and ye shal be the children of the hatbu High: for he is kinde vuto the vukinde, and tothe gainst Mat. 5.45. 36 Be ye therfore merciful, as your Father allemend the cifpll. 37 4 "Iudge not, and ye fhal not be iudged: com of th Mat.7.1. not, and ye shall not be condemned: forgive, and widon bis dif be forgiuen. The fin Mat.7.2. 38 Giue,& it fhalbe ginen vnta you: "a good mei X7He mer.4.24. pressed down, shaken together & running over shi VV of gine into your bosome: for with what measure yes 2 A with the fame shall men mete to you agayne. eadie Mat. 15,14. 39 And he fpake a parable vnto them, * Can the 3 A leade the blinde? Shall they not both fal into the Elders come,

Mat. 10.24. sohn 13.16. and 15.20. Mat. 7.3.

40 The disciple is not aboue his master: butwh uer wil be a perset disciple, shalbe as his master.
41 That why seeft thou a mote in thy brothest considerest not the beame, that is in thine owns

42 Either howe canft thou faye to thy brothet, ther, let me pull out the mote that is in thine eyes thou feeft not the beame that is in thine owne eye possite, cast out the beame out of thine owne est and then shalt thou fee perfectly to pull out the that is in thy brothers eye.

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le 4 de For it is not a good tree that bringeth forth euil Mas. 7. 27 uitmeither an euil tree, y bringeth forth good fruite.

44 * For enery tree is knowe by his owne fruite. * for Mat. 12.33. either of thornes gather men figges, nor of bufhes ga. Mas.7.16.

her they grapes.

45 A good man out of the good treasure of his heart ringeth forth good, and an euill man out of the cuill the reafure of his heart bringeth forth enill : for of the aundance of the heart his mouth fpeaketh.

46 9 * But why call ye me Lord, Lorde, and doe not Mat. 7.2%.

which things that I speake?

Tem. 3.13.

Who so we commet to me, & heareth my words, jam. 1.3.

doth the same, I will shew you to whom he is like:

1.48 He is like a man which built an bouse, and digged

seepe, and laid the soundation on a rocke: & when the

raters arose, the should be at vpon that house, and could

so thake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, a gainst which the floud did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

of the Centurions fernant. 9 The Centurions faith. 11 The widowes some raised from death at Nain. 19 Iohn fendet bis disciples to Christ: 22 His peculiar kinde of lining. 37 The finfull woman washeth Icfus feete.

A7Hen the had ended all his fayings in the andience Met. S. Wofthe people, he entred into Capernaum.

2 And a certaine Centurions fernant was ficke and readie to die, which was deare vnto him.

3 And when he heard of lefus, he fent vnto him the Elders of the lewes, befeeching him that he would

come, and heale his feruant.

4 So they came to lefus, & befought him instantly, faying that he was worthy that he should do this for him:

5 For he loueth, faid they, our nation, & he hath built

Vsa Synagogue.

6 Then lefus went with them: but when he was now botfarre from the house, the Centurion fent friendes to him, faying vato him, Lord, trouble not thy felfe: for I am ot worthy that thou fhouldest enter vnder my roofe: 7 Wherfore I thought not my felf worthie to come vn-

J. LVAE. to thee but fay the word, & my fernant fhalle 8 For Ilikewise am a man fet vnder authe

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hane under me fouldiers, and I fay unto one, Gu goeth, and to another, Come, and he commed my feruant, Do this, and he doeth it.

9 When Iefus heard thefe things, hee many him, and turned him, and faid to the people that ed him, I fay vnto you, I have not found fo great no not in Ifrael.

traim to And when they that were fent, turned back house, they found the servant that was ficke, who

II And it came to passe the day after, that he into a citie called Nain, and many of his disciple

with him, and a great multitude.

tenge 12 Now when he came neere to the gate of the fore t beholde, there was a dead man caried out, who 18 Fo onely begotten fonne of his mother, which was en Iol dowe, and much people of the citie was with he uerth

13 And when the Lord fawe her, he had com

on her, and faid vnto her, Weepe not.

9 The 14 And he went & touched the coffin(& theith fied (him flood flil) & he faid, Yong man, I fay vnto the 30 B

15 And he that was dead, fate vp, & began to

and he delivered him to his mother.

16 Then there came a feare on them al, and the rified God, faying, A great Prophet is rifen among God hath vifited his people.

17 And this rumour of him went foorth three all Iudea, and throughout all the region round in

18 And the disciples of John shewed him of all

things.

33 19 So John called vnto him two certaine men rinki disciples, and sent them to lesus, faving, Art th that should come, or shall we wayte for an other 20 And when the men were come vnto him, the rinke John Baptist hath fent vs vato thee, faying, Arth that should come, or shall we waite for another

at And at that time, he cured many of theirs fes, and plagues, and of euill spirites, and vate blinde men he gaue fight freely.

22 And lefus answered, and faid vnto them, Gu waves and flew John, what thinges ye have fett

be and that the blinde fee, the halt goe, the lepers are hor suled, the deale heare, the dead are rayled, and the

ore receive the Gospell.

And bleffed is he, that shal not be offended in me.

4 And when the messengers of John were departed. an began to speake ento the people, of John, What wet ont into the wildernes to see? A reede shaken with

35 But what went ye out to fee ? A man clothed in traiment? beholde, they which are gorgeously appa-who led, and line delicately, are in Kings courtes.

But what went ye forth to see? A Prophet? yea, I ye you, and greater then a Prophete.

This is he of whom it is writte, Behold, I fend my

to you, and greater then a Prophete.

7 This is he of whom it is writte, Behold, I fend my Mat. 3. 1.

This is he of whom it is writte, Behold, I fend my Mat. 3. 1.

This is he of whom it is writte, Behold, I fend my Mat. 3. 1.

The infenger before thy face, which shall prepare thy way fore thee.

28 For I say vnto you, there is no greater Prophete he en John, among them that are begotten of women a werthelesse, he that is the least in the kingdome of bod, is greater then he.

29 Then all the people that heard, & the Publicanes infed God, being baptized with the baptisme of John.

30 But the Pharises and the expounders of the Lawe spised the counsell of God against them selves, and re not baptized of him.

21 *And the Lord said, Wherunto shall I liken the me shis generation and what thing are they like vnto?

22 They are like vnto little children sitting in the martiplace, and crying one to another, and saying, Wee he pyped vnto you, and ye have not daunced: wee he mourned to you, and ye have not daunced: wee he mourned to you, and ye have not wept.

23 For John Baptist came, neither eating breade, not rinking wine: and ye say, He hath the denill:

24 The Sonne of man is come, and eateth and dringethiand ye say, Bebold, a man which is a glutton, and a

34 The Sonne of man is come, and eateth and drin-eth:and ye fay, Behold, a man which is a glutton, and a rinker of wine, a friend of Publicanes and finners:
35 But wifedome is justified of all her children.

36 TAnd one of the Pharifes defired him that hee could eate with him : and hee went into the Pharifes onfe, and fate downe attable.

37 And behold, a woman in the citie, which was a finer, when the knewe that lefus fate at table in the Pha-

rifes

rifes house, the brought a boxe of syntment.

Mar. 15.43 28 * And fhe Roode at bis feete behinde l jobn 20. LE ping, and began to washe his feete with teares, wipe them with the heares of her head, and h feete, and anointed them with the ointment.

> 39 Nowe when the Pharife which bade him, he spake within him selfe, saying, If this man were phet, he would furely have knowen who, and w per of woman this is which toucheth him: for f finner.

> 40 And Iefus answered, & faid voto him, Simon fomewhat to fay vnto thee. And he faid, Matter,

41 There was a certain leder which had two the one ought five hundreth pence, and the other 42 Whe they had nothing to pay, he forgaue the

Which of them therefore, tell me, will love him

43 Simon answered, and faide, I suppose that whom he forgaue most. And he said voto him, The ernely indged.

44 Then be turned to the woman, and faids mon, Seeft thou this woman' I entred into think and thou gaueft me no water to my frete: buth washed my feete with teares, and wiped them wied. He heares of her head.

45 Thou gaueft me no kille: but fhe, fince the ble the came in, hath not ceaffed in kiffe my feete.

46 Mine head with oyle thou diddeft not anon The bath anointed my feete with oyntment.

47 Wherefore I fay vnto thee, many finnet mer hea given herefor the loved nruch. To whom a little is uen, he doth love a litle.

48 And he faid vnto her, Thy finnes are forging terwa

within thefelnes, Who is this that eue forgueth and be 50 And he faid to the woman . Thy faith hather? Bu theer go in peace.

CHAP. VIII.

2 Women that minister unto Christ of their substanti me of parable of the fower, 16 The candle, 19 (brifles moth 14 Ac brethren, 12 He rebukesh the windes, 26 Of Legion, suche Gadarenes reiest Christ. 41 Inirus daughter health, ares as woman delinered from the yfue of blood. 32 VVIII outh a the dead.

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2 And ettes, gdalen And I fanna, a

> eir fub . No er,and a para A fo me fell ete,and 6 And

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Rdit came to paffe afterward, that he him felf went through every citie and towne, preaching, and pub-

And certaine women, which were healed of euill fires, and infirmities, as & Marie which was called Mar. 16.9, addlent, out of whom went seuen deuils, And soanna the wife of Chuza Herods steward, and soanna the wife of which ministred vnto him of

cir substance.
4 *Nowe when much people were gathered toge- Mat. 13. 3.
64, and were come vnto him out of all cities, he spake marke 4. 1.

paparable.

If A fower went out to fowe his feede, & as he fowed, y A fower went out to fowe his feede, & as he fowed,
mefell by the wayes fide, and it was troden under
ete, and the foules of heaven devoured it up.
6 And fome fel on the ftones, and when it was fprong
hit withered away, because it lacked moystnes.

And fome fel among thornes, & the thornes sprang
with it, and choked it.

And fome fel on good ground, and sprang up, & bare
ite, an hundreth folde. And as he said these things, he
ited, He that hath eares to heare, let him heare.
9 Then his disciples asked him, demanding what pable that was.
10 And he said, Unto you it is given to knowe the seettes of the kingdom of God, but to other in parables,
at when "they see, they should not see, and when Isi. 6.9.
ety heare, they should not understand.

21 "The parable is this, The seede is y word of God. mark. 4. 12.
22 And they that are beside the way, are they y heare: 10 hn 12.40.

12 And they that are belide the way, are they y heare: iohn 12.40. terwarde commeth the deuill, and taketh away the after. 28.26 orde out of their heartes, least they should beleeue, rom. 11.8.

nd befaned.

23 But they that are on the stones, are they which whe marke 4.15 hey have heard, receive the word with ioye; but they we no rootes: which for a while beleeve, but in the

me of tentation go away.

14 And that which fel among thornes, are they which sucheard, and after their departure are choked with ares and with riches, and voluptuous lining, and bring orth no fruice.

15 Bu:

15 But that which fel in good ground, aret with an honest and good hearte beare the w keepe it, and bring forth fruite with patience,

16 9 No man when he hath lighted a candle rethit vnder a voffell,neither putteth it vnder but fetteth it on a candlefticke, that they that mar 4.21.

may fee the light. 17 * For nothing is fecrete, that fhal nother neyther any thing hid, that shal not be knowen, to light.

18 Take heed therfore how ye beare; for wh hath, to him shalbe ginen: & whosoen er hathan him shalbe take even that which it seme th that

19 C'Then came to him his mother and his bu and could not come neere to him for the preafe 20 And it was tolde him by certaine, which fai

mother and thy brethren stande without, and we thee.

21 But he answered, and faid vnto them, Myn and my brethren are thefe which heare the wo God and do it.

22 4 And it came to paffe on a certaine day went into a fhip with his disciples, and he fait the, Let vs go over vnto the other fide of the lin they lanched forth.

d in h 23 And as they fayled, he fell a fleepe,& the 5 The downe a ftorme of winde on the lake, and they that v led with water, and were in icopardie. 7 Th

24 Then they went to him, & awoke him, land fter, Mafter, we perifhe. And he arofe, and rebu winde, and the wanes of water: and they ceaffed was calme.

25 Then he faid wnto them. Where is your lit they feared, and wondered among them felues, Who is this that commandeth both the winders ter, and they obey him!

26 4 So they fayled voto the region of the renes, which is over against Galile.

27 And as he went out to lande, there met his taine man out of the citie, which had denils log and he ware no garment, neither abode in hould the graues.

Cha.11.33. mat.5.15.

Chap. 12.2. mat. 10.26. mark.4. 22. (bap.19. 26,mat.13.

12.0 25. 29.mar.4. 25.

Mat. 12.46. mark.3.32.

Mat. 8.23. mark.4.36.

Mat. 8.28. marke.s. I.

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And when he sawe Iesus, he cryed out & fel down fore him, and with a loude voyce saide. What have I odoe with thee, Iesus the Sonne of GOD the most the same of GOD the most spirit Ibeseeche thee torment me not:

19 For he commanded the soule spirit to come out of the maniform of times he had caught him: therefore he asbound with chaines, & kept in setters: but he brake bands, & was carried of the denil into wildernesses, of the Iesus asked him, saying, What is thy name & he didegion, because many denils were entred into him.

21 And they besought him, that he would not command them to go out into the deepe.

22 And there was thereby, an herd of many swine, seen agon an hil: & the deails besonght him, that he would set them to enter into them. So he suffred them.

gon an nil: & the deails belonght him, that he would ferthem to enter into them. So he suffred them.

3 Then went the deails out of the man, & entred into fwine; and the heard was caried with violence from teepe downe place into the lake, and was choked.

4 When the heardmen fawe what was done, they die and when they were departed, they tolde it in the ite and in the countrey.

5 Then they came out to see what was done, and are to lesus, and found the man, out of whom the

me to Ielus, and found the man, out of whom the de-twere departed, fitting at the feete of Ielus, clothed, din his right minde: and they were airaide.

They also which saw it, told them by what meanes that was possessed with the deuil, was healed.

that was possessed with the deuil, was healed.
7 Then the whole multitude of the countrey about Gadarenes, befought him, that he would depart from for they were taken with a great feare: and hee nitiot the ship, and returned.
8 Then the man, out of whom the deuils were detect, befought him that he might be with him; but as fent him away, saying,
9 Returne into thine owne house, and shewe what atthinges God hath done to thee. So he went his past less had done voto him.
4 And it came to passe, who seems again, you people received him; for they alwayted for him.
7 And beholde, there came a man named lains, Mat. 9. 18.
he was the ruler of the Synagogue, who sell downe mar. 5.22.

at Iefus feete, and befought him that he would into his house.

42 For he had but a daughter onely, about to yeeres of age, and the lay 2 dying (and as be went people througed him.

43 And a woman having an yssue of blood, myeres long, which had spent at her substance upon cions, and could not be healed of any:

44 When she came behinde him, she touched that me hemme of his garment, and immediatly her the Then

bloude stanched.

4; Then lefus faid, Who is it that hath touched When every man denied, Peter faid and they than with him, Mafter, the multitude thrust thee, and on thee, and sayes thou, Who hath touched me?

46 And lefus faide, Some one hath touched me

perceyue that vertue is gone out of me.

47 When the woman fawe that the was nothing came trembling, and fell downe before him, and him before all the people, for what cause the hiched him, and howe the was healed immediate.

48 And he faid vnto her, Daughter, be of good fort: thy faith hath faued thee: go in peace)

49 While he yet spake, there came one fromt ler of the Synagogues house, which saide to his daughter is dead; difease not the Master.

50 When Iesus heard it, he answered him in Feare not: beliene onely, and the shalbe faued.

51 And when he went into the house, he sufman to go in with him, sane Peter, and James, and and the lather and mother of the maide.

53 And all wept, and forowed for her: but he Weepe not: for the is not dead, but fleepeth.

53 And they laught him to fcorne, knowing

54 So he thrust them all out, and tooke had hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and she rost

56 Then her parents were aftonied: but hem ded them that they should tell no man what we

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The Apofles are fent to preach. 7 and 19 The common peoples opinion of (brift. 12 Of the fine loans and two fi-Thes. 20 The Apofiles confession. 24 To lofe the life . 35 We must beare Christe. 37 The post fed of a fpirit, 46 Strife among the Apostles for the Primacie. 49 One casting out deuls in (brifles Nanse, 52 The Samar tans will not receine Chrift. 55 Reusuge furbid len. 57. 59.61 Of three that would folowe Christ, but on divers conditions.

"Hen * called he his twelue disciples together, and Mat.to. T. gane them power and authoritie oner all deuils, and mar. 2.12. po beale difeafes. and 6.7.

1 * And he fent them forth to preache the kingdome Mat. 10.7.

God, and to cure the ficke.

3 And he faid to them, *Take nothing to your jour- Mat. 10.0. egneither ftaues, nor ferippe, neither bread, nor filuer, mar. 6.8. either haue two coates a piece.

4 And whatfoeuer house ye enter into, there abide.&

bence depart.

5 And how many foener wil not receive you, when ego out of that citie, * Thake of the very dust from Chap. re. rt our feete for a teltimonie againft them.

6 And they went out, and went through enery towne mar. 6.11. reaching the Gofpell, and healing enery where.

7 9 Now Herod the tetrarche heard of all that was Mas. 14.10 one by him: and he doubted, because that it was saide mar. 6.14. fome, that lohn was rifen againe from the dead: 8 And of fome, that Elias had appeared : & of fome,

atone of the olde Prophetes was rifen againe.

9 Then Herod faid John have I beheaded: who then this of whom I heare fach things ? and he defired to e him.

to 4 And when the Apostles returned, they tolde Mar.6. 30. m what great things they had done. * Then he tooke Mat. 14.13. em to him, and went afide into a folitarie place nere mar. 6.32. the citie called Bethfaida.

t But when the people knewe it, they followed hime dhe received them, and spake vnto them of y knig-me of God, and healed them that had neede to bee sled.

ated.
And who the day began to weare away, y twelve Mat. 14. 15 me, and faid vnto him, Sende the people away, y they mar. 6. 35.23
Yeo into the townes and villages round abour, and tohn 6.5.

mat. 10. 14.

lodge, & get meate: for we are here in a deferty 13 But he faid voto them, Giue ye them to eat. they faid, We have no mo but fine loaues & two except we should go and bye meat for al this pre

14 For they were about fine thousand men, In faid to his disciples, Cause them to fit downe by

in a companie.

15 And they did fo, and canfed al to fit downe.

16 Then he tooke the fine loanes, and the two and looked up to heaven, and bleffed them, andh and gaue to the disciples, to fet before the people.

17 So they did all eate, and were fatisfied and was taken vp of that remained to them, twelvel

full of broken meate.

Mat. 26,13. 18 4 And it came to paffe as he was alone po ere: li mar. 8.27. his disciples were with him. and he asked them, hee,ar Whom fay the people that I am?

> 19 They answered, and faid, John Baptift : and fay, Elias: and fome fay, that one of the olde Prop

is rifen againe.

20 And he faid vnto them, But whom fay ye that Peter answered, and faide, That Christ of God.

Mat. 17.32 21 And he warned and commanded them, the

marke 8.21 Chould tell that to no man,

22 Saying, * The Sone of man muft fuffer manys aves a Chapt. 14. & be reproued of the Elders, and of the hie Prit 27.mai. 10.

38.and 16. Scribes, and be flaine, and the third day rife agy 34. marke 23 4 And he faid to them all, If any man will

8.34. after me'let him denie him felfe, and take vp his Chapt. 17. dayly, and followe me.

24 * For whofocuer will faue his life, shallot 22.mai.10. 39.and 16. who feeuer shall ofe his life for my fake, the fin 25.10bn 12. faue it.

25 * For what avantageth it a man, if he was Mat. 16.26 whole world, and deftroy him felfe, or lofe himle marke 8.36 26 *For wholoener shalbe ashamed of me, m Chap. 12.9. wordes, of him Mall the Soune of man be afham mat. 10.33. he shall come in his glorie, & in the gloric of the matik. 8.38. and of the holy Angels.

27 * And I tell you of a furetie,there be for id tare 2.1173.2.12. Mat216, 28. ding here, which fhall not tafte of death, tilli aled t

marke 9.1. feene the kingdome of God.

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38 And it came to paffe about an eight dayes after Mat. 17.2. hofe wordes, that he tooke Peter and John, and James, marke 9.3 and went vp into a mountaine to pray.

29 And as he praied, the fashion of his countenance was changed, and his garment was white and glistred.

30 And beholde, two men talked with him which

30 And beholde, two men talked with him, which

go And beholde, two men talked with him, which were Moses and Elias.
31 Which appeared in glorie, and tolde of his departing, which he should accomplishe at Hierusalem.
32 But Peter and they that were with him, were heatiewith sleepe, and when they awoke, they sawe his glodie, and the two men standing with him.
33 And it came to passe, as they departed from him, ettersaid vnto Iesus, Master, it is good for vs to be receilet vs therefore make three tabernacles, one for hee, and one for Moles, and one for Elias, and wift not

what he saide.

34 While he thus spake, there came a cloude and o
34 ethadowed them, and they scared when they were

ntring into the cloude.

al 35 * And there came a voyce out of the cloude, fay- 2. Pet. 1. 17.

ng, This is that my beloued Sonne, heare him.

36 And when the voyce was past, I clus was sounde tone and they kept it close, and tolde no man in those

The ayes any of those things which they had scene.

The ayes any of those things which they had scene.

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The ayes any of those things which they had scene.

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The ayes any of those things which they had scene.

ying, Mafter, I befeeche thee, beholde my fonne: for he marke 9.17 all that I have.

39 And lo a spirit taketh him, and sodenly he crieth, and he teareth him, that he someth, and hardly departs the from him, when he hath bruised him.

40 Nowe I have besought thy disciples to cast him at, but they could not.

41 Then I esus answered, and said, O generation faithers, and exposed how tean and a large entropy.

as and erooked, how long row thal I be with you, and iffer you? bring thy fonne hither.

12 And whiles he was yet coming, the deuil rent him, at tare him: and lefus rebuked the vacleane spirit, and all all the childe, and delivered him to his father.

43 And they were al amased at the mightie power

of God: and while they all wondred at al thing, he bir Tefus did, he faid vnto his disciples, hath t 44 Marke thefe wordes diligently: * for itfmle co B to paffe, that the Sonne of man Ihal be delivere Gid. L the handes of men. 60 / 45 But they underftoode not that worde: foi deadit hid from them, fo that they could not perceinen ft T me fir

Mat. 18.1. mar.9.35.

Mat. 17.22.

mar.9.31.

shey feared to aske him of that worde. 46 4 Then there arofe a disputation among 62 which of them fhould be the greateft,

47 When lefus fawe the thoughtes of their be tingde

he tooke a litle childe, and fet him by him,

48 . And faid vnto them, Whofoeuer received The litle childe in my Name, receiveth me rand whit ged in thall receive me, receiveth him that fent mesfork warn is least among you al, he shalbe great.

Mar. 9.38.

49 9 And John aufwered and faid, Mafter, me A Fte one calting out deurls in thy Name, & we forhat the because he followeth thee not with vs. nery .

50 Then lefus faid vnto him, Forbid ye himm 3 A

he that is not against vs, is with vs.

5: And it came to paffe, when the dayes were aruef plished, that he should be received vp, he seld 3 4 felie fully to go to Hiernfalem,

52 And fent melfengers before him : and the 4 B and entred into a towne of the Samaritans, top ate no

him lodging.

53 But they would not receine him, becauset Peace haniour was, as though he would go to Hierufale

54 And when his difciples, James and John felt vp they faid, Lord, wift thou that we commaund, to come downe from heaven, and confume them, auch the

3. Kin. 1.10 " Elias dia? 11.13.

55 But Tefus inrned about, and rebukedil faide, Ye knowe not of what fpirit ye are.

56 For the Sonne of man is not come to mens lines, but to faue them. Then they went tos towne.

57 - And it came to palie that as they went Mat. 8.19. way, a certaine man faid vnto him, I wil follow Lorde, whitherfoener thou goeft.

58 And I ofas faid voto him, The foxes haue

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them, To: will no

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he birds of the heaven neftes, but the Sonne of man go Bothe faid vnto another, Follow me. And y fame 60 And lefus faid vnto him, Let the dead burie their the dead:but go thou, and preache the kingdome of God. me first go bid them fare wel, which are at mine house.
6: And lefus said vnto him, No man that putteth his
hinde to the plough, and looketh backe, is apte to the tingdome of God. CHAP. X. the The seuentie disciples. 10 The ronthankefull cities thar-ie ged with impiece. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her fist er Marie. After these things, the Lord appointed other feuen- Mat. to. L. tuery citie and place, whither he him felf should come.

3. And he saide vnto them, * The harnest is great, but Mat. 9.37. the labourers are fewer pray therefore the Lord of the marueft to fend forth labourers into his harueft. 3 Go your wayes: beholde, I fend you forth as laber Mat. to. 16. mong wolucs. 4 Beare no bagge, neither scrip, nor shoes, and * sa-2. King.4.

ate no man by the way.

5 * And into whatsoener house ye enter, first saye, Mat. 10. 12.

Peace be to this house.

mank.6.10. 6 And if the sonne of peace be there, your peace shall test woon him: if not, it shall turne to you againe. 7 And in that house tarie still, eating and drinking uch things as by them shall be set before you. * for the Deuter. 24. abourer is worthie of his wages. Go not from house to 14.mat. 10. 10. 1.tim. 5.

8 *But into what soener citie ye shal enter, if they re- 18. seine you,eate fuch things as are fet before you, Mat. 10.11 9 And heale the ficke that are there, and faye vote them, The kingdome of God is come neere vnto you. to But into whatfoeuer citie ye shall enter, if they will not receyne you, go your wayes out into y streetes (hap. 9.3.

of the fame, and fay,

1 Each the very *duft, which cleaneth on vs of your and 18.6.

1 La citie,

citie, we wipe of against you: notwithstading los that the kingdome of God was come neerevate 12 For I fay to you, that it fhalbe eafier in the 26 for them of Sodom, then for that citie. 12 * Wobe to thee, Chorazin. wo be to thee, Mat. 11.21. faida: for if the miracles had bene done in Tyrus Lord G don, which have bin done in you, they had a great vith a

agone repented, fitting in fackecloth and afhes, 14 Therefore it shalbe easier for Tyrus, and Sid

28 1 the judgement, then for you.

15 And thou, Capernaum, which art exaltedte 29 1 uen. Shalt be thrust downe to hell. is,WI

16 4 He that heareth you, heareth me : andhe go An Mat. 10.40. despiseth you, despiseth me : and he that despiset fowne iohn.13.20. despileth him that fent me.

17 And the feuentie turned againe with ion ed hin ing, Lord, even the deuils are subdued to vs through 31 1 ine P Name.

18 And he faid vnto them, I fawe Satan, like it saffed ! ning, fall downe from heauen.

19 Beholde, I give vnto you power to treadent other pents, and Scorpions, and over all the power of the be oth

23 T mie, and nothing fhal hurt you. 20 Neuertheles, in this reloyce not, that the fin tere v are subdued vnto your but rather rei oyce, because on on names are written in heaven. 24 An

21 That same houre resoured Iesus in the spirit ed in faid, I confesse vinto thee, Father, Lorde of heaun rough earth, that thou hast hid these things from the wit 35 Au vinderstanding, and hast reuesled them to babes on wo pe Father, because it so pleased thee. Father, because it so pleased thee. !

Then he

turned to

his difci-

ples, and

faid, Is read

m forme co-

vies.

22 Al things are given me of my Father : and more, w knoweth who the Some is, but the Father: neither 36 V the Father is, faue the Sonne, and he to whom ysa eighb 37 A will reveile him.

23 ¶ And he turned to his disciples, and faid fem hen fa ly, * Bleffed ere the eyes, which fee that ye fee.

24 For I tell you that many Prophets and Kingle red in Mat. 13.16. defired to fee thefe thinges, which ye fee, and ham led M. feene them: and to heare those things which ye is 39 ! Mat. 22.35. and have not heard them.

25 9*Then behold, a certaine Lawyer Roode n 40 B mar. 12.20.

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tempted him, saying, Master, what shall I do, to inheritate the seemall life?

26 And he sayde voto him, What is written in the tawe? how readest thon?

127 And he answered, and said, * Thou shalt lone thy Deut. 6.5.

128 Lerd God with all thine heart, and with all thy soule, & my with all thy strength, and with all thy shought, * and thy Leni, 19.18

128 Then he said wro him, Thou hast answered right: his do, and thou fhalt line. to 29 Buthe willing to instifie him selfe, saide vnto Ieis, Who is then my neighbour? he 30 And Iesus answered, and said, A certaine man went heenes, and they robbed him of his raiment, & wounye edhim, and departed, leaving him halfe dead.

If Now fo it fell out, that there came downe a ceraime Priest that same way, and when he sawe him, hee
in assed by on the other side. 32 And likewife alfo a Levite, whehe was come nere the other fide.

33 Then a certaine Samaritane, as he iourneyed, came interevnto him, and when he fawe him, he had compafted on on him,

24 And went to him, & bound vp his wounds, & powalt ed moyle & wine, and put him on his owne beaft, and tought him to an Inne, and made pronifion for him.

33 And on the morowe when he departed, he took out to wo pence, and gaue them to the hofte, and faide vato him, Take care of him, and whatfocuer thou spendest to ore, when I come againe, I will recompense thee.

36 Which nowe of these three, thinkest thou, was eighbour vato him that sell among the theeues?

37 And he saide, He that shewed mercie on him. hen said lesus vato him: Go, and do thou likewise.

38 Now it came to passe as they went, that he enced into a certaine towne, and a certaine woman naded Martha, received him into her house.

39 And she had a sister called Marie, which also sate he be other fide. 39 And the had a fifter called Marie, which also face I lefus feete, and heard his preaching.
40 But Martha was combred about much feruing, and came

came to him, and faide, Mafter, doeft thou notes my fifter hath left me to ferne aloner bid her the that the helpe me.

41 And Iefus answered, & faid vnto her, Marth that thou careft, and art troubled about many the

42 But one thing is needefull, Marie hath chi good part, which shall not be taken away from he CHAP. XI.

I He teacheth his Apostles to pray, 14 The dumme driven out, 27 A woman of the companie hfieth voyce, 29 The lemes require fignes. 37 He being fi the Pharife reproneth the outward theme of boline. Nd fo it was, that as he was praying in a com place, when he ceased, one of his disciples file him. Lord, teach vs to pray, as I ohn alfo taughthing 17 Bu ples.

Mat. 6.9.

2 * And he faid vnto them , When ye pray , fall are, and Father, which art in heaven, halowed be thy Name 18 Se kingdome come : Let thy will be done , even men hall his it is in heaven.

3 Our dailie bread gine vs for the day:

4 And forgine vs our finnes : for euen we forte do your mery man that is indetted to vs . And leade vs mit your ind temptation : but deliner ve from euil.

5 Moreover he faid vnto them, Which of you es the l haue a friend, and shall go to him at midnight, # 21 13 vnto him, Friend, lend me three loanes?

6 For a friend of mine is come out of the with

and I have nothing to fet before him:

7 And he within fhould answere, & fay, Trom mour w not: the doore is now thut, & my children are will in bed : I can not rife and give them to thee.

8 I fay vnto you, though he would not arife and him, because he is his friend, yet donbtles because hewalk importunitie, he would rife, and give him as man he finde needed.

Matth.7. 7. 9 *And I fay vnto you, Aske, and it Thalhe gint and 21, 22. feeke, and ye shall finde : knocke, and it shalben garnish PMAY. 11.24. vnto yeu.

iohn 14.13. to * Forevery one that asketh, receiveth: & worfet and 16. 23. feeketh, findeth: and to him that knocketh,it he fo the \$am, 1.5. pened.

Mas. 7.8.

11 *1 father, be for a 12 Or E; If y

our chi hergin 14 4 nd who the peop

15 B brough 16 A from he Enery

deuils t 19 If

20 Bt

the thin 22 Bt and one

22 H gathere

24 *

whence 25 A

26 The

37 5

Fif Ifafonne fhal aske bread of any of you that is Mat 7.9. father, wil he give him a ftone? or if he aske a fifhe, will he for a fifh give him a ferpeni?

11 Or ifhe aske an egge, wil he giue bim a fcorpion? r; If ye then which are euil, can gine good gilts vnto. war children, howe much more fhat your beauenly Fahergine the holy Ghoft to them, that defire him?

14 4 Then he cast out a deuill which was dumme: Mat. 9.32.
Ind when the denil was gone out, the dumme spake, and and 12.25.
The people wondered.

15 But feme of them faid, " He eaffeth out denilles Mat. 9.34.

brough Beelzebub the chiefe of the deuils.

16 And others tempted him, feeking of him a figne mar. 3.22.

from heanen.

17 But he knewe their thoughts, and faid voto them, Enery kingdome denided againft it felfe, fhalbe defo- Mat. 12.25. ate, and an house deunded against an house, falleth,

18 Soif Satan alfo be denided againft him felt, howe hall his kingdome stande, because ye say that I cast out

deuils through Beelzebub?

19 If I through Beelzebub cast one denils, by whom doyour children caft them out? Therefore fhall they be your indges.

20 BurifI by the finger of God caft out deuils, dout-

es the kingdome of God is come vato you.

at When a ftrong man armed, keepeth his palace, the things that he poffeffeth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him he taketh from him all his armour wherein he trufted, and deuideth his spoyles.

23 He that is not with me, is againft me: and he that

gathereth not with me, fcattereth.

24 * When the vneleane fpirit is gone out of a man, Mat. 12.43. he walketh through drie places, feeking reft: and when be findeth none, he fatth, I will returne vnto mine house whence I came out.

25 And when he commeth, he findeth it fwept and

garnished.

16 The goeth he, and taketh to him feuen other fpirits fothe laft ftate of that man is worfe then the fift.

27 Sand it came to paffe as he faide thefe thinges, a 2,pri.2,24 cettains

and 12. 24.

mar. 3.240

certaine woman of the company lifted vp here

faid voto him, Bleffed is the wombe that bare the the pappes which thou haft tucked.

28 But be faid, Yea, tather bleffed are they the

the word of God, and keepe it.

Mat. 13. 29 4 And when the people were gathered this gether, he began to fay, This is a wicked genm 28.39.

they feeke a figne, and there shall no figne be them, but the figne of * Innas the Prophet. Zon. 1.12.

30 For as Ionas was a figne to the Nineuites in also the Sonne of man be to this generation,

I.Kin. Io. I gr * The Queene of the South Shall rife in 2. chro.9. I ment, with the men of this generation, & fhal cont them: for the came from the vtmoft partes of to heare the wifedome of Solomon, and beholds ter ther Solomon is here.

32 The men of Niniue shal rife in judgemen Zonas.3.5. this generation, and shall condemne it : for ther pented at the preaching of Ionas: and behold,an then Ionas is here.

Chap 8.16. 33 T*No man when he hath lighted a candle, mat. 5.15. it in a prinie place, neither vuder a bufhel.buton Bar. 4. 21. dlefticke, that they which come in, may fee thele Mat. 6, 22.

34 *The light of the body is the eye: therefore thine eye is fingle, then is thy whole body lightil thine eye be eail, then thy body is darke.

35 Take heede therefore, that the light which

thee, be not darknes.

26 If therefore thy whole body Shalbe light, I no part darke, then fhal al be light, enen as when dle doeth light thee with the brightnes.

37 And as he fpake,a certaine Pharife befouch to dine with him; and he went in, and fate don table.

28 And when the Phatife fawe it, he marueile he had not first washed before dinner.

39 * And the Lord faid to him', In deede ye Ph make cleare the outlide of the cup, & of the plant the inward part is ful of ravening and wickedon

40 Ye fooles, did not he y made that which it

out, make that which is within alfo? At Therefore, give almes of those things which

ent and ed not to oft feat

ame, and

42 Bat

nd the r

44 W for ye at

bat walk 45 TI im, Mafte 46 An e lade m our felu

47 W. rophets 48 Tr our fath epulchre

49 Tb hem Pro ad perfe 50 Th irabeae

ation, St Fee harias, le: vere eration

-52 W he keye ind then 53 An

nd Phar im to fr

54 La bite of

The les confell

Mat. 23. 25

and behold, al things shalbe cleane to you.

Bat wo be to you, Pharifes: for ye tythe the mynt, nd the rewe, & al maner herbes, and patte oner sudgeent and the lone of God: thefe ought ye to have done. adnot to haue left the other yndone.

43 * Wobeto you, Pharifes , for ye loue the vpper- Cha. 20.46 of feates in the Synagogues, and greetings in the mar- mat. 2 116.

44 Wobeto you, Scribes and Pharifes , hypocrites: 29.

for yeare as graues which appeare not, and the men Mat. 23.27 at walke oner them, per ceine not.

45 Then answered one of the Lawyers, & faid voto im, Mafter, thus faying thou putteft vs to rebuke alfo.

46 And he faid, Wo be to you alfo, ye Lawyers: *for Mat. 23.4. elademen with burdens grieuons to be borne, and je aff. 15, 10. our felnes touch not the burdens w one of your fingers.

47 Wobe to you. *for ye build the fepalchres of the Mat. 23.29

rophets, and your fathers killed them.

48 Truely ye beare witnes, and allowe the deedes of our fathers : for they killed them, and ye buyld their epalchres.

49 Therefore faid the wifedome of God . I wil fend hem Prophets and Apostles, and of them they shal flay,

ad perfecute away.

to That the blood of all the Prophets, fhed from the andation of the world, may be required of this geneation,

It From the blond of * Abel voto the blond of * Za. Gen.4. .. harias, which was flaine betwene the altar & the Tem- 2. Chro. 24. le: verely I fay vnto you, it shalbe required of this ge- 21.

eration.

52 Wo be to you Lawyers: for ye haue taken away he keye of knowledge: ye entred not in your felues, nd them that came in, te forbade.

53 And as he faid these things vnto them, the Scribes and Pharises began to vrge him fore, and to prouoke

im to fpeake of many things,

54 Laying wayte for him, and feeking to catch fome hing of his mouth, whereby they might accuse him.

CHAP, XII.

The leaven of the Pharifes : 5 Who is to be feared. 8 To confesse Christ. 17 The Parable of the rishe man whose

land was very fertil. 22 Notto care for earth 3 t but to feeke the kingdome of God. 39 The thick night. 51 Debate for the Gospels Sake. IN*the meane time, there gathered together mi Mat. 16. 5. merable multitude of people, fo that they trok mar. 8. 14. another : and he beganne to fay voto his disciple Take heede to your telues of the leanen of theh fes, which is hypocrefie. y vp m 2 "For there is nothing couered, that fhal not Mat. 10,36 ueiled : neither hid, that shal not be knowen, 3947. 4. 22. 3 Wherefere whatfoener ye have ipoken inde it shalbe heard in the light : and that which yehm ken in the eare, in fecret places, shalbe preached boufes. 4 * And I fay vato you, my friends, be not afri

Mat. 10, 28

34.

3 dim. 1. 12

Mat. 12.31

mark.3.28

3.23h.5.15.

Mat. 10, 19

MAT .13.11

them that kil the body, and after that are not able any more.

5 But I wil forewarne you, whom ye shal feare him which after he bath killed, hath power tout

hel : yea, I fay vnto you, him feare.

6 Are not five sparowes bought for two farthing yet not one of theix is forgotten before God?

7 "Yea, and all the heares of your head are nun 1. Sam. 14. feare not therefore : ye are more of value then 45.alt.27.

sparowes.

8 * Alfo I fay voto you, Whofoener thal confe (bep. 9.26. before mer, him fhal the Sonne of man confessed mat. 10.32. fore the Angels of God. mar.8. 38.

o But be that fhal denie me before men,fhalbei

ed before the Angels of God.

10 *And wholoeuer thal fpeake a worde again Sonne of man, it fhalbe forginen him: but vnto him shall blaspheme the holy Ghost, it shal not be for

11 * And when they shall bring you vntoth! gogues, & vnto y rufers & Princes, take no thought or what thing ye shall answere, or what ye shall

12 For the holy Ghoft shall teach you in the house, what ye ought to fav.

13. And one of the company faid voto him, Mall my brother devide the inheritance with me.

14 And he faid voto him, Man, who made mean or a deuider ouer you?

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Wherefore he faid vato them, Take heed, and bereofcouetoufoes! for though a man haue abounnee, et his life standeth not in his riches.

16 And he put forth a parable vnto them, faving, The ound of a certaine rich man brought forth fruits plen-

17 Therefore bee thought with him felfe, faying, That shal I do, because I have not roume, where I may

y vp my fruites?
18 And he faid, This will do, I will pul downe my mes, and build greater, and therein wil I gather all fruites, and my goodes.

Is And I wil fay to my foule, Soule, thon haft much

ods laid vp for many yeres: line at eafe, eate, drinke, dtakethy pastime.

a bar God said vnto him, O foole, this night wil they the away thy soule from thee then whole shal those mass be which thou hast provided?

at So whe that gathereth siches to him selfe, and is trichin God.

And he spake vnto his disciples, Therefore I say the past ye shall the power of the power of the power life.

to you, *Take no thought for your life, what ye shall Mas. 6. 25. te: neither for your body, what ye shall put on. 1. per 5.7. 13 The life is more then meate : and the body more pfal. 55.29

en the raiment.
4 Confider y ranens: for they neither fow nor reape.
4 Confider y ranens: for they neither fow nor reape. th them, how much more are ye better then foules?

35 And which of you with taking thought, can adde his flature one cubite?

26 If ye then be not able to do the least thing, why

keye thought for the remnant?

27 Confider the lilies how they grow : they labour theither fpin they: yet I fay vnto you, that Solomon mfelfe in all his royaltie was not clothed like one. thefe.

28 Ifthen God fo clothe the graffe which is to day in e field,& to morowe is caft into the ouen, howe much

ore wil he clothe you, O ye of litle faith?

19 Therefore aske not what ye thall eate, or what,

fhal drinke, neither bang you in fufpenfe. o For al fuch things y people of the world feeke for:

and your Father knoweth that ye have neede things. 31 But rather feeke ye after the kingdome of al thefe things shal be cast vpon you.

fure, to give you the kingdome. 33 T*Sel that ye haue, and giue almes : mil bagges which waxe not olde, a treasure that car faile in heaven, where no thiefe commeth neithe corrupteth.

32 Feare not,litle flocke: for it is your fathen

34 For where your treasure is, there wil your

be alfo.

35 4 Let your loynes be gird about, & your 3. Pet. 1.13

burning.

36 And ye your felnes like vnto men that we their mafter, when he will returne from the well that when he commeth and knocketh, they may vnto him immediatly.

37 Bleffed are those servants, whom the Lord he commeth shal finde waking: Verely I fay voton wil girde him felfe about, and make them to fit at table, and wil come forth, and ferne them.

38 And if he come in the fecond watch, or as the third watch, and shal finde them fo, bleffed an

fernants.

Mat. 24.43 reue, 16.15 C 3.3.

39 * Now understand this, that if the good n the house had knowen at what houre the thiefer haue come, he would have watched, & wouldon fuffered his house to be digged through.

40 Be ye also prepared therefore : for the Sai man wil come at an houre when ye thinke not.

41 Then Peterfaid vinto him, Mafter, telleft ihm je Hi

parable vinto vs, or euen to all?

42 And the Lord faid, Who is a faithful flews 37 Ye wife, whom the mafter still make ruler ouerhal the holde, to give them their portion of meate in 66 18

43 Bleffed is that fernant, whom his mafterwit roler

commeth, shal finde so doing.

44 Of a trueth I fay onto you, that he wil min uweth

raler over all that he hath. 45 But if y fernant fay in his heart, My mafter 19 11 deferre his comming, and that beginne to fmitte a paye

are of, neh the 47. 9 epare

46 Ti

t.Chal 48 B ungs w VOLO

mirec wel ! 49 9

y defir 10 N nie, an 1 +Th

tel you 52 Fo afe de 53 T

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Pin las 54 4° e ont eth : 21

ss An at it w dofth

ejayle

at & maidens, & to eate, & drinke, & to be drunken: as The mafter of that fernant will come in a day hen bethinketh not, and at an houre when he is not are of, and will cut him ot, and gine him his portion

47 And that feruant that knew his mafters wil and epared not him felfe, neither did according to his

48 But be that knewe it not, and yet did commit unes worthie of firipes, shalbe beaten with sew firipes: quired, and to whom men much commit, the more of mwil they aske.

49 ¶ Iam come to put fire on the earth, and what is
49 ¶ Iam come to put fire on the earth, and what is
49 ¶ Iam come to put fire on the earth, and what is
49 ¶ Iam come to gue be and with a bape
40 put and how am I grieved, til it be ended?
51 *Thinke ye that I am come to give peace on earth? Mat. 10.34
40 telyou, nay, but rather debate.
40 put deduided, three against two, and two against three.
53 The father shall be devided against the forme, and
40 put against the father against the forme, and

" elone against the father: the mother agays the agher, and the daughter against the mother against the mother against the mother in lawe, & the daughter in lawe, against her mother in lawe.

[4] 4*Then said he to \$\tilde{y}\$ people, When ye see a cloud Mat. 16. 2.

[5] 6 bot of the West, straightway ye say, A shower comesth; and so it is.

[6] 75 And when ye see the South winde blowe, we say.

sth: and so it is.

55 And when se see the South winde blowe, ye say, at it wil be hoate: and it commeth to passe.

56 Hypocrites, ye can discerne the sace of the earth, do the skie: but why discerne ye not this time?

57 Yea, and why judge ye not of your schees what is the?

58 T*While thou goest with thine adversarie to Mass. 3. 35.

58 This is thou art in the way, give diligence in the y, that thou mayest be delivered from him, least he awe thee to the indge, and the judge deliver three to eight, and the inter cast thee into person.

59 I tel thee, thou shalt not depart thence, till thou payed the vimos mite.

payed the vimoft mite.

CHAP. MI

CHAP. XIII.

of the Galileans, 4 and those that were flained loam, 6 The fig tree that have no fruite. 11 The wexed with the spirit of insimmitie, that is, with a brought on her by Satan, is healed. 19 The paralle graine of mustard seed. 21 Of leanen. 23 Hun shalbe saued. 31 Herod that foxe.

THere were certaine men present at the same he that shewed him of the Galileans, whose blee

late had mingled with their facrifices.

2 And Iefus answered, and faid vnto them, & ye, that these Galileans were greater sinnersthu other Galileans, because they have suffered such

3 I tel you, nay : but except ye amend your in

shal al likewise perish.

4 Or thinke you that those eightene, won in the tower in Siloam fel, and flew them, were fine bone al men that dwel in Hierusalem?

5 I tel you, nay: but except ye amend yourlis

thal all like wife perifh.

6 The spake also this parable, A certainem figge tree planted in his vineyarde: and he in sought fruite thereon, and sought fruite thereon.

Then fayd he to the dreffer of his vineyand holde, this three yeres have I come and fought whis figge tree, and finde none: cut it downe:

Peth it also the ground barren?

8 And he answered, and said vnto him, Lordsh
Ione this yere also, til 1 dig round about it, & de

And if it beare fruite, wel: if not, then all that cut it downe.

to And he taught in one of the Synagogues

Sabbath day.

rit of infirmitie eightene yeres, & was boweding and could not lift up her selfe in any wife.

to her, Woman, thou are loosed from thy diseate 13. And he laied his hands on her, and immeds was made straight againe, and glorified God.

dignation, because that I efus had healed on the

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18 like?c

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28 Tefhall rophet ut at d

29 T

mand faide ento the people, There are fixe dayes in hich men aught to worke : in them therefore come and be healed, and not on the Sabbath day.

Is Then answered him the Lord, & faid, Hypocrice. bethnot ech one of you on y Sabbath day loofe his oxe this affefrom the stall, & leade him away to y water?

16 And ought not this daughter of Abraham, whome atan had bound, lo, eightene yeres, be loofed from this onde on the Sabbath day?

17 And when he faid thefe things, all his adverfaries rere ashamed: but all the people resoyced at all the

reellent things, that were done by him.

18 4 Then fald he, What is the kingdome of God Mat. 12.2 1.

ike for whereto fhall I compare it?

19 It is like a graine of mustard feed, which a man coke and fowed in his garden, and it grewe, and waxed great tree, and the fonles of the heaven made neftes in he branches thereof.

to C'And againe he faid, Whereunto fhall I liken Mat, 13.33

he kingdome of God ?

11 It is like leaven, which a woman tooke, and hid

three peckes of flowre, til all was leavened.
22 4And he went through al cities and townes, tea- Mat. 9. 35.

bing, and tourneying towards Hiernfalem.

13 Then faid one vnto him, Lord, are there fewe that hall be faued? And he faid vato them,

14 Strine to enter in at the ftraite gate:for many, I Mat. 7. 13. y vnto you, wil feeke to enter in, and shal not be able.

25 When the good man of the honfe is rifen vp, and ath flut to the doore, and ye begin to frand without, odto knocke at the doore, faying, Lord, Lord, open to s, and he flial answere and say vnto you, I knowe you ot whence ye are,

26 Then shal ye begin to fay, We have eaten & drunk thy presence, and thou hast taught in our streetes.

27 But he fhal fay, I tel you, I know you not whence Mat 7. 29. e are: depart from me, al ye workers of iniquitie.

28 There shalbe weeping & gnashing of teeth when pfal.6.8. shall fee Abraham and Ifaac, and Iacob, and all the rophets in the kingdome of God, & your felues thrust ut at doores.

19 Then that come many from the East, & from the West,

mar. 4.31.

mar. 6.6.

and, 25.4 1.

West, and from the North, and from the South fit at table in the kingdome of God. 30 *And beholde, there are laft, which fhalle Mat. 19.30 and there are first, which fhalbe laft.

and .2 016. mar.10.31 31. The fame day there came certaine Phanks faid vnto him, Depart, and go hence: for Herody

chee.

Matt. 23. 37

22 Then faid he vntothem, Go ye and tel that Beholde,I caft out deuils, and wil heale ftil tode to morowe, and the third day I shalbe perfected.

33 Neuertheles I must walke to day, and tom and the day following: for it cannot be that all

should perifn out of Hierufalem.

34. "O Hierufalem, Hierufalem, which killeftie phets, and ftoneft them that are fent to thee, how would I have gathered thy children together, henne gathereth her broode vader her wings, & yer not!

35 Beholde, your house is left vnto you desolat verely I tel you, ye shal not see me vutill the times that ye shal say, Blessed is he that commeth in the

of the Lorde.

CHAP. XIIII.

The dropfie healed on the Sabbath. 8 The chiefert bankets. 12 The poore must be called to our fust Of those that were bid to the great supper. 23 Som pelled to come in. 28 One about to builde a town. No it came to passe that when he was entited Athe house of one of the chiefe Pharises on the bath day, to eate bread, they watched him.

2 And behold, there was a certaine man befort

which had the dropfie.

? Then lefus answering, spake vnen the Lawis Pharifes, faying, Is it lawful to heale on the Sabbin 4 And they helde their peace. Then he took

and healed him, and let him go,

5 And answered them, saying, Which of you h an affe, or an oxe fallen into a pit, and will net fin way pul him out on the Sabba h day?

6 And they could not answere him againe al

things.

7 THe spake also a parable to the ghestes, while

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hame In the lo neth, thou h

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marked how they chofe out the chiefe roomes, and faid vato them,

8 When thou fhalt be bidden of any man to a weda ding, fet not thy felle downe in the chiefen place, left more honourable man the sthou, be bidden of him,

g And he that bade both him and thee, come, and fay to thee, Gine this man rooms, and thou then begin with hame to take the lawell roome.

10 *Bur when then art bidden, go and fir downe in Pronte, g. the lowest roome, that when he that bade thee, comneth, he may say vato thee, Friend, sit vp hierachen shalt
has have worthin in the presence of them that sit at bou have worthip in the prefence of them that fit at the table with thee.

11 For who see the exalteth him selse, shalbe brought Chap. 18.

owe, and he that humbleth him selse, shalbe exalted. 14. mat. 2

'12 Then saide he also to him that had bidden him, 12. 14.mat.23.

When thou makeft a dinner or a Supper, call not thy Prou. 3. 27. riendes, nor thy brethren, neither thy kinfmen, nor the 106.4.7. icheneighbours, lest they also bid thee againe, and a ecompence be made thee.

13 But when thou makest a feast, call the poore, the

naimed, the lame, and the blinde,

14 And thou fhalt be bleffed, because they can not tecompence thee: for thou shalt be recompensed at the reserve tion of the inst.

Reserve to the reserve to the recompensed at the reserve to the reserve to the recompensed at the recom

hefethings, he said vnto him, Blessed is he that eateth read in the kingdome of God.

16 Then said he to him, *A certaine man made a Mat. 22. t.

renel. 19.9.

reat supper, and bade many,

hat were hidden, Come: for all things are nowe ready.

18 But they al with one mind began to make excuse: hefirst said vnto him, I have bought a farme, & I must beeds go out and see it. I pray thee have me excused. 19 And an other faid, I have bought fine yoke of oxen,

nd I go to prove them : I pray thee, have me excused. 20 And another faid, I haue married a wife, & there-

ore I can not come.

21 So that feruant returned, & fhewed his mafter thefe hings. Then was the good man of the house angrie, and Bide to his fernant, Goe out quickly into the ftreetes

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and lanes of the citie, and bring in hither the por the mainied, and the bale, and the blinde.

22 And the ft ruant faid. Lord, it is done at the

commanded, and ver there is roome,

23 Then the Mafter faid to the fernant, Gom be lofe the life waves, and hedges, and compell them to in, that mine house may be filled.

24 For I fay vnto you, that none of those men

were hidden, shal tafte of my supper.

25 Nowe there went great multitudes within 6 A he turned and faid vnto them,

Mat. 10.37

26 "If any man come to me, and hate sothis withm and mother, & wife, and children, & brethren, & yea, & his owne life alfo, he can not be my difuk for ene 27 *And whofoeuer beareth not his croffe, and and ni

Chav. 9.29. mat. 16,24. mar. 8.34.

meth after me, can not be my disciple.

28 For which of you minding to build a town one gr teth not downe before, and counteth the coft, we confe, he have inficient to performe it,

20 Left that after he hath laide the foundatin theig is not able to performe it, all that beholde it, by the gre mocke him,

30 Saying, This man began to buyld, & was me fence of to make an end?

ther King, fitteth not downe first, and taketh on the whether he be able with ten thousand, to men that commeth against him with twentie thousand as a 2 Or els while he is yet a great way of, he is had ga

an ambaffage, and defireth peace.

33 So likewise, whose euer he be of you, that tous liketh not all that he hath, he can not be my disciple 14 N

34 *Salt is good : but if falt hane loft his frethroug wherewith fhal it be falted?

25 It is neither meete for the land, nor yet hand he dunghil,but men caft it out . He that hath the 16 A heare, let him beare.

CHAP, XV. 4 The parable of the loft sheepe, 8 uf the great. Il mats a

of the prodigall some. THen I reforted unto him all the Publicanes wither,I pers, to heare him.

Mat.5. 13. saar.9.50.

EOr, dreme

Therefore the Pharifes & Scribes mormured , faythe fraceineth finners, and eateth with them.

3 Then fpake he this parable to them, faying,

4 What man of you having an hundreth fheepe, if Mat. 18.15 belofe one of them, doeth not leave ninetic and nine in the wildernesse, and goe after that which is lost, vntil he finde it?

5 And when he hath founde it, he layeth it on his

houlders with ioye.

6 And when he commeth home, he calleth together infriends and neighbours, faying vnto them, Reioyee with me: for I have found my sheepe which was lost.

7 Ifay vnto yeu, that likewise ioye shalbe in heaven brone sinner that converteth, more then for nineties and nine inst men, which neede none amedment of life.

8 Either what woman having ten groates, if she lose

o Either what woman having ten groates, if the lofe me groate, doeth not light a candle, and sweepe the soule, and seeke diligently till the finde it?

9 And when the hath found it, the calleth her friends. a Reighbours, faying, Reioyce with merior I have found the groate which I had loft.

to Likewife I fay vuto you, there is loye in the prefince of the Angels of God, for one finner y converteth.

II The faid moreezer, A certaine ma had two fones. 12 And the yonger of them faid to his father, Father, ine me the portion of the goods that falleth to me. So be devided vnto them his substance.

13 So not many daies after, when the yonger forme adgathered all together, he tooke his fourney into a farre countrey, and there he wasted his goods with rie-

tors living.

14 Now whe he had spet al, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of y countrey,

and he fent him to his farme, to feede fwine.

16 And he would faine have filled his bellie with the hoskes, that the fwine are but no man gave them him.

17 The he came to himfelf, & faid, How many hired fermates at my fathers have bread ynough, & I die for huger?

18 I wil rife and go to my father, & fay virto him, Father, I have finned against heaven, and before thee,

19 And am no more worthy to be called thy funner make

make me as one of thy hired feruants,

20 So he arofe and came to his father, and the leare was yet a great way of, his father faw him, and his passion, and ran and tell on his necke, and killed a Th

21 And the fonne faid voto him, Father, I hauf Ido? fe againft heaven, and before thee, and ain no mon hip, I c

thy to be called thy fonne.

22 Then the father faide to his fernantes, Brige Rews the best robe, and put it on him, and put aring of Th

22 And bring the fat calfe, and kill him, mil tomy

cate, and be merie:

24 For this my fonne was dead, & is aline gu fiidto

he was loft, but he is found. And they bega tobe and we as Now the elder brother was in the field, at 7 Th he came and drew nere to the house, he heard at befaid and dauncing.

26 And called one of his fernantes, and asked & An

those things meant.

27 And he faid voto him, Thy brother is com, this we thy father hath killed the fatted calle, becauselt dren o received him fate and found.

28 Then he was angrie, and would not goe in thes o fore came his father out and entreated him.

re came his father out and entreated him. ceme, 29 But he answered and faide to his father, little to ! many yeeres have I done thee feruice, neither in much at any time thy commandement, and yet thousand ment weft me a kid, that I might make merie, with my in It I

30 But when this thy forme was come, which he shes, woured thy goodes with harlots, thou haft for he is

killed the fat calfe.

ge And he faid vato him, Sonne, thou artem 13 'me, & all y I hane, is thine. It was meet that we hall make merie, and be glad: for this thy brother was leave and is aline againe; and he was loft, but he is four Gods CHAP. XVI.

1. The parable of the Steward accused to his mafter to couet ferue two m. fters. 16 The Law and the Prophetal 15

Dines and Lazarus.

ND he faid also vnto his disciples , There was for th taine riche man, which had a feward, and hen matto enfed voto him, that he wasted his goodes.

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6 An

to him canfe !

a An

goods,

14.

Your

a And he called him, and faid vnto him, How is it that And he called him, and faid vnto him, How is that there this of thee? Give an accountes of thy steward-hip for thou maiest be no longer steward.

Then the steward said within him selfe: What shall like Ido? for my master taketh away from me the steward-hip. I can not digge, and to begge I am ashimed.

I know what I will doe, that when I am put out of the stewardship, they may receive me into their houses.

Then called he vato him enery one of his masters detters, and said vnto the first, How much owest thou vn-my master?

And he said. An hundreth measures of oyle. And he

6 And he faid, An hundreth measures of oyle. And he sidto him, Take thy wryting, and sit downe quickely, and write sitie.

7 Then faid he to another, How much oweft thou? And hefaid, An hundreth measures of wheate. Then he sayd to him, Take thy writing, and write foure score.

And the Lorde commended the vniult fleward, becanfe he had done wyfely . Wherefore the children of

this world are in their generation wifer then the chyliden of light.

9 And I fay voto you, Make you friendes with the riches of iniquitie, that when ye shall want, they may receive you into enerlasting habitations.

cene you into enerlasting habitations.

to He that is fatthfull in the least, he is also faithfull in much and he that is variant in the least, is variant also much.

It Is then ye have not bin faithfull in the wicked riches, who will trust you in the true treasure?

13 And if ye have not bin faithfull in another mans

No feruant can ferue two mafters: for eyther he Mai. 6. 240 shall hate the one , and love the other : or els he shall God and riches.

14. All there things heard & Pharifes also which were conerous, and they scoffed at him

15 Then he faid onto them. Ye are they, which iuftifie your felues before men : but God knoweth your hearts: for that which is highly effeemed among men, is abomination in the fight of God.

16 * The Lawe and the Prophetes endured vatil John: Mat. 12.32

M 5

and liste that time the kingdome of Godism and every man preasfeth into it.

Mat. 5.18. 17 * Now it is more easie y heaven and earth paffe away, then that one title of the Law flood wife (b

Mat. 5.32. and. 19.9. E.COY.7.11.

18 T Wholoener putteth away his wife, & m another, comitteth adulterie: & wholoeuer marie that is put away fro her husband, comitteth adi

19 There was a certaine riche man, which thed in purple and fine linnen, and fared well all cately every day.

20 Alfo there was a certaine begger namedla which was laied at his gate full of fores,

21 And defired to be refreshed with the m that fell from the riche mans table: yea, and the came and licked his fores.

22 And it was fo that the begger died, and win ed by the Angels into Abrahams bosome. The rick (And alfo died, and was bursed.

23 And being in hel in torments, he lift vphin and fawe Abraham a farre of, & Lazarus in hishi

24 Then he cryed, and faide, Father Abrahad mercie on me, and fend Lazarus that he maydon tippe of his finger in water, and coole my tongue am tormented in this flame.

25 But Abraham faid, Sonne, remember thatth thy life time receivedft thy pleafures, & likewifel rus paines : nowe therefore is he comforted and art tormented.

26 Besides all this, betweene you and rithm great gulfe fet, fo that they which would go from to you, cannot neither can they come fro thence

27 Then he faide, I pray thee therefore fathe, thou wouldeft fend him to my fathers house,

28 (For I haue fine brethren) that he may tell to them, leaft et ey alfo come into this place of the

29 Abraham faid vnto him, They have Mofes a Prophetes: let them heare them.

30 And he faid, Nay, father Abraham:but if ont wato them from the dead, they wyll amend their

31 Then he faide voro him, If they heare not & the Prophetes, neither will they be permaded one rile from the dead againe.

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to We are unprofitable servantes. It Uf she ten learth on 20 Of the comming of the kingdome of heaven. 33 took safe (brifts, 36 After what maner (briftes comming

& subt.

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Art. 18.7.

Art albe le to the disciples, "It cannot be anoyded, Mat. 18.7.

Art let that offences will come, but wo be to him by mar. 9.42.

he in they come. seed about his necke, and that he were cast into the

Take heede to your felues.if thy brother trefpaffe must thee, rebuke him:and if he repent, forgive him.

n, and feuen times in a day turne againe to thee, fay-ne trepenteth me, thou shalt for grue him.

in 6 And the Lord said, * If ye had faith as much as is a Mat. 17.20.

in sine of mustard seede, and should say vnto this mulbein stree, Plucke thy selfe vp by the rootes, and plant thy
if einthesea, it should even obey you.

7 (Who is it also of you, y having a servant plowing
inteding catell, would say vnto him by & by, when he
is recome from the field, Go, and sit downe at table?

8 And would not rather say to him, Dresse wherein him ay suppe, and gird thy selfe, and serve me, till I
une eaten and drunken, and afterward eate thou, and
inke thous.

bich was commanded von fau done al those things, phich are commaunded you, fay, We are unprofitable smants: we have done that which was our ducty to do. as gand fo it was when he went to Hiernfalem, that e paffed through the middes of Samaria, and Galile.

13 And as he entred into a certaine towne, there methim ten men y were lepers, which stood a farre of.
13 And they lift up their voyces and faid, lesus, Ma-

fer,baue mercie on vs.

14 And whe he faw them, he faid vnto them, " Go, fhew Lenit. 14.16 your felues vnto & Priefts. And it came to paffe, that as they went, they were cleafed.

15 Then one of them, when he fawe that he at Ren led.turned backe, and with a loud voyce praise

e it: and v 16 And fell downe on his race at his feete, 4 Alte him thankes : and he was a Samaritan.

17 And Iefus answered, and faide, Are them

cleanfed? but where are the nine? 18 There are none found that returned top albe take

26 Two praife, faue this ftranger. danothe 19 And he faid vato him, Arife, goe thy way,th

bath faued thee. 20 And when he was demaunded of theh when the kingdome of God fhould come, head them, and fayde, The kingdome of God comme with observation.

21 Neither Shall men fav, Lo here, or lo then hold, the kingdome of God is within you.

22 And he faide vnto the disciples, Theday come, when ye shal defire to fee one of the days Sonne of man, and ye fhall not fee it.

23 * Then they shall fay to you, Beholdhen, mar. 13.21. hold there : but go not thither, neither following

24 For as the lightning that lightneth out oft part under heauen , fhineth vnto the other pon heaven, so shall the Sonne of man be in his day.

25 But first must be fuffer many things, and bet ned of this generation.

26 * And as it was in the dayes of Noe, folkal mat.24.38. in the dayes of the Sonne of man.

> 27 They ate, they dranke, they maried wing gane in mariage vnto the day y Noe went into and the flood came, and destroyed them all.

28 *Likewife alfo, as it was in the dayes oflo ate, they dranke, they bought, they folde, they pla they built.

29 But in the day that I of went out of Sodem! ned fire and brimftone fro heaven, & deftroyedth

go After thefe ensamplet shall it be in the day the Sonne of man is reverted.

gt At that day he that is vpon the houfe,& in in the house, let him not come downe to take ite he that is in the fielde likewife , let him not backe to that he left behind.

Mat.24.23.

Gene. 7.5.

2.pet. 3.20.

Gen. 19.24.

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> e Son 9 41 ufted to T eaP!

11 1 God

Remember Lots wyfe. Wholoener will feeke to faue his foule, fhall Chap. 9.24. eit and whosoeuer shall lose it, shall get it life. Altell you, in that night there shalbe two in one mar. 8.35. ditheone fhalbe received, and the other fhalbe left. iohn. 12.25. Two women fhalbe grinding together: the one Mat,24,41 albe taken, and the other fhalbe left.

36 Two shalbe in the fielde : one shalbe received,

37 And they answered, and faid to him, Where, Lord? dhesaide vnto them, * Wheresoeuer the body is, Mat. 24.28 ther shall also the egles be gathered together.

CHAP. XVIII.

The Parable of the unrighteous judge and the widowe. to Of the Pharife and the Publicane. 15 (bildren are of the kingdome of heaven. 22 To fell all and give to the poore. 28 The Apostles for sake al 3 1 (brist for etelleth bis death. s The blina man receive h fight.

Nd the spake also a parable vnto them , to this ende, Rom. 13.13 that they ought alwayes to pray, and not to waxe 1. The fa. 5.

3 Saying. There was a judge in a certaine citie, which

red not God, neither reuerenced man. 3 And there was a wydowe in that citie, which came to him, faying. Do me iuftice against myne aduersarie. 4 And he would not of a long time : but afterward faid with himfelfe, Though I feare not God, nor reue-

nce man, f Yet because this widowe troubleth me, I wyll do tright, left at the laft the come and make me wearse. 6 And the Lorde faide, Heare what the vnrighteous

dge faith. 7 Now shal not God auenge his elect, which crie day d night vato him, yea, though he fuffer long for them! 8 Itellyon he wil anenge them quickely : but when e Sonne of man cometh, thal he finde faith on y earth? , The spake also this parable vnto certaine which used in themselves y they were just, & despised other. to Two men went vp into the Temple to pray: the seaPharife, and the other a Publicane.

II The Pharife flood and prayed thus with himfelfe, God, I thanke thee, that I am not as other men, extorfioners,

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torfioners, vniuft, adulterers, or euen as this 12 I faft twife in the weeke : I gine tithe

euer | posselfe.

13 But the Publicane standing a farre of lift vp fo much as his eyes to heave, but fmotel faying, O God, be mercifull to me a finner,

14 I tell you, this man departed to his houle ed, rather then the other : " for enery man than Cha.14.11. him felfe, shalbe brought lowe, and he that he : Mai. 13.12. him felfe, shalbe exalted.

Mat. 19.13. Mar. 10.13.

15 9 *They brought voto him alfo babes vit touche them. And when his disciples fawe it the ked them.

16 But lefus called them vnto him, and faid the babes to come voto me, and forbid them no: fuch is the kingdome of God.

17 Verely I fay vnto you, whofoener recein y kingdome of God as a babe, he shal not entert 18 *Then a certaine ruler asked him, faying

Mat. 19. 16 MAY, 10.17.

Ex0.20,13.

mafter, what ought I to do, to inherite eternalli 19 And lefus faide voto him . Why calleft

good? none is good, faue one, euen God. 20 Thou knowest the commandements, The

35 A not commit adulterie: Thou fhale not kil: Thould fteale : Thou fhalt not beare falle witneffe : Hom father and thy mother. patied

21 And he faid, All thefe hane I kept from my 22 Now when lefus heard that, he faid vote h lackeft thou one thing. Sell all that ener thould diffribute vato the poore, and thou halt have the in heaven, and come followe me.

22 But when he heard those things, he was ver

nie : for he was marneilous riche.

24 And when Iefus fawe him very forowfull, With what difficultie shall they that have tichts into the kingdome of God!

25 Surely it is eafier for a camel to go through dles eye, then for a rich man to enter into the king

of God.

26 Then faid they that heard it, And who there Taued?

27 And he faid, The things which are enpossible

are possible with God. Then Peter faid, Lo, we have left all, and have Mat. 19.29. lowed thee. mar. 10.28.

20 And he faide vnto them , Verely I fay vnto you, ere is no man that hath left houfe, or parents, or breren, or wife, or children for y kingdome of Gods fake, 30 Which fhal not receive much more in this world.

din the world to come life enerlasting.

at gaThen lefus tooke vnto him the twelne, & faid Mat.20.17. nto them, Beholde, we go vp to Hierufalem, and all mar. 10.33. ings shalbe fulfilled to the Sonne of man , that are ritten by the Prophetes.

31 For he fhalbe deliuered vnto the Gentiles , and halbemocked, and fhalbe spitefully entreated, & fhal-

e fpitted on.

33 And when they have fcourged him, they will put im to death : but the third day he shall rife againe.

34 But they understood none of thefe thinges , and his faying was hid from them , neither perceined they

hethings, which were spoken.

35 9 And it came to passe, that as he was come nere Mat. 20.29. nto Iericho, a certaine blind man fate by the way fide, mar. 10.46.

36 And when he heard the people paffe by he asked what it meant.

37 And they faide vnto him, that lefus of Nazareth patied by.

38 Then he cryed, faying, Iefus the Sonne of Danid,

haue mercie on me.

39 And they which went before, rebuked him that he should hold his peace, but he cried much more, O Sonne of Danid, have mercie on me.

40 And Jejus flood ftill, and commaunded him to be brought vato him. And when he was come nere, he af-

ked him.

41 Saying, What wylt thou that I do vnto thee? And he fayd, Lord , that I may receive my fight.

42 And lefus faid vato him , Receive thy fight : thy

faith hath faued thee.

43 Then immediatly he received his fight, and followed him, prayling God: and all the people, when they lawe this, gane praife to God.

CHAP.

S. LVKE.

torfioners, vniuft, adulterers, or euen as this 12 I faft twife in the weeke : I gine tither

euer i posselfe.

13 But the Publicane Standing a farre of lift vp fo much as his eyes to heave, but fmotel faying, O God, be mercifull to me a finner.

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> 17 Verely I fay vnto you, whofoener recen y kingdome of God as a babe, he shal not enter

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19 And lefus faide voto him , Why calleft

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Mat. 19. 16

Exa.20,13.

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And he saide vnto them, Verely I say vnto you, tre it no man that hath lest house, or parents, or breren, or wife, or children for y kingdome of Gods sake,

ow Which shal not receive much more in this world, din the world to come life euerlasting.

11 q*Then Iesus tooke vnto him the twelne, & said Mat. 20. 17.

12 to them, Beholde, we go vp to Hierusalem, and all to them, Beholde, we go vp to Hierufalem, and all mar. 10.23. ings shalbe fulfilled to the Sonne of man , that are

the ritten by the Prophetes. 31 For he fhalbe deliuered vnto the Gentiles , and albe mocked, and shalbe spitefully entreated, & shal-

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39 And they which went before, rebuked him that he hould hold his peace, but he cried much more, O Sonne of Danid, have mercie on me.

40 And Jejus stood still, and commannded him to be brought vato him. And when he was come nere , he af-

ked him,

41 Saying, What wylt thou that I do vnto thee? And be fayd, Lord , that I may receive my fight.

42 And lefus faid vato him , Receive thy fight : thy

faith hath faued thee.

43 Then immediatly he received his fight, and followed him, prayling God: and all the people, when they lawe this game praife to God.

CHAP.

2 Zaccheus the Publicane, 13 Ten pieces of money to fer uantes to occupie withall, 29 Iefus entreshi rufalem. As He foretelleth the deftruction of with searcs. 45 He casteth the fellers out of the Te Towe when lefus entred and paffed throng cho.

2 Beholde, there was a man named Zacchen was the chiefe receiver of the tribute, and he was

3 And he fought to fee Iefus, who he fhould could not for the preaffe, because he was of alon

4 Wherefore he ran before, and climedy wylde figge tree, that he might fee him : for held

come that way.

5 And when lefus came to the place, he look and faw him, and faid vnto him , Zaccheus, comed at once: for to day I must abide at thine house,

6 Then he came downe haftily , and receive

joyfully.

7 And when all they fawe it, they marmored, that he was gone in to lodge with a finfull man,

8 And Zacchens floed forth, and faid vntothell Behold, Lord, the halfe of my goods I give to the & if I have taken from any man by forged caull I reftore him foure folde.

9 Then lefus faid to him, This day is faluation vnto this house, forasmuch as he is also become i

of Abraham.

to * For the Sonne of man is come to feeke, fane that which was loft.

11 And whyles they heard thefe things, he com and fpake a parable, because he was nere to Hiera and because also they thought that y kingdomed should shortly appeare.

12 He faid therefore, * A certaine noble mai into a farre countrey , to receive for himfelten dome, and fe to come againe.

Iz And he called his een fernantes, and delin them tem pieces of money, and faid vato them, on till I comes .

14 Now his citizens bated him, & fent an and

Mat. 18.11.

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erhin, faying, We will not have this man to reigne o-

and had received his kingdome, that he commaunded he fervantes to be called to him, to whom he gave his money, y he might know what every man had gained.

16 Then came the first, faying, Loi de, thy piece hath

encreased ten pieces.

17 And he faid vnto him, Well, good fer uant : because thou hast bin faithfull in a verie little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath

encreased fine pieces.

19 And to the same he saide, Be thou also ruler ouer secities.

so So the other came, and faide, Lorde, behold thy

biece, which I have laide vp in a napkin,

as For I feared thee, because thou art a ftreight mans thou takest vp, that thou laiedst not downe, & reapest that thou diddest not sowe.

22 Then he faid vnto him, Of thine owne mouth will lindge thee, O enill feruant, Thou knewest that I am a freight man, taking vp that I laied not downe, and reaming that I did not lowe.

33 Wherefore then gauest not thou my money into the banke, that at my comming I might have required.

it with vantage?

24 And he said to them that stood by, Take from him

25 (And they faid vnto him, Lord, he hath ten pieces.)

26 * For I say vnto you, that vnto all them that have, Chap. 8. 18. Analog given : and from him that hath not, even that mat. 13. 12. And. 29. 29.

27 Mercouer, those mine enemies, which would not mar. 4.25.

chem before me.

38 And when he had thus fpoken , he went forth

before, afcending vp to Hierufalem.

And it came to passe, when he was come neere to Mat.21.3.
Amphage, and Bethania, besides y mount which is calmark. 11.2.
Addition means of Oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you,

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wherein, affone as ye are come, ye fhal finde at ed, wheron neuer ma fate: loofe him, & bring him

31 And if any man aske you, why ye loofe him Thal ye fay vnto him, Because y Lord hath neede 32 So they that were fent, went their way. & in

as he had faid voto them.

33 And as they were looking the colte, the thereoffaid voto them, Why loofe ye the colo 34 And they faid, The Lord hath neede of him

35 9 So they brought him to lefus, & they a Mat.21.7. 10hn.12.14. garments on the colte, and fet lefus thereon,

> 36 And as he went, they fpred their clothes in 37 And whe he was now come nere to y going of the mount of Olives, the whole multitude of

> ciples began to reinyce, and to praise God with voice, for all the great workes that they had feet

> 38 Saying, Bleffed be the King that comment name of the Lorde: peace in heaven, and gloin highest places.

39 Then fome of the Pharifes of the compani

vnto him, Mafter, rebuke thy disciples.

40 But he answered, & faid vnto them, I telly if thefe should hold their peace, the stones wos Chap. 21.6. 4r T *And when he was come nere, he beld

Citie, and wept for it, Mai .24.1. mark.13.1.

42 Saying, O if thou haddeft even knowen af in this thy day those things, which belong voto the but nowe are they hid from thine eyes.

43 For the dayes shall come vpos thee , the enemies shall caft a trenche about thee, and thee round, and keepe thee in on every fide,

44 And shall make thee even with the ground, thy children which are in thee, and they shallow an thee a ftone vpon a ftone, because thou kate that feafon of thy visitation.

Mat.21.13. 4; ¶ * He went also into the Temple, and caft out them that fold therein, and them that 46 Saying vnto them, It is written, *Mine hour

Mar. tt. 17 house of praier, but ye haue made it a denne of zja1.56.7. 47 And he taught dayly in the Temple. And Iere. 7.11. Priefles and the Scriber, and the chiefe ofth

fought to deffrey him.

But they could not finde what they might doe to for all the people hanged vpon him when they eard bim.

CHAP. XX.

From whence Iohns baptifme was. 9 The mickedneffe of the Priestes is noted by the parable of the vineyard of the bubandmen. To gine tribute to Cofar. 27 He consinceth the Sadduces derying the resurrection. 41 Home Christe is the forme of Danid.

Not it came to paffe, that on one of thole daies, as Mat. 21.23. The taught the people in the Temple , and preached mar. 11.27. the Gofpel, the high Priefts and the Scribes came upon

in with the Elders,

a And spake vato him, saying, Tell vs by what authomiethon doeft thefe things, or who is he that hath gienther this authoritie?

And he answered, and faide vnto them, I also wyll

the you one thing : tell me therefore:

4 The baptilme of John, was it from heant, or of me?

And they reasoned within them felues, faying, If we hall fay, From heaven, he will fay, Why then beleeved

fron mid se

Butif we shall fay, Ofmen, all the people will Rone vs. for they be perfuaded y John was a Prophete. 7 Therefore they answered, that they could not tell

whence it was.

18 Then lefus faid vnto them , Neither tell I you, by

what authoritie I do thefe things.

9 72 Then began he to freake to the people this pa- Mat.21.33. tible, A certaine man planted a vineyard, & let it forth mar. 12.1. to besbandmen; and went into a ftrange countrey, for a ifat, 5. 1. ereat time.

to And at the time convenient he fent a feruannt to me has bandinen, that they fhould give him of the fruite of the vineyard, but the husbandmen did beate him, and

fethim away emptie. It Againe he fent yet another feruant : and they did beate him, and foule entreated him, and fent him away

emptie.

ta Mareoner he fent the third, and him they wounded, and cast out.

It Then faid V Lor ! of the vineyard, What fhall I do

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I will fend my beloued fonne : it may be that the do renerence, when they fee him.

14 But when the husbandmen fawe him, they ned with them felues, faying, This is the heire: co vs kill him, that the inheritance may be ours,

15 So they caft him out of the vineyard, and him. What shall the Lorde of the vineyard theref vnto them?

16 He will come and destroy these husbandner will give out his vineyard to others . But what heard it, they faid, God forbid.

17 And he behelde them, and faide, Whatne this then that is written, *The stone that thebe refused, that is made the head of the corner?

Pfa. 118.22 ifa. 28.16.

atts.4.11. 7074.9.33. 1.pet.2.8.

18 Wholoeuer shall fall vpon that stone, shall ken:and on whomfoeuer it shall fall, it will grin to powder.

10 Then the hie Priestes, and the Scribesthe houre went about to lay hands on him: (but they be the people) for they perceined that he had spoke parable against them.

Mat, 22.16 mar.12,13.

20 * And they watched him, & fent forth fpier shoulde faine them selues just men , to take him talke, and to deliver him vnto the power and auth of the governour.

21 And they asked him, faying, Mafter, we know which thou faveft, & teacheft right, neither doeft thour mans perfon, but teacheft the way of God truely,

22 Is it lawfull for vs to give Cefar tributeon 22 But he perceined their craftineffe, and faid

them, Why tempt ye me?

24 Shew me a penny. Whose image and supula on hath it? They answered, and faid, Celais.

25 Then he faid vnto them, * Gine then m **Zest.13.7.** far the things which are Cefars , & to God thole are Gods.

> 26 And they could not reproue his faying being people: but they marueiled at his answere, and their peace.

27 * Then came to him certaine of the Sal (which denie that there is any refurrection) asked him,

Lai, 22.23.

bother die hauing a wife, and he die without children, that his brother should take bis wife, and raife vp feede rate bis brother.

39 Now there were feuen brethren, and the first rooke

anyle, and he dved without children.

And y fecond tooke y wife, & he died childeleffe. tele 31 Then the third tooke her; and fo likewise the feuen

me dred, and left no children.

hen

23 And laft of all, the woman died alfo.

Therefore at the refurrection, whose wife of them

full fhe be ? for feuen had her to wife.

Then lefus answered, and faid vnto them, The chilthen of this world mary wives, and are maried.

then of this world mary wives, and are maried.

35 But they which shalbe counted worthy to enjoy the the world, and the resurrection from the dead, neither mariewines, neither are maried.

this 36 For they can die no more, for a fmuch as they are ewall vnto the Angels, and are the fonnes of God, fince

they are the children of the refurrection.

in the God of Abraham, and the God of Isaac, and Isaac of Isaa

Mafter, thou haft well faid.

Mafter, thou haft well faid.

Man 40 And after that durft they not aske him any thing

der ot all. 41 9 Then faide he vnto them, Howe fay they that Mat. 22.4.

Christe is Danids fonne?

42 And David him felfe faith in \$ booke of \$ Pfalmes, *The Lord faid vinto my Lord, fit at my right hand,

43 Till I fhall make thine enemies thy foateftoole.

44 Seeing Dauid calleth him Lorde, howe is he then bis fonne?

45 Then in the audience of all the people ne with

46 * Beware of & Scribes, which willingly go in long Cha. 11.4. tobes,& lone falutations in the markets, and the hieft mat.23.6. feat in the affemblies, & the chiefe roomes at feaftes:

mar. 12.35

Pfalame.

47 Which

47 Which denoure widowes houses, & in the long praiers : Thefe shall receive greater dame CHAP. XXI.

I The widowes liberalitie above her riches, 5 Of the the destruction of the Temple, 1 y and Hierufalen, 11 fignes going before the last sudgement.

Mar. 12.41

Nd as he beheld, he fawe the riche men, which their gifts into the treasurie. 2 And he fawe also a certaine poore widower

caft in thither two mites:

3 And he faide, Of a trueth I fay vnto you, the poore widowe hath caft in more then they all.

4 For they all have of their superfluitie caffin offrings of God: but the of her penurie hath call

the liuing that she had.

Cha. 19.43. mat. 24. 1. mark. 13.1.

5 * Now as fome fpake of the Temple, howein garnished with goodly stones, & with consecrated he faid.

6 Are thefe the things that ye looke vpon? the will come wherein a ftone fhal not be left voon the that shall not be throwen downe.

7 Then they asked him, faying, Mafter, but when thefe things berand what figne shall there be what

thinges shall come to passe?

Ephel s.S. 3.tbef.2. 3.

8 *And he faid, Take heede, that ye be not dett for many will come in my name, faying, I am (hill) the time draweth neere : followe ye not them i fore.

9 And when ye heare of warres and feditionin afraide : for thefe thinges must first come, but the followeth not by and by.

to Then faid he vnto them, Nation fhall rife

nation, and kingdome against kingdome,

11 * And great earthquakes shalbe in diverni and hunger, and pettilence, & fearefull things, and fignes (hall there be from heaven.

12 But before all thefe, they shall lay their hu you, and perfecute you, delinering you vp to theil blies, and into prifons, and bring you before King rulers for my names fake.

13 And this shall turne to you, for a testimonal 14 *Lay it vp therefore in your heartes, y year

Chap. 12.12 Mat. Io. 19. ar.13.11.

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21 7 mount thereo countr 23

> things 23 that g diftref

> > 24 Shalbe be tro of the 25

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where hand, what ye shall answere.

It For I will give you a mouth and wisedome, whererainfall your adverfaries shall not be able to speake, mergefilt.

16 Yea, ye fhalbe betraied also of your parents, and of your brethren, and kinfmen, and friends, and fome of

on shall they put to death.

Andye shalbe hated of al men for my Names fake. 18 * Yetthere fhall not one heare of your heades pe- Mat, to. 20 nihe.

19 By your patience poffeffe your foules.

10 f* And when ye fee Hierufalem befieged with Dan. 9. 27. fouldiers, then understand that the defolation thereof mat. 24.15. Mneere.

21 Then let them which are in Iudea , flee to the mountaines : and let them which are in the middes thereof, depart out : and let not them that are in the countrey, enter therein.

13 For thefe be the dayes of vengeance , to fulfil all

things that are written.

22 But wo be to them that be with childe, & to them that gine fucke in those dayes: for there shalbe great diffresse in this land, and wrath oner this people.

24 And they shall fall on the edge of the sword, and halbe led captine into all nations, and Hierusalem shalbetroden under foote of the Gentiles', untill the time

athe Gentiles be fulfilled.

15 * Then there shalbe fignes in the funne , and in Ffa. 13. 10. the moone, and in the starres, and vpon the earth tron- ezeh. 32.7. ble among the nations with perplexitie: the fea and the mat. 24.29 waters shall roare.

26 And mens heartes shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heaven shalbe shaken.

27 And then shal they fee the Sonne of man come in

a cloude, with power and great glorie.

18 And when thefe thinges begin to come to paffe, then looke vp, and life vp your heads: for your redemp- Rom. 8. 2; tion draweth neere.

29 And he spake to them a parable , Beholde , the

lege tree and all trees,

. 10 When they now shoote forth, ye seeing the, know

mar. 12. 2

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of your owne felues, that fommer is then neere,

31 So likewyse ye, when ye see these things to passe, know ye that the kingdome of God is neere.

32 Verely I fay vnto you, This age shall not pale all thefe things be done:

33 Heaven & earth fhall paffe away, but my wi

fhall not paffe away.

34 *Take heede to your felues, left at anytime, hearts be oppressed w surfeting & drunkennes, & co of this life, and lest that day come on you at vive

35 For as a fnate shall it come on all them that

on the face of the whole earth.

36 Watch therefore, & pray continually, that the be counted worthy to escape all these things y shall to passe, and that ye may stand before the Sonne of

37 Now in the day time he taught in the Tentand at night he went out, and abode in the mounts

is called the mount of Olacs.

38 And all the people came in the morning ton to beare him in the Temple.

CHAP. XXII.

3 Indas selleth Christe. 7 The Apostles prepare the Passe 24 They sprine who shalbe chiefest. 31 Satan desirehin 35 Christe shewesh that they wanted nothing. 42 Hips eth in the mount. 44 He sweatesh blood. 50 Malchus cut of and healed. 57.38.60. Peter denieth (historia 63 Christ u mocked and strooken. 69 He confessesh him to be the Some of God.

141.26.1.

Ross, 12.13

Nowe * the feaft of unleauened bread drewesten which is called the Paffeoner.

3 And the hie Priefts and Scribes fought hourd might kill him : for they feared the people.

lat. 26.14.

* Then entred Satan into Indas, who was called

4 And he went his way, and communed with the Priests & captaines, how he might betray him to the

5 So they were glad, and agreed to give him me 6 And he confented, & fought opportunitie to be him voto them, when the people were away.

or.25.17. 7 Then came the day of vnleauened breads

8 And he fent Peter & John, faying. Goe andph

CATON PARTY SAID

the Paffeouer, that we may eate it.

And they faide to him , Where wilt thou, that we

repare it?

Then he faid vnto them, Behold, whe ye be entred intov citie, there shal a ma meete you, bearing a pitcher fwater: follow bim into the house that he entreth in.

II And fay vnto the good man of the house, The Maderfaith vnto thee, Where is the lodging where I shall

ent my Palfeouer with my difciples?

12 Then he shal shew you a great hie chamber trimmed: there make it readie.

12 So they went, and found as he had faid vnto them,

and made readie the Paffeouer. 14 * And when the houre was come, he fate downe, Mat. 26.20

and the twelae Apolles with him. If Then he faid voto them, I have earneftly defired

meate this Palleouer with you, before I fuffer. 16 For I fay vnto you, Hence forth I wil not eate of

kany more, vntill it he fulfilled in y kingdome of God, 17 And he tooke the cup, and gaue thanks, and faide,

Take this, and denide it among you,

18 For I fay vuto you, I will not drinke of the fruite

of the vine, vatill the kingdome of God be come. 19 *And he tooke bread, & when he had given thanks, Met. 26.26

bebrakeit, & gaue to the, faying, This is my body, which mar. 14.22 signen for you: do this in the remembrance of me.

to Likewife alfo after fupper he tooke the cup, faying, This cup is that newe Testament in my blood, which is fhed for you.

21 Yet behold, the hand of him that betraieth me, Mat. 26.21 is with me at the table.

22 And truely the Sonne of ma goeth as it is appoin- pfal.41.9. ted:but wo be to that man, by whom he is betraied.

13 Then they began to enquire among themselues

which of them it fhould be, that fhould do that. 14 C'And there arose also a strife among them, Mat. 20.2

which of them fhould feeme to be the greateft. 25 But he faid vnto them, The Kings of the Gentiles reigne oner them, and they that beare rule ouer them,

are called bountifull. 26 But ye Shall not be fo: but let the greatest among tobeat the leaft : and the chiefeft as he that ferueth.

mar.14.17

1. Cor. II.

7747.10.4

37 For

37 For who is greater, he that fitteth at table that ferneth? Is not he that fitteth at table! And I mong you as he that ferueth.

28 And ye are they which have continued will

in my tentations,

29 Therefore I appoint vnto you a kingdomt, m

Father hath appointed to me,

Mat. 19.28. 30 * That ye may eate, and drinke at my tablen kingdome, and fit on feates, and judge the twelvent of Ifrael.

B.Pet. 5.8. 31 And the Lord faide, Simon, Simon, Reholde san hath defired you, to winow you as wheate.

32 But I have praied for thee, that thy faith fallen therefore when thou are converted, ftrengthen this thren.

Mat. 26. 34 33 * And he faide vnto him, Lorde, I am readiem mer. 14.39. with thee into prison, and to death. obn,13.38.

34 But he faide, I tell thee, Peter, the cocke fhis crowe this day, before thou haft thrife denied that

kneweft me.

\$7,14.38.

Lat. 10. 9. 35 TAnd he faid vnto them, When I fent youv out bagge, and ferip, and shoes, lacked ye any thingl they faid, Nothing.

> 36 Then he faide to them, But nowe he that his bagge, let him take it, and likewife a ferip: and held hath none, let him fell his coate, and bye a fword.

37 For I fay vnto you , That yet the same which lai, 53. 12. Written,muft he performed in me, * Euen with them ked was he nombred: for doubtles those thinges win are written of me, haue an ende.

38 And they fayd, Lord, behold, here are two fwom

And he faid vnto them, It is ynough.

lal, 26, 36 39 ¶ * And he came out, and went (as he was went ar.14.32. to y mount of Olines: & his disciples also followed ha 40 * And when he came to y place, be faid to the

bn. 18. t. 48.26.41. Pray, left ye enter into tentation.

> 41 And he was drawe afide from them about a fine caft, and kneeled downe, and praied,

> 42 Saying, Father, if thou wilt, take a way thing from me: nevertheleffe, not my will, but thine be don 42 And there appeared an Angel vnto him from in wen, comforting him.

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me being in an agonie, he prayed more earneffly: in freate was like droppes of bloud, trickling downe othe grounde.

at And he role vp from prayer, and came to bis dif-

les, and found them fleeping for beauines.

as And he faid vnto them, Why fleepe ye ? rife and

pray,left ye enter into tentation.

47 4 And while he yet fpake, behold a companie & Mat. 26.47. bethet was called ludas one of the twelve, went before them, and came neere vnto lefus to kiffe him.

48 And Ieins faid wnto him, Indas, betrayeft thou the

Some of man with a kiffe?

to Now when they which were about him, faw what would followe, they faide vnto bim, Lord, fhal we fmite with fworde?

so And one of them fmote a feruant of y hie Prieft.

and ftrooke of his right eare.

31 Then Iclus answered , and faid, Suffer them thus bre: and he touched his eare, and healed him.

Then Iefus faid vnto the hie Priefts, & captaines The Temple, & the Elders which were come to him, be ye come out as vnto a theele w fwords and flanes?

33 When I was dayly with you in the Temple , ye fretched not forth the handes againft me : but this is your very houre, and the power of darkenes.

14 4 Then tooke they him, and led him, & brought Mat. 26.52 him to the hie Priestes house . And Peter followed a

farre of.

55 *And when they had kindled a fire in the middes Mat 26. 58 of the hall, and were fer downe together, Peter alfo fate 69, mar. 14 downe among them. 66.tohe. 1

56 And a certaine maide behelde him as he fate by 25. the fire, and having well looked on him, faid, This man

was also with him.

37 But he denied him, faying, Woma, I know him not, 18 And after a litle while, another ma faw him, & faid, Thou art alfo of them. But Peter faid, Man, I am not.

19 And about the fpace of an houre after, a certaine otheraffirmed, faving, Verely enen this man was with

him for he is also a Galilean.

60 And Peter faid, Man, I know not what thou fayel. had immediatly while he yet spake, the cocke crewe.

may .14.43. iohn, 18.34

61 Them

61 Then the Lord turned backe, & looked ter; and Peter remembred the word of the Lon Mat. 26. 34. he had faide vnto him, * Before the cocke crow sohn.13.38. Malt denie me thrife. 62 And Peter went out, and wept bitterlie. Mat. 26,67. 62 T And the men that held Icius, mocked mar. 14.65 ftrooke him. 64 And when they had blindfolded him , they him on the face, and asked him, faying, Prophecies as that fmote thee. 65 And many other things blafphemoully frais againft bim. Mat. 27. 1. 66 *And affoone as it was day, the Elders ofthe mar. 15.1. ple, and the hie Priefts, and the Scribes came took iobn. 18,28. and led him into their councill,

67 Saying, Art thou that Chrifte? tell vs. And his

68 And if alfo I aske you, ye wyl not answeren

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69 Hereafter fhall the Some of man fit atthei

hand of the power of God.

70 Then faide they all, Art thou then the Some God? And he faid to them, Ye fay, that I am.

71 Then faid they, What neede we any further ness for we our felues have heard it of his owners C H A P. XXIII.

He is accused before Pilate. 7 He is sent to Hered. It is mocked. 24 Pilate yeeldesh him up so the Iewes me 27 The women bewaile him. 33 He is crucified. 39h of the theenes rewileth him: 43 The other is fauel him 45 He dieth. 52 He is buried.

Then the whole multitude of them arofe, and ledit

vnto Pilate,

And they began to accuse him, saying, Web
Mat. 22.21 found this man peruerting § nation, *and forbidding
ser. 12.17. pay tribute to Cefar, saying, That he is Christea kin
sat. 27.11. 3 * And Pilate asked him, saying, Art thou § kin
sark 15.2. the sewes And he answered him, & said, Thou sight
bin. 18.33. 4 Then said Pilate to the hie Priestes, and to § p

ple, I finde no fault in this man,
5 But they were the more fierce, faying, Henn

the people, teaching throughout all Indea, beginning

when Pilate heard of Galile, he asked whethe man were a Galilean.

And when he knewe that he was of Herods jurifhe fent him to Herod, which was also at Hierufa-

min those dayes.

And when Herod fawe Tefus, he was exceedingly for he was defirous to fee him of a long feafon. eafehe had heard many things of him, and trufted herefeene fome figne done by him.

Thenquestioned he with him of many things ; but

e sofwered him nothing.

to The hie Priefts also and Scribes Roode forth, and

strated him vehemently.

is And Herod with his men of warre, defpiled him. admocked him, and arrayed him in white, and fent him maine to Pilates

is And the fame day Pilage and Herod were made friends together : for before they were enemies one to

mother.

17 (Then Pilate called together the hie Priefts and

he rulers, and the people,

14 And faid voto them, Ye have brought this man Mat.27.22 mome, as one that peruerted the people : and behold, mar. 15.14 Ihave examined him before you, and have founde no ishn, 18.34 falt in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I fent you to him: andlo. .

wthing worthie of death is done of him.

16 I will therefore chaftife him, and let him Toole-

17 (For of necessitie he must have let one loofe vnto them ar the feaft.)

is Then all the multitude cried at once, faying, A- . way with him, and deliver to vs Barabbas:

19 Which for a certaine infurrection made in the citie, and murther, was caft in prifon.

so Then Pilate fpake agayne to them, willing to let lefus loofe.

31 But they cryed, faying, Crucifie, erucifie him.

32 And he faid voto them the thirde time, But what will bath he done ? I finde no caufe of death in him: I will therefore chaftife him, and let him loofe.

But they were inflant with londe voyces, and rewind that he might be crucified ; and the voyces of

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them and of the hie Priefts preuzyled,

24 So Pilate gaue fentence, that it fhould be required.

25 And he let loofe vato them him that for infin and murther was cast into prison, whom they defe delivered lefus to do with him what they would

MAL. 27.32. Mar. 15.31.

26 4 And as they led him away, they can Simon of Cyrene, comming out of the field, and they laide the croffe, to beare it after lefus.

27 And there followed him a great multitude of pa & of women, which women bewayled & lamentel

28 But Fefus turned back vnto them, and faid, ters of Hierusalem, weepe not for me, but week your felues, and for your children.

39 For beholde, the dayes will come, when men fay, Bleffed are the barren, and the wombes that bare, and the pappes which neuer gaue fucke.

30 Then shall they begin to faye to the mount Fall on vs: and to the hilles, Couer vs. 3t * For if they doe thefe things to a greene

what shalbe done to the drye?

32 And there were two others, which were doers, led with him to be flaine.

33 And whe they were come to the place, whichin led Caluarie, there they crucified him, and the cuit ers, one at the right hande, and the other at theld

34 Then faide lefes, Father, forgiue them: lut knowe not what they do. And they parted his mi and caft lottes:

35 And the people Ronde, and beheld: and then mocked him with them, faying, He faued others ki sauc him felfe, if he be that Chrift, the Chofen of God

36 The fouldiers also macked him, and came un hed him vineger,

37 And fayde, If thou be the King of the Iemen thy felfe.

38 And a superscription was a'fo written over hi Greke letters,& in Latin, and in Hebrewe, THIS THAT KING OF THE IEWES.

39 TAnd one of the euil doers, which were has rayled on him, faying, If thou be that Christ, fan felie and vs.

Z[4.3.19. bofe.to.8. TCH 1.6, 16.

1:Pet.4.17.

Mat. 27.38. Mar. 15.27.

iobn 19.18.

be the other answered, and rebuked him, faying, Athou not God, feeing thou art in the fame conmustion?

We are in deede right eoully here : for we receive worthie of that we have done: but this man hath sesothing amiffe.

And he faid vnto Iefus, Lord, remember me, when m commest into thy kingdome.

then Icius faid voto him, Verely I fay voto thee, dy falt thou be with me in Paradife.

And it was about the fixt houre : and there was debes over all the lande, vntill the ninth houre.

45 And the Sunne was darkned, and the vaile of the

Temple rent through the middes.

46 And lefus cryed with a loude voyce, and faide, nes M father,into thine handes I commende my fpirit. And Pfal. 31. 6. then he thus had faid, He gaue vp the ghoft.

47 Now when the Centurion faw what was done he wifed God, faying, Of a furetie this man was infte.

And all the people that came together to that fret, beholding the things, which were done, fmote ne beir breftes, and returned.

49 And all his acquaintance stoode a farre of, & the women that followed him from Galile, beholding thefe

thmes.

tepe

10 T'And beholde, there was a man named Iofeph, Mat. 27. 57 which was a counfeller, a good man and a suft.

It Hedid not confent to the counfell, and deede of sohn.19.38.

allo him felfe wayted for the kingdome of God.

13 He went vnto Pilate, and asked the bodie of Tefus, 17 And tooke it downe, and wrapped it in a linnen doth, and laide it in a tombe bewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sab-

buth drewe on.

35 And the women also that followed after, which came with him from Galile, behelde the fepulchre, and howe his body was layde.

16 And they returned and prepared odours, & ointements, and refted the Sabbath day according to the co.

andement.

mar. 15.43.

S. L V-KE.

CHAP, XXIIII,

The women come to the sepulchre. 9 They is which they heard of the Angels vinto the And Christ doth accompanie two going to Emman, 13 poundeth the Scriptures vinto them. 39 He offer so his Apostles to be handled. 49 He promboly ghost, 51 He is carried up into heaven.

Mar. 16.1.

Nowe the * first day of the weeke earely into ning, they came vnto the sepulchre, and brough edours, which they had prepared, and certains with them.

2 And they found the stone rolled away from

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pulchre,

3 And went in, but found not the body of the

4. And it came to passe, that as they were a thereat, behold, two men sodenly stoode by them ming vestures.

5 And as they were afraied, and bowed down faces to the earth, they faid to them, Why feeler

that liueth, among the dead?

Chap.9.22. mat.17.23. mar.9.31. 6 He is not here, but is rifen remember * he fpake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliant to the hands of finfull men, and be crucified, at third day rife agayne.

& And they remembred his wordes,

9 And returned from the sepulchre, & toldes

10 Now it was Marie Magdalene and Ioam Marie the mother of Iames, and other women with which tolde these things vnto the Apostles.

It But their wordes feemed vnto them, as all

thing, neyther beleeved they them,

looked in, and fawe the linnen clothes layd by felues, and departed wondering in him felic at it was come to passe.

Mar. 16,12

13 4* And behold, two of them went that in to a towne which was fro Hierusalem about the furlongs, called Emmans.

14 And they talked together of all thefe the

were done.

and fecame to palle, as they communed togeand reasoned, that I clus him selfe drewe neere, and with them.

16 Buttheir eyes were holden, that they could not

we him.

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And he faid vnto them, What maner of communimions are thefe that ye have one to another as ye

And the one (named Cleopas)answered, and saide makin, Att thou only a ftranger in Hierusalem, and the for knowen the things which are come to passe

berein in thefe dayes?

fig And hefaid vinto them, What things? And they fight vinto him, Of Iefus of Nazareth, which was a Proposition in decide and in worde before God, and althorough,

And how the hie Priefts, & our rulers delinered him

But we trusted that it had bin he that should have distred Israel, and as touching al these things, to day a the third day, that they were done.

3: Yea, and certaine women among vs made vs afto-

ded, which came early voto the fepalchre.

13 And when they founde not his bodie, they came, fring, that they had also scene a vision of Angels, which find that he was alive.

14 Therefore certaine of them which were with vs.

and, but him they fatee not.

15 Then he faid vato them, O fooles and flowe of

16 Ought not Chrift to have fuffred thefe things, and

menter into his glorie?

17 And he began at Moles, and at all the Prophetes, admetyrered into them in all the Scriptures y things which were written of him.

38 And they drew nere vinto v town, which they wene

39 But they confirm for ing, Abide with vir the state of the with vir

and it came to passe at he fate at cable with them?

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he tooke the bread, and bleffed, and brake it, a

31 Then their eyes were opened, and they be

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him: and he was no more feene of them.

32 And they fayd betweene them felnes, Did not beartes burne within vs, while he talked with us by way, and when he opened to vs the Scriptures?

33 And they role vp the fame houre, and return Hierufalem, and found the Eleuen gathered togete

them that were with them,

34 Which faid, The Lord is rifen in deede, and appeared to Simon.

35 Then they tolde what things were done in the & howe he was knowen of them in breaking of bial

Mer. 16.14 36 9 * And as they spake these things, less him box 20.19. Stoode in the middles of them, and sayde vato de Peace be to you.

37 But they were abashed & afraide, suppostogh

they had feene afpirit.

38 Then he faid vnto them, Why are ye troubled wherefore do doutes arife in your heartes?

39 Beholde mine hands and my feete : foritists felie : handle me, and fee: for a spirit hath not fichs bones, as ye fee me hane.

40 And when he had thus fpoken, hee fhewel to

his hands and feete.

41 And while they yet belened not for ioy, & we red, he faid vnto them, Haue ye here any meate?

42 And they gane him a piece of a broyled fifty

of an honie combe,

43 And he tooke it, and did eate before them.

44 And he said vato them, These are the words, I spake vato you while I was yet with you, that is be fulfilled which are written of mee in the Law. Moses, and in the Prophetes, and in the Pfalmes.

45 Then opened he their vnderstanding, that

might understand the Scriptures,

46 And faid vuto them, Tous is it written, and the behoned Christe to fusier, and to rise agayne from dead the third day,

47 And that repentace, & remission of finnes he be preached in his Name among all nations, begin Mowe ye are witneffes of thefe things. Iohn 15.26 as And behold,I do feude the * promes of my Faact. 1.4.

her voon you : but tary ve in the citie of Hierufalem. mallyebeendued with power from an hie.

go afterward he led them out into Bethania, and life

vahis handes, and bleffed them. at Andit came to paffe, that as he bleffed them, the Mar. 16, rg

aparted from them, and was carred vp into heaven.

a And they worshipped him, and seturned to Hie-

malem with great inye,

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11 And were continually in the Temple, prayling, and Lading God, Amen.

THE HOLY GOSPEL OF

LESVS CHRIST ACCORding to lohn.

CHAP. I.

1 That worde begotten of God before al worlds, 2 and which wa ever with the Father, 14 is made man, 6.7 For what and lohn was fent from God: 16 His preaching of Christs office: 19.20 The record that he bare given out unto the Priefts. 40 The calling of Andrewe, 42 of Peter, 43 Philippe, 45 and Nathanael.



N the beginning was that Word, and that Worde was with God, and that Worde was God.

2 This fame was in the beginning

with God.

3 * Al things were made by it, and Col. 1.16 without it was made nothing that was made.

In it was life, and that life was that light of men. I And that light ffrineth in the darkenes, and the erkenes comprehended it not.

6 4 There was a man fent from God, whofe name Mai. 3.3. me Iohn.

? This same came for a witnes, to beare witnes of that luke 3.2

He was not that light, but mas fent to beare witnes that lie he

This was that true light, which lighted that commeth into the worlde. . II.2. 10 He was in the worlde, and the worlde by him, and the worlde knowe him not. LI He came vnto his owne, and his ownered him not. 12 But as many as receyved him, to them her prerogative to be the formes of God, even to the beleeve in his Name. 12 Which are borne per of blood, nor of them the flefh, nor of the will of man, but of God. 14 * And that Word was made fielh, and dwell lat. 1.16. fat.17.2. mong vs. (and we * fawe the glorie thereof, as the pes. 1.17. of the onely begotten Sonne of the Father) full of and trueth.

15 Tlohn bare witnes of him, and cryed, faying was he of whom I faid, He that commeth after me,

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before me: for he was better then I.

16 * And of his fulnes have all we received, & for grace.

17 For the Lawe was given by Mofes : but grace

tructh came by lefus Chrift.

ol. t. 19.

1.40.3.

163.3.

242.4

Tim.6.16 18 * No man hath feene God at any time: thate sebn.4.12 begotten Sonne which is in the bosome of the Fat he hath declared him.

19 Then this is the record of lohn, whe thele fent Prieftes and Lewices from Hiernfalem, to atte Who brethon? A. West book is

20 And he confelled and denied not, and faid

to. 13. 25 19.1 # purnot that Charles and is

ar And they asked him. What then? Are then And he fand I am hot Art thou that Probber! And Seered Wien aben asw at moinn

22 Then faid they vnto him, Who are thou, was may give an antivere to them that fent vs t what thin of the felfe so och mit on all ac

23 He faid, I am the Voyce of him that en the wil dernes, Make ffraight the way of the Lon favde the Prophet Efaias.

24 Nowe they which were fent, were of the ! And they asked bith and fait vitto him. W tizell their thend that be not that Chill will

nes that Prophet?

wered them, faying I haptize with water: one among you, whom ye knowe not. Mat. 3. 2 He it is that cometh after me, which was before mar. 1.7. ole fhoe lateber I am not worthie to valoofe, luke 2.16. Thefe things were done in Bethabara beyonde actes. I. s. where lohn did baptize. and 11. 1 The next day John feeth Jefus comming voto and 19.4 and laith, Behold that Lambe of God, which taketh ay the finne of the worlde. This is he of whom I faide. After me commeth a which was before me: for he was better then I And I knewe bim not : but because he should be edated to Ifrael, therefore am I come, baptizing with Mat. 2. 16 as So John bare recorde, faving, I behelde that Spimar.1. reome downe from heaven, like a doue, and it abode luk. 2. 22, spen him. 22 And I knewe him not: but he that fent me to bapthe with water, he faid vnto me, Vpon whom thou shale feethat Spirit come downe, and tary ftill on him, that i be which baptizeth with the holy Ghoft. 34 And I fawe, and bare recorde that this is that Some of God. 35 The next day, John Stoode agayne, and two of his disciples: 26 And he beheld Iefus walking by, and faid, Beholde that Lambe of God: 77 And the two disciples heard him fpeake, and followed lefus. Then lefus turned about, and fawe them follow. indiaid voto them, What feeke ye? And they faid voto Rabbi (which is to fay by interpretation, Mafter.) where dwelleft thou? 19 He faid vnto them, Come, and fee, They came and lawe where he dwelt, and abode with him that days for It was about the tenth boure. 40 Andrewe, Simon Peters brother, was one of the wowhich had heard it of John, and that followed him. As The same found his brother Simon firft, and fayde vato him, We have founde that Messias, which is by inpretation, that Christ. And he broght him to I efus. And I efus beheld him

9 This was that true light, which lightethener that commeth into the worlde. Hebr. 11.3. Io He was in the worlde, and the worlde waste by him: and the worlde knewe him not. II He came vnto his owne, and his ownerected him not. 12 But as many as receyued him, to them heem prerogative to be the fonnes of God, even to them to beleeve in his Name. 12 Which are borne not of blood, nor of the will the flesh, nor of the will of man, but of God. Mat. 1.16. 14 * And that Word was made flesh, and dwelly Mat. 17.2. mong vs. (and we * fawe the glorie thereof, as thegin of the onely begotten Sonne of the Father) full of gra pes. 1.17. and trueth. 15 Tlohn bare witnes of him, and cryed, faying The was he of whom I faid, He that commeth after me, w before me: for he was better then I. 01.1.19. 16 * And of his fulnes have all we received, & gm rid 2.9. for grace. 17 For the Lawe was given by Mofes : but gracen tructh came by lefus Chrift. Tim.6.16 18 * No man hath feene God at any time: thatou .16hn.4.12 begotten Sonne, which is in the bosome of the Fatt he hath declared him. 19 Then this is the record of John, whe thelew fent Prieftes and Leuites from Hierufalem, to askets Who art thon? 20 And he confested and denied not, and faidpla 16.13.25 ly,1 * am not that Chaft. 21 And they asked him, What then? Art thou Es And he faid, I am not Art thou that Prophet! And Ma fuered No. 22 Then faid they vnto him, Who are thou, that may give an answere to them that fent vs ? what he thon of the felfe? 1.40.3. 23 He faid, I am the voyce of him that erychi 1143.3. the wildernes, Make firaight the way of the Lords ke 2.4. fayde the Prophet Efaias. 24 Nowe they which were fent, were of the Philit

25 And they asked him and fard with him, Whit tizeft then then, if then be not that Christine the

nor that Prophet?

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CHAP. I.

of John answered them, faying, I baptize with water:

ay He it is that tometh after me, which was before me, whole fhoe lateher I am not worthie to vuloofe.

28 These things were done in Bethabara beyonde

fordan, where lohn did baptize.
29 The next day Iohn feeth Icfus comming vnto

im, and faith, Behold that Lambe of God, which taketh

30 This is he of whom I faide, After me commeth a

man, which was before me: for he was better then I,
31 And I knewe him not: but because he should be
declared to Israel, therefore am I come, baptizing with
water.

32 So Iohn bare recorde, faying, I behelde *that Spistrome downerrom heaven, like a doue, and it abode

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33 And I knewe him not: but he that fent me to baptize with water, he faid vnto me, Vpon whom thou shale see that Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I fawe, and bare recorde that this is that

Sonne of God.

35 The next day, Iohn stoode agayne, and two of his disciples:

as anciples:

36 And he beheld Iefus walking by, and faid, Beholde
that Lambe of God:

37 And the two disciples heard him speake, and tol-

lowed lefus.

38 Then Iesus turned about, and sawe them sollow, and said vnto them, What seeke ye? And they said vnto him, Rabbi, (which is to say by interpretation, Master,) where dwellest thou?

39 He faid vnto them, Come, and fee. They came and fawe where he dwelt, and abode with him that day: for

it was about the tenth houre.

40 Andrewe, Simon Peters brother, was one of the two which had heard it of John, and that followed him.

41 The same found his brother Simon first, and sayde voto him, We have founde that Messias, which is by interpretation, that Christ.

42 And he broght him to lefus. And lefus beheld him,

Mat.3.21.

liske 3.16. actes. I. 5.

actes, 1.5.

h and 19.4.

Mat.3.16. mar.1.10. luk.3.22.

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and faid, Thou art Simon the fonne of Jona; the be called Ceph s, which is by interpretation, a flow

43 The day following, lefus would go into Gul founde Pinlippe, and faid varo him, Fellowe me,

44 Now Philippe was of Bethfaida, the citiedi

drewe and Peter.

45 Philippe founde Nathanael, and fayde rotoli Gene. 49.10 We have found him, of whom * Mofes did writen deut 18.18. Law, and the * Prophetes, lefus that fonne of land Mai.4.2. & that was of Nazareth.

46 Then Nathangel faid vnto him, Can there any ae. Io.and thing come out of Nazareth ? Pulippe fayde to

ere.23 5. Come, and fee.

15.8.

tani.9.24.

mi 33.14. 47 Icfos fawe Nathanael comming to him, and fin 7.6.34.23. of him, Behold, in deed an Ifraelice, in who is no guit ind 37.24. 48 Nathanael and vnto him, Whence kneweffile

mer lefus anfivered, and faid vnto him, Before theh lippe called thee, when thou wast under the figeen I fawe thee.

49 Nathanael answered, and faid vnto him, Rabbiah art that Sonne of God: thou art that King of Ifrael.

50 Ieins anfwered, & faid vnto him, Becaufe I faith to thee, I fame thee under the figge tree, belend thon? thou fhale fee greater things then thefe.

51 And he faid voto him, Verely, verely I fay votope hereafter shall ye fee heaven open, and the Angele Fene. 28. 12 God *afcending, & descending vpon that Sonne of the CHAP II.

I Christ turneth water into wine, II which was the bon ning of his miracles. I 2 He goeth donne to Capernaun, from thence he goeth up to Hierufalem, 15 and cafelle marchandise case of the Temple. 19 He foretellethibate Temple, that is, his bodie, Shalbe destroyed of the lews. Many beleeve in him, Seeing the miracles which he did,

Nd the third day, was there a mariage in Can, L'towne of Golile, and the mother of lefus was then 2 And lefus was called alfo, and his duciples votet

mariage. 3 Nowe when the wine fayled, the mother of its Taide vnto him, They have no wine.

4 Ichas faid vuto her, Woman, what have I tou With theel mine houre is not yet come.

Hismother faid vnto the feruants, Whatfoeuer be

6 And there were fet there, fixe waterpots of flone, after the maner of the purifying of the Iewes, conteyplog two or three firkins a piece.

7 And lefus faid vnto them , Fill the waterpots with

water. Then they filled them vp to the brimme.

8 Then he faide vnto them, Drawe out now & beare

vato the gonernour of the feaft. So they bare it.

y Now when the governour of the feath had tafted y water that was made wine, (for he knew nor whence it was but the fernants, which drew the water, knew) the governour of the feath called the bridegrouse,

forth good wine, and when men have well drunke, then that which is worfe: but thou haft kept backe the good

wine votil now.

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IT This beginning of miracles did Iesus in Cana a same of Galile, and shewed forth his glorie; and his difsples beleeved on him.

is After that he went downe into Capernaum, he & his mother, and his brethren, and his disciples but they

continued not many dayes there.

13 For the lewes Paffeoner was at hand . Therefore lefus went up to Hieruf lem.

14 And he found in y Temple those that fold oxen & there, and dones, & changers of money, fitting there.

15 Then he made a footige of small cordes, & drane them all out of the Temple with the sheepe and oxen, and powred out the changers money, and overthrewe the tables.

16 And faid voto them that fold dones, Take these things hence : make not my Fathers house, an house of

marchandife.

17 And his disciples remembred, that it was writte, are each of thine house hath eaten me vp.

18 Then answered y lewes, & faid voto him, What figne shewest thou voto vs, that thou doest these things?

19 Iefus answered and faid vnto them, *Destroy this Mat. 26.6 Temple, and in three dayes I wil raise it vp againe. and 27. 4

20 Then faid & Iewes, Fortie & fix yeres was this Te-mar. 14.5 ple a building, & wilt thou reare it up in three dayes? and 15.2

A 21 Bat

Pfal. 69.5

at But he fpake of the temple of his body.

32 Affoone therefore as he was rifen from the his disciples remembred that he thus faide vator and they beleeved the Scripture, and the worden cours lefus had faid.

23 Now when he was at Hierufalem at the Pales in the feast, many beleeved in his Name, when the his miracles which he did.

24 But Jefus did not commit him felfe voto the because he knewe them all.

25 And had no neede that any fhould teftifeoin for he knewe what was in man.

CHAP, III.

I Christ teachesh Nico emus the very principles of the sinhou an regeneration. 14 The serpent in the wildernes, 21 is thapsizeth, 27 and teachesh his, that he is not Christ.

THere was nowe a man of the Pharifes, named No mith demus, a ruler of the Iewes.

2 This man came to lefus by night, & faid vitolis leftor Rabbi, we know that thou art a teacher come from Girage for no man could do thefe miracles that thou doele cept God were with him.

3 Iefus answered, and faid voto him, Verely, veral beit I fay vato thee, except a man be borne againe, bea Some

not fee the kingdome of God.

4 Nicodemus faide vnto him , Howe can anni borne which is olde? can hee enter into his motion wombe againe, and be borne?

5 Iefus answered, Verely, verely I fay vnto the, a cept that a man be borne of water and of the Spinith

san not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh : and the that is borne of the Spirit, is spirit.

7 Marneile not that I fayd to thee, Ye muft bebom

againe.

8 The winde blowe'h where it lifteth, and thoula reft the found thereof, but canft not tel whence item merh, and whither it goeth: fo is every man that is bom of the Spirit.

9 Nicodemus answered, and faid vnto him, Howa

shele things be?

10 lefus answered, and faid vate him, Art thou im

as Il n Vet W,and 43 If re fho

Lings? M Fo eh del sin ben

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refffrael, and knowest not these things? the in Verely, verely I fay voto thee, we speake that we raton awand testifie that we have seene: but se receine Pages in If when I tel you earthly things, ye beleeve not, we should ye beleeve, if I shall tel you of heavenly things? 4 For no man afcendeth vp to heauen, but hethat to the descended from heaven, that Sonne of man mbich in beanen. of 14 And 25 Mofes lift vp the ferpent in the wilder- Num. 21.9. es fe muft that Sonne of man be lift vp, If That who foeuer beleeueth in him, should not peif the him, thould not peif the God so loued the world, that he hath given z. John. 4.9
is signly begotten Sonne, that who foeuer beleen the chap. 12.32 isonly begotten Sonne, that who foeuer beleeueth in imflould not perifh, but have everlafting life.

17 *For God fent not his Sonne into the world, that Chap. 9:34 the bestood toudemne the worlde, but that the worlde and.13.47. Gir through him might be faued. 18 He that beleeneth in him, is not condemned: but bethat beleeueth not, is condemned already, because he hat not beleeved in the Name of that onely begotten Some of God. 19 And this is the condemnation that that light Chap. 1.4 ame into the world, & men loued darkenes rather then that light, because their deedes were cuil. to For enery man that enil doeth, hareth the light, neithereometh to light, left his deeds fhould be reproued. as But he that doeth trueth, commeth to the light, that his deeds might be made manifeft , that they are wrought according to God. 22 Miter thefe things, came Iefus & his disciples into theland of Iudea, &there taried with the, & baprized. Chap. 4. 1 23 And Iohn also baptized in Enon besides Salim, because there was much water there : and they came, and were baptized. 24 For Iohn was not yet eaft into prifon. 25 Then there arose a question betweene Iohns difeiples and the Iewes, about purifying. 36 And they came vnto Iohn, & faid vnto him, Rab. bishe that was with thee beyonde Iordan, to whome

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Chap. 1.34. *thou barek witnes, beholde, hee haptiret, men come to him.

27 Iohn answered, and faid, A man can red thing, except it be given him from heaven.

Chap. 1.20. 28 Ye your felses are my witnesses, that 160

28 Ye your felnes are my witneffes, that affine not that Chrift, but that I am fent before him.

29 He that hath the bride, is the bridegromeh friend of the bridegrome which standeth and him, rejoyceth greatly, because of the bridegroyce. This my joy therefore is sulfilled.

30 He muft increase, but I muft decreale.

31 He that is come from on hie, is about all it is of the earth, is of the earth, and speaketh of the that is come from heauth, is about all.

32 And what he hath feene and heard, thithe firth-but no man receyueth his testimonie.

ich but no man receyueth his testimonie.
33 He that hath received his testimonie, hath

Rom. 3-4 - that *God is true.

Mas. 11.27 25 The Father loueth the Sonne, and bath gu

Abec. 2. 4. 36 *He that beleeveth in the Sonne, hathevell E. John. 5. to lite, and he that obeyeth not the Sonne, fhal not in

but the wrath of God abydeth on him.

CHAP. IIII.

6 lefts being mearie asketh drinke of the mine of a 21 He teacheth the true worship, 26 He confession he is the Messias, 32 His messe, 39 The Samaina leeue in him. 46 H: bealeth the Rulers sonne.

Chep. 3.23. N Owe when the Lord knewe, howe the Pharid
then 3.23. N heard, that lefus made *and baptized modifie
then Iohn.

2 (Though Iefus himfelfe baptized not:buthis

3 He left Iudea, and departed againe into Gil

4 And he must needes go through Samaria.

Gene. 33. 19 neere vnto the possession that * Iacob gaue to but 48.22. loseph.

com. 24.32. And there was Iacobs well. Ielas then went the iourney, late thus on the well: it was about bours.

There came a woman of Samaria to drawe water. faid vato her, Gine me drinke.

For his disciples were gone away into the citie, to

emeate.

an recei

briden

Then faid the woman of Samaria vnto him, How is hat thou being a lew , askelt drinke of me, which am and woman of Samaria? For the Iewes meddle not with t Samaritanes.

To lefus answered and faid vnto ber, If thou knewest neif of God , and who it is that faith to thee , Gine whinks, thou wouldeft have asked of him, and he

allie and have given thee, water of life.

of the ir The woman faid vote him, Syr, thou haft nothing drawe with, and the well is deepe: from whence them ather inthou that water oflife?

is Art thou greater then our father Iacob, which wers the well, and he himfelse dranke thereof, and informes, and his cattel?

If lesus answered, and said unto her, Whosoeuer

risketh of this water, that thirft againe: 14 But wholosuer drinketh of the water that I shall me him, fhal never be more a thirft but the water that fall gine him, that be in him a well of water, fpringing pintoenerlafting life.

Is The womafaid vnto him, Syr, gine me of water. that I may not this ft, neither come hither to drawe.

16 Ielus faid vato her, Goe, call thine husband, and come hither.

17 The woman answered , and faid, I have no husband, lefus faid vuto her, Thou haft well faid, I haue no butband.

if For thou halt had five husbands , and he whome thou nowe haft, is not thine husband : that faideft thou treciy.

19 The woman faid vnto him , Syr , I fee that thos

arta Propher.

to Our fathers worshipped in this mountaine, and jelay,that in Hierufalem is the place where men ought Deut. 12.6 to worthip.

st Iefes faid vnto her. Woman, beleue me, the houre commeth, when ye shall neither in this mountaine, not afficialism worthip the Father,

22.Ye

2.King. 17. 32 Ye worthip that which yetknow not that which we know; for faluation is of thele 29. . 23 But the houre commeth, and nowe is. true worshippers shall worship the Fatherini trueth : for the Father requireth enen fuch to him. 3. [07.3.27 24 *God is a fpirit, and they that worlhiphin

worship him in fpirit and trueth.

25 The woman faide vnto him, I knowed Messias shall come which is called Christ: when ebeca

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come, he wil tel vs al things.

26 Iefus faid vnto her, I am he, that fpeakem 27 And vpon that, came his disciples, and led that he talked with a woman: yet no mans

him, What askeft thou ? or why talkeft thou will 28 The woman then left her waterpot, and we

way into the citie, and faid to the men,

29 Come, fee a man which bath tolde meall shat ever I did: is not he that Chrift?

30 Then they went out of the citie, and came bim.

31 In the meane while, the disciples prayed Laying, Mafter, eate.

32 But he faid vnto them, I hane meateto em

ye knowe not of.

33 Then faid the disciples betweene them in

Hath any man brought him meat?

34 Iefis faid voto them, My meat is that I my the wil of him that fent me, and finish his worke, . 35 Say not ye, There are yet foure moneths, hi

commeth harueft? Behold, I fay vnto you, Lift m Mat. 9. 37. eyes, and looke on the regions: *for they are will

buke. 10.2. ready voto harueft.

36 And he that reapeth, receiveth reward, a thereth fruite vnto life eternal, that both he is weth, and he that reapeth, might reioyce togethe.

37 For herein is the faying true, that one fower

another reapeth.

38 I fent you to reape that, whereon ye bell no labour: other men laboured, and ye are entid their labours.

39 Now many of the Samaritans of that site

Me for the faying of the woman which testified. tolde me al things that ener I did.

Then when the Samaritans were come voto him, befought him, that he would tarie with them: and

bode there two dayes.

a Andmany mo beleeved because of his owne word. And they faid vnto the woman, Now we beleeue, checanfe of thy faying: for we have heard him our the and know that this is in deede that Christ the Saer of the worlde.

4 (Sotwo dayes after he departed thence, & went

to Galile.

4 For lefas him felfe had teftified, that a Prophet Mat. 12.37 mark.6.4.

sene honour in his owne countrey.

Then when he was come into Galile, the Galiles luke.4.34. neceived him, which had feene all the things that edidat Hierusalem at the feast ; for they went also mothe feaft.

46 And Isfus came againe into +Cana, a towne of Ga- [ha.2.1.18 De, where he had made of water, wine. And there was rættaine ruler, whose sonne was ficke at Capernaum. 47 When he heard that Iesus was come out of Iudea

ate Galile, he went vnto him, and befought him that he would go downe, and heale his fonne; for he was enen resdy to die.

48 Then faid Tefus vnto him, Except ye fee fignes adwonders, ye wil not beleene.

The ruler faid vnto him, Syr, goe downe before

sylenne dre ..

so lefus faid vnto him, Go thy way, thy fonne liveth: and the man beleened the worde that lefus had fpoken mitohim and went his way.

It And as he was now going downe, his fernants met

hadrying, Thy fonne liveth.

52 Then enquired he of them the houre when he bepime to amende. And they faid vnto him, Yesterday the fenenth houre the fener left him.

Then the father knewe, that it was the fame bine in the which lefns had faid voto him , Thy fonne eth, And he beleeved, and all his honfholde.

This fecond miracle did Tefus againe, after he was

out of Indea into Galile.

CHAP.

Done lying at the poole, 5 is healed of Christonth: 10 The lemes that rashly sinde fault deede, 17 he convinceth with the authorize ther. 19. 20. He proveth his divine power has sons, 45 and with Moses testimonie.

Zenit.23.3. A Fter that, there was a feaft of the Lewes, a

dent, 16, 1. Went vp to Hierusalem.

2 And there is at Hiernfalem by y place of a poole called in Ebrew Bethefda, having finepe

3 In the which lay a great multitude offices blinde, halte, and withered, wayting for the mathe water.

4 For an Angel went downe at a certaint his the poole, and troubled the water who foeuer the after the stirring of the water, stepped in, was whole of what feeuer disease he had.

And a certaine man was there, which hell

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difeafed eight and thirtie yeres.

6 When I elus fawe him he, and knewe that he long time had beene diseased, he said vato him thou be made whole?

7 The ficke man answered him, Sir, I haven when the water is troubled, to put me into the but while I am comming, an other steppeth down fore me.

8 lesus said voto bim, Rifer take vp thy bed, and mmediaily the man was made whok,

tooke up his bed, and walked; and the fame day in Sabbath.

leve. 17.22. whole, It is the Sabbath day. It is not lawfull for to carrie thy bed.

11 He answered them, He that made me what faid voto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that faid vato thee, Take up thy bed, and walke?

13 And he that was healed, knewe not whom for lefus had conneyed himfelfe away from the ande that was in that place.

14 And after that, lefus found him in the Temps faid vato him, Behold, thou are made whole ; in Waft a worfe thing come vnto thee.

Theman departed, and tolde the lewes that it

lefes, which had made him whole.

Med therefore the lewes did perfecute Tefns, & broflay bim, because he had done these things on Sebbath day.

But leins answered them , My father worketh hi-

no and I worke.

Itie e

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Was

of Therfore the lewes fought the more to kill him: Chap.7.19. Geely because he had broken the Sabbath : but faid dat God was his Father, and made himfelfe equall God.

Then answered Jesus, and faid voto them, Verely, less the lay vuto you, The Sonne can do nothing of him the flay vuto you, The Sonne can do nothing of him the flat the feeth the Father do for whatfoener shedoeth, the fame thinges doeth the Sonne in emaner.

hil Be For the Father loneth the Sonne, and fheweth flithinges, whatfoener he him felle doeth, and he flewe him greater woorkes then thefe, that ye t ben

Ild marneile.

in For Likewise as the Father rayseth vp the dead, & mideeth them, fo the Sonne quickeneth whome he

her be for the Father sudgeth no man, but hath commit-

dell'indgement vnto the Sonne.

by Because that all men should honour the Sonne, as thim.

14 Verely, verely I fay voto yen, he that hearerh my at and beleeveth him that fent me, hath everlafting a, and shall not come into condemnation, but hath

fedfrom death vno life.

15 Verely, verely I fay voto you, y houre fhal come, dow is when the dead thall heare the voyce of the

if for as the Father hath life in himfell, fo likewife the gues to the Sonne to have life in himfelfe.

7 And hath given him power also to execute indgemu, in that he is the Sonne of man.

Marneile not at this: for the houre shall come in

the

the which al that are in y granes, shal hem Mat.25.41 29 And they shall come forth, that have vnto the refurection of life: but they that euil, voto the resurrection of condemnation. 30 I can do nothing of mine owne felfe all judge: & my judgemet is juft, because I seeke owne will, but the wil of the Father who hat gt If I * should beare witnes of my felfe. Chap. 8.14. were not true. 22 *There is an other that beareth witnes Mat.3 . 17. I know that the witnes, which he beareth of me 22 *Ye fent vnto I ohn, and he bare wing [bap. 1.27. trueth. 34 But I receive not the recorde of mami les thefe things I fay, that ye might be faued, at He was a burning, and a thining candle! would for a feafon have rejoyced in his light, 36 But I haue greater witnes then y witner for the workes which the Father hath given nish, the same workes that I do, beare witnesol the Father fent me. 27 And y *Father him felfe, which hath lem Mat . 3 . 17. reth witnes of me. Ye have not heard his vora and.17.5. time, neither haue ye feene his fhape. Deut.4.12. 38 And his worde haue ye not abiding in whom he hath fent, him ye beleeue not. 39 *Search the Scriptures: for in them ye th AG. 17.11 have evernal life, & they are they which tellified 40 But ye wil not come to me, y ve mightle 41 I receine not prayle of men. 42 But I know you, that ye have not the love m.you. 42 I am come in my Fathers Name, andyen me not; if an other shall come in his owne name Will ve receine. 44 How can ye beleene, which receive hom Cha. 42.43 of an other, and teeke not the honour that com God alone? 45 Do not thinky I wil accuse you to my Falm Gene . 3.15. and. 22. 18. is one that accuse th you, even Moles, in whom t 46 For had ve beleeved Moles, ye would be and. 49.10. ued me : *for he wrote of me. deut.18.15

But if ye beleeve not his writings, howe shall ye e my wordes?

CHAP. VI.

The thousand are fed with fine loanes and two fishes. 15 chaft goeth apart from the people. 17 As his disciples werowing, 19 he commeth to them walking on the waw. 16 Hereasoueth of the true, 27 and enerlastyng 1 bread of life. 41. 52 The lewes murmure, 60 and m of the disciples 66 depart from him. 69 The Awhiles confesse bim to be the Some of God.

her their things, Iefus went his way over the fea of

Galle, which is Tiberias.

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a And a great multitude followed him, because they shis miracles, which he did on thein y were difeafed. Then lefus went vp into a mountaine, and there

flate with his disciples.

Now the Paffenuer, atfeaft of the Iewes, was nere. Leuit, 22.7. Then IESV S lift vp his eyes, and feeing that a deut. 16. 1. sumultitude came vnto him, he faid vnto Philippe, Mat. 14.16. hence shal we bye bread, that these might cate?

(And this he faide to proone him : for he him felfe like, 9.12.

wwwwhathe would do.) e at i

Philippe answered him, Two hundreth penyworth Oyce, bread is not fufficient for them, that every one of em may take a litle. in ye

I Then faid vinto him one of his disciples, Andrew, Si-

Peters brother,

There is a litle boye here, which hath fine barlye mes, & two fishes: but what are they among formany! to And Jefus faid, Make the people fit downe. (Now me was much graffe in that place.) Then the men fate wie in number, about fine thoufand.

It And lefus tooke the bread, and gave thankes, and metothe disciples, & the disciples to them that were thowas: and likewife of the fifthes as much as they

11 And when they were fatisfied, he faid vnto his aples, Gather vp the broken meat which remaineth, snothing be loft.

13 Then they gathered it to gether, and filled twelve where with the broken meat of the five barlie loaues, thremained vnto them that had eaten.

14 Thes

14 Then the men, when they had feene the that leins did, faid, This is of a trueth that Propie should come into the worlde.

15 When Icfus therefore perceived thatther come, and take him to make him a King, heden best

gaine into a mountaine him felfe alone.

16 When even was nowe come, his discipler downe vnto the fea,

Mrs. 14. 25 17 *And entred into a fhip, and went out it mr. 6. 47. towardes Capernaum : and nowe it was dark; in fa fus was not come to them.

18 And the lea at ofe with a great winde that he son h

or thirtie fur longs, they fawe lefus walking on the high and drawing nere vnto the flip: for they were an are lefus walking on the high and drawing nere vnto the flip: for they were an are lefus walking on the high and drawing nere vnto the flip: for they were an are lefus and drawing nere vnto them, It is I: be notafine that 2.1 Then willingly they received him into the flip was by and by at the land, whither they are lefus and for the flip was by and by at the land, whither they are lefus and for the flip was following, the people which find added to the flip was following.

the other fide of the fea, faw that there was noted in he fip there, faue that one, where into his distiplut with entred, and that I efus went not with his disciplute in the control of t

23 And that there came other thips from The 39 neere water the place where they are the bread, a the the Lord had given thankes.

24 Now when the people fawe that Ielus wat 40 there, neither his disciples, they also tooke thipping an w came to Capernaum, feeking for Jefus.

25 And when they had found him on the other to, the fea, they faid voto him, Rabbi, when cameft it T

ther?

26 Iefus aunswered them, and faide, Verelin I fay vnto you, ye feeke me not becanfe ye fin phis filled.

27 Labour not for the meate which perifich, aret for the meate that endureth vnto euerlasting life 41 Chap. 1. 32. the Sonne of man shal give vato you: for himhar the

m. 1.3.17. the Father fealed. G 17.3.

28 Then faid they voto him, What shal wede we might worke the workes of God?

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refus answered, and faide vnto them, *This is the 1.lob, 2.30 of God, that ye beleeue in him, whom he hath fent.
They faid therefore vnco him, What figne shewest when, that we may fee it, and beleeve thre? what Ji Ourfathers did eate Manna in the defert, as it is Ex6,16. 34 3 Then lefus faid vnto them, Verely, verely I fay vn. nomb. 11.7. rit Tha Mofes game you not that bread from heanen, but Pfal. 78.35. It be som hearen, and giveth life want which cometh downe

the him hearen, and give the life varo the worlde.

It is if Then they fard varo him, Lord, evermore give vs the his bread.

East if And lefus faid varo them, I am that bread of lifer fait entitionment to me, shall not hunger, and he that he hearth in me, shall never thirst.

Eye is But I faid varo you, that ye also have feene me, shall prove not.

It is a librar the Father give the me, shall come to me; and in that commeth to me, I cast not away.

It is for I came downe from heaven, not to doe mine when it, but his wil which hath fent me.

whe wil, but his wil which hath fent me.
The 19 And this is the Fathers wil which hath fent me,
the father will which hath fent me,
the father will which he hath given me, I should lose noting, but should raise it up againe at the last day.

we 40 And this is the wil of him that fent me, that every you in which feeth the Sonne, & beleeueth in him, should meenerlasting life: and I wil raife him vp at the last

the it The lawes then murmured at him, because he said, it The lawes then murmured at him, because he said, the it The lawes then murmured at him, because he said, the said which is come downe from headen. im that bread, which is come downe from heaven.
44 And they faid, "Is not this lefus that fonne of 10- Mat. 13,55

in shiwhole father and mother we know? how then faith

4 lefus then answered, and faid voto them, Mur-

he Moman can con s to me, except the Father, which lentme,drawe him: and I will ruife him vp at the

48 le is written in the *Prophets, And they shalbe al Ha.54.13.

hath learned of the Father, commeth vaton 46 Not that any man hath feene the Father which is of God, he bath feene the Father, 47 Verely, verely I fay voto you, He that be le As in me, hath enerlafting lite. 48 I am that bread of lite. 49 *Your fathers did eate Manna in the will BR6. 16.15 and are dead. go This is that bread, which commeth dom a In heaven, that he which eateth of it, fhouldnot & 51 I am that living bread, which came down live beauen: if any man eat of this bread, he fhall ener : and the bread that I wil give, is my fielhe mith

wil give for the life of the worlde. 52 Then the lewes strone among them felie ing, How can this man give vs be fielh to eatel

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19, How can this man give vs on Verely, verely to 153 Then Ielus faid vato them, Verely, verely to 150 to you, Except ye eate the flefh of the Some of drinke his blood, ye haue ne life in you.

54 Whosomer eateth my flesh, & drinkethmil hath eternal life, and I wil raise him vp at the him

55 For my fiesh is meat in deede, and my h

drinke in deede. 56 He that eateth my felh, and drinketh mi dwelleth in me.and I in him.

57 As that living Father hath fent me, fo livell Father, and he that eateth me, euen he fhalllut

58 This is that bread which came downe for men : not as your fathers have eaten Manna, &m He that eateth of this bread, Thal live for ener,

59 Thefe things fpake he in the Synagogut, tought in Capernaum.

60 Many therefore of his disciples (when the this) faid, This is an hard faying : who can hearest

61 But lefns knowing in him felfe, that his murmured at this, faid voto the, Doeth this ofte

62 What then if ye should see that Some di

529.3. 13. cend vp "where he was before? 63 It is the Spirit that quickeneth : the Ach teth nothing: the wordes that I fpeake vate you

> fpirit and life. 64 But there are fome of you that beleened

S.Cor. II. 30.

wfrom the beginning, which they were that reed not, and who fhould betray him.

and he faid, Therfore faid I vnto you, that no man come vate me, except it be given vato him of my

will from that time, many of his disciples went bache.

walkedno more with him.
Inenfatd lefus to y twelue, Wil ye also go away?
Then Simon Peter answered him, Master, to whom

our drego? thou haft the words of eternal life:

the in that Sonne of the lining God.

felm ine,and one of you is a demil? n Now he spake it of ludas Isariot the fonne of Siet in Now he spake it of Iudas Iscariot the fonne of Si-lyll as for he it was that should betray him, though he of me tone of the twelue.

CHAP. VII.

this start his confine were gone up to the feast of Taboral and the start of the st mili command to take him. 42 Strife among the multribut were fent to take him, 30 and Nicodemus.

The firthese things, lesus walked in Galile, and woulde to walke in Indea: for the Iewes fought to kil him.

the brethren therefore fayde vnto him, Depart when that thou doeft.

in the that thou doeft. hehim felfe feekerh to be famous . If thou doeft ethings, fhew thy felfe to the world.

Foras yet his brethren beleeued not in him.

Then lefus faide voto them , My time is not yet the but your time is alway ready.

The world can not hate you : but me it hateth, be-I teftife of it, that the workes thereof are enil. Goye vo vnto this feast : I wil not go vp yet vnto

le for my time is not yet fulfilled.

Thefe

Chap. 8. 200

Thefe things he faid vnto them, and abe Galile.

To But affoone as his brethren were gone mi went he also vp vnto the feast, not openly, butain prinily.

tr Then the Iewes fought him at the feather

Where is he?

12 And much murmuring was there of him the people. Some faid, He is a good man: other Nay: but he deceineth the people.

13 Howbert no man fpake openly of him forth

the lewes.

14 Now when halfe the feaft was done, lelus

wp into the Temple and taught.

15 And the lewes maruelled, faving, Howels this man the Scriptures, feeing that he neuerlem 16 Jefus answered them, and faid, My doctrine

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mine, but his that fent me.

17 If any man wil do his wil, he shal know of trine, whether it be of god, or whether I fpeak of

18 He that fpeaketh of him felfe , feeketh his glorie: but he that feeketh his glorie that fent hin fame is true, and no vorighteouines is in him.

E.vod. 24. 3. 19 *Did not Mofes gine you a Lawe, andjett Chap. 5.18.

you keepeth the Law? *Why go ye about to kilat 20 The people answered, and faid, Thou balt at who goeth about to kil thee?

21 lefus answered, and faid to them, I have de

worke, and ye all marueile.

Zenit. T?. 3. 22 *Mofes therefore gaue vato you circum Gen.17.10. (not because it is of Mofes, but of the *fathers,) on the Sabbath dat eirenmeife a man.

> 22 If a man on the Sabbath receive circum that the Law of Mofes fhould not be broken, ber grie with me, because I haue made a man eath whole on the Sabbath dev?

24 "ludge not according to y appearance, bil Dem. 1.16. righteous indgement.

25 Then faid fome of them of Hiernfalem,

this he, whome they goe about to kil?

26 And beholde, he fpeaketh openly, &the thing to him do the rulers know in deede that

CHEROLE NO. Lede that Chrift? Rowbeit we know this man whence he is:but wha Christ commeth, no man shal know whence he is. Then cried lefus in the Temple as he taught, far-Ye both know me, and know whence I am : yet am I come of my felfe,but he that fent me, is true, whome 20 But I know him : for I am of him , and he hath Then they fought to take him, but no man layd on him, because his houre was not yet come. I New many of the people beleened in him, & faid, he that Chrift commeth, will he doe mo miracles en this man hath done? a The Pharifes heard that the people murmured the things of him, and the Pharifes, & high Priefts fent Kers to take him. then faid Iefus vnto them, Yet am I a litle while myon, and then go I vato him that fent me. Ye fhal feeke me, and fhal not finde me, & where Chap. 33.31 m,can ye not come. Transaid the lewes amongs them felues, Whither the go, that we shal not finde him? Wil he goe vnto enthat are dispersed among the Grecians, and teach not be Grecians? What faying is this that he faid, Ye shal seeke me, alfal not find me? and where I am, can ye not come? 37 Now in the laft and * great day of the feaft, lefus Lemi. 3; 36 der mod and cried, faying, If any man thirft, let him come to me, and drinke. to this belief that flower ners of water of life. 1 (This fpake he of the Spirit which they that be- 10el. 2.28. stedin bim, fhould receive : for the holy Ghoft was after. 2. 17. ymeinen, because that lefus was not yet glorified.) 40 So many of the people, when they heard this fay-Den. 18. 191 Mid. Of a trueth this is that Propher. 41 Other faid, This is that Chrift : and fome faid, But Athet Chrift come out of Galile? saieth not the Scripture that that Chrift fhall Mich. 5. 1. efthe feede of Dauid, & out of the towne of Reth- mat. 2.5. where Dauid was?

toow not.

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43 50

P 4

3 So was there diffention among y people 44 And some of them would have taken him. man laide hands on him. 45 Then came the officers to the hie Prieft & rifes, & they faid onto them, Why have ye not bred him? 46 The officers answered, Nener man spakeling

47 Then answered them the Pharises, Are w deceined?

48 Doeth any of the rulers, or of the Pharis leeue in him?

49 But this people, which knows not the Law. curfed.

Chap.3.2. 50 Nicodemus faid vato them, ("he that came the fus by night, and was one of them)

gr Doeth our Law indge a man before it heart

Deut. 17.8. and know what he bath done?

72 They answered, and faid voto him, Art their md. 19.15. of Galile? Search and looke : for out of Galile anie Prophet.

53 And enery man went vnto his owne house, CHAP. VIII.

? The woman taken in adulterie, it bath ber finms wen ber. 12 Christ the light of the world. 19 The fes aske where his Father is. 39 The Jonnes of And 42 The sonnes of Gud. 44 The denil the father of 56 Abraham fame (brifts day.

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Nd lefus went vnto the mount of Olines.

2 And early in the morning came againe intil Temple, and al the people came vnto him, and his downe, and taught them.

3 Then the Scribes, and the Pharifes brought him a woman, taken in a ful: erie,& fet her iny mil

4 And faid vnto him, Mafter, we found this committing adulterie, euen in the very ace.

5 *Now Mofes in our Lawe commanded, that should be stoned: what sayest thou therefore?

6 And this they faid to tempt him , that they have, whereof to accuse him. But Iesus Rouped and with his finger wrote on the ground.

7 And while they continued asking him, he

Leui. 20.10

adfid voto them, * Let him that is among you Dent, 12. im, anthone, caft the firft ftone at her. And againe he stouped downe, and wrote on the other , and when they heard it , being accused by their ome confeience, they went out one by one, beginning keling aneeldeft enen to the laft. fo lefus was leit alone, adthe woman franding in the middes.

to When lefus had life vp him felle againe, and fawe re ye men,butthe woman,he fard vato her, Woman, where athofe thine accusers ? bath no man condemued

mee?

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Law, 11 She faid, No man, Lord. And Iefus faid , Neither bleondemne thee: go and finne no more.

ame teh is Then fpake lefus againe vnto them, faying, 1 am Chap. v. q. that est of the world: he that followeth me, fhall not and 9.4. eare la

wikein darkenes, but fhal hane that light of life.

14 The Pharifes therefore faid vino him, Thou beamirecorde of thy felie : thy recorde is not true.

atiltie is Teins answered, and laid varo them, Though I Chap. 5.33. here recorde of my felfe, yet my recorde i true : for I how whence I came, and whither I go: but ye can not whence I come, and whither I go.

is Ye udge after the flefh : I udge no man.

ines for The Plan 16 And if I also indge, my indgement is true : for I mot alone, but I, and the Father, that fent me.

17 And it is also written in your Lawe, *that the te. Dent. 17.8 and. 19 15.

Amonie of two men is true.

18 lam one that beare witnes of my felfe, and the mat. 18. 16 inte à Inher that fent me, beareth witnes of me, 2.COT. 12.1 be fe

19 Then faid they wato him. Where is that Father of beb. 10, 28 tine lefus answered, Ye neither knowe me, nor that Patter of mine. If ye had knowen me , ye fhould have Moven that Father of mine alfo.

to Thefe words fpake lefus in the treasurie, as he twent in the Temple, and no man laide hands on him:

fe his houre was not yet come.

the Then faid lefus againe voto them, I goe my way, myeshal seeke me, and shal dye in your sinnes. Whis ter i go,can ye not come.

34 Then faid the Iewes, Wil he kil him felfe, became

Whither I go can ye not come?

23 And

as And he faid vitto them, Ye are from ben fre aboue; ye are of this world: I am not of this 24 I (aid therefore vnto you, That ye fhal dei finnes: for except ye beleene, that I am he, yefte in your finnes. 25 Then faid they vnto him, Who artthou) he fus faid vato them, Even the fame thing that I fill

you from the beginning.

26 I have many things to fav, & to indge of we he that fent me, is true, and the things that I hat of him, those speake I to the world.

27 They understood not that he spake to them

Father.

28 Then faid Tefus vnto them, When ye hanel the Sonne of man, then shal ye know that I am he that I do nothing of my felfe, but as my Father eaught me, fo I fpeake thefe things.

29 For he that fent me, is with me : the Father pot left me alone, because I de alwayes those things

please him.

go TAs he fpake thefe things, many beleenedil gr Then faid Icfus to the lewes which belend him, If ye cotinue in my word, ye are verely my diffe

32 And shal know the trueth, and the truck

make you free.

33 They answered him, We be Abrahams feede, were never bond to any man: why fayeft thought tha'be made free?

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24 Ichis aunswered them, Verely, verely Ifat you, that whofeever committeth finne, is the fin of finne:

35 And the feruant abideth not in the houfeform but the Sonne abideth for ever.

26 If that Some therefore shal make you free pt be free in deede.

37 I know that ye are Abrahams feede, but # to kil me, because my word hath no place invot.

38 I fpeake that which I have feene with mift and ve do that which we have feene with your fath

39 They answered, and faid voto him, Abrahami father. Iefus faid voto them, If ye were Abraham dren, ye would do the workes of Abraham.

Barnowe ye go about to kill me, a man that have Abraham.

It Ye do the workes of your father. Then faide they him We are not borne of fornication : we have one

Ifil der, which is God.

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45 Therefore Lefus faide vato them . If God were Fither, then woulde ye loue me : for I proceeded fye dand came from God, neither came I of my felfe, he fent me.

Why do ye not vnderRand my talke? because ye

1. lohn. 2.2

mant heare my word.

4 Yeare of your father the deuil, and the luftes of ane la he fither ye will doe . he hath bin a murtherer from ber l fo trueth in him . When he fpeaketh a lie, then fpeahis owne : for he is a liar , and the father Mereof.

ungri at Andbecause I tell you the trueth , ye beleene

se not. Which of you can rebuke me of finne? and if I fay the detructh, why do ye not beleeue me?

Then answered the lewes, and fail vato him, Say eden the whotwell that thou art a Samir tan, and haft a deuil 49 lefus answered, I have not a feuil , but I honout my Father, and ye have diffionoured me.

go And I feeke not mine owne praife:but there is one

tharfeeketh it, and iudgeth.

gt Verelv, verely I fay vnto you, Ifa man keepe my

Wordhe fhall neuer fee death.

Is Then faid the Iewesto him, Nowe know we that thou haft a deuil. Abraham is deid, and the Prophetes, and thou faieft, If a maa krepe my word, he fhall neuer tite of death

B Artthou greater then our father Abraham, which West ind the Prophets are dead: whom makelt thou

thy felfe!

14 Televahiwered, If I honour my felfe, mine honour boothing worth: it is my Father that honoureth me, Te fay that he is your God. SS YCE

STREET, STREET ge Tet ye hane not knowen him : but Ile and if I shoulde fay, I knowe him not, Pihouldhi like voto you : but I know him, and keepe his work 56 Your father Abraham reioyced to fee mid he fawe it, and was glad. 57 Then faid the lewes vato him, Thou arton Aftie veere olde, and haft thou feene Abraham? 18 lefus faid voto them, Verely, verely I fay min before Abraham was, lam. Then tooke they vp ftones, to caft at him, be CHAP. 1X I Christe greeth fight on the Sabbath day, to him the GAH

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e wh

fus hid him felte, and went out of the Temple:A walled through the middes of them, & fo went his

borne blind: 12 Whom, after he ! ad long reasoned me the Pharifes, 22. 3; and was coft out of the Synatorn Christ endueth with the knowledge of the enerlasting little Nd as lefus paffed by, he faw a man which wash from his birth.

2 And his difciples asked him,faying Mafter, while finne, this man, or his parents, that he was bornel

a Telus answered, Neither hath this man finned, his parents, but that the works of God fhould belie ed on bim.

4 I muft worke the works of him that fent me, it is day : the night commeth when no man can we

As long as I am in the world, "I am the light of world.

& Affone as he had thus fpoke, he fpate on y gree and made clay of the Spettle, and anointed the me the blind with the clay,

7 And faid vnto him, Goe washe in the poole of am(which is by interpretation, Sent:) He wenthing therefore, and washed, and came againe feeing.

8 Now the neighbours and they that had feet before, when he was blind, faide, Is not this bethat and begged?

9 Some faide, This is he : and other faide, Hen bim : but he him felfe fald, I am he.

20 Therefore they faide vnto him, Howe wert eyes opened?

IS He answered, & faid. The man that is called

Chap. I.g. sd. 8. 12. \$13.35. to the project of Siloam, and wash. So I went, and fed, and received fight.

14 Then they faid voto him, Where is het he faid, I

m sor tell.

I They brought to & Pharifes him that was once

4 And it was the Sabbath day, when lefus made the

Then agains the Pharifes also asked him, howe he decemed light. And he faid voto them, He laide clay

mamine eyes, and I washed, and do see.

is Then faide some of the Pharises. This man is not souther foodbecause he keepeth not the Sabbath day. Others sid How can a man that is a finner, do such miracles? & her was a diffention among them.

n Thenspake they vito the blinde againe, What infithen of him, because he bath opened thine eyes.

hefaid, He is a Prophet.

if Then the lewes did not believe him, (that he had himse, and received his fight) vatil they had called himsets of him that had received fight.

the say and they asked them, faying, 1s this your fonne,

20 His parents answered them, and faide, We knowe in this is our some, and that he was borne blinde:

si Butby what meanes he now feeth, we know e note who hath opened his eyes, can we not tell: he is olde mighaske him; he shall answere for him selse.

133. These words spake his parents, because they seathelewes: for the Jewes had orderned already, that myman did consesse that he was Christe, he should be all monitors out of the Synagogue.

14 Therefore faid his parents, He is old enoughiashe

as. Then againe called they the man that had by a hind, and faid vnto him, Gine glory vnto God. we know that this man is a finner.

at Then he answered, and said, Whether he be a finsorm, cannot cell: one thing I knowe, that I was bloddewe I fee.

se Thes

36 Then faide they to him againe What thee? how opened he thine eyes? 27 He answered them, I have tolde von sheet

ye have not heard it : wherefore would ye hears

gaine will ye also be his disciples?

28 Then repuled they him, and faid, Be thou in ple; we be Mores disciples.

29 We knowe that God fpake with Moles: L

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man we knowe not from whence he is.

20 The man answered and faide vntethen De this is a maruellous thing, that ye knowe not whe is, and yet he hath opened mine eyes.

21 Now we know, that God i eareth not finnet if any man be a worthipper of God, and dotthis

him heareth he.

32 Since the worlde began was it not heard the man opened the eyes of one that was horne blind 33 If this man were not of God, he could but nothing.

34 They answered, and faid vnto him, Thoum gether borne in finnes, and doeft thou teache will

calt him out. 35 lefus heard that they had caft him out mit he had found him, he faid vnto him , Doeft thould in the Sonne of God?

36 He answered, and faide, Who is he, Lording

might beleene in him?

37 And lefus faide vnto him , Both thou hall hun, and he it is that talketh with thee.

38 Then he faid, Lord, I beleeue, & worshippe 39 And lefus faide, I am come vnto indgene this worlde, that they which fee not, might feel they " which fee, might be made blind.

40 And fome of the Pharifes which weren heard thefeshings & faid onto him, Are weblind # 41 lefus farde vnto them, If ye were blind, pel not have finne : bur now ye fay, We fee: therein finne remaineth,

CHAP. X. I Chrifts proueth that the Pharifes we the will he 8 and by many reafons, that him felfe 11. 24 hopheard: 19 And thereof distantion arisen.

Chap. 2. 17. md 12.47.

plotes, 39 & go about to take him, but he efcapest. elyverely I fay vnto you, He that entreth not in by deore into the theepefolde, but climeth vp anoway,he is a thiefe and a robber.

a lat be that goeth in by the doore, is the fhepheard

the fheepe.

Tohim the porter openeth, and the fheepe heare reice, and he callett his owne theepe by name, and brieth them out.

And when he hath fent forth his owne fheepe, be inhefore them, and the theepe followe him for they

And they will not followe a ftranger, but they flee whim: for they know not the voyce of ftrangers.

6 This parable fpake Tefus vnto them : but they vnthe histord not what things they were, which he fpake va-

Then faid lefus voto them againe, Verely, verely I

vito you, I am that doore of the fheepe.

and All, that ever came before me, are theeves & robe'

I lim that doore: by me if any man enter in, he shalin the the thiefe commeth not, but for to fteale, and to and to deftroy I am come that they might have life, dit hane it in aboundance.

II Flam that good thepheard: that good thepheard Hat.40.TE

ath meth his life for his fheepe.

11 But an hireling, & he which is not the fhepheard, The wher the sheepe are his owne, seeth the wolfe comand he leaneth the Theepe, and fleeth, and y wolfe theth them, and feattereth the fheepe.

13 So the hireling Reeth , because he is an hireling.

Mench not for the Theepe.

I fouthat good fhepheard, and knowe mine, and sowen of mine.

Arthe father knoweth me, fo know I the Fathers

Illy downe my life for my fheepe.

16 Other facepe I have alfo, which are not of this then also must I bring, and they shall heare my there thalbe one theepetolde, and one thep. Ete. 37. 250 24 242 1865 199

ezec.34.33

Mai.53.7. 17 Therefore doeth my Father love me, lay downe my life, that I might take it againe. 18 No man taketh it from me , but I laye it my felfe: I have power to lay it downe, and have Alls.3.24. to take it againe : this * commaundement butle ued of my Father. 19 Then there was a diffention againe an lewes for thefe fayings, 20 And many of them faide, He bath a det madde: why beare ye him? 21 Others fatd, Thefe are not the worder offi hath a denil : can the denil open the eyes of the 23 And it was at Hierufalem the feaft of the De

on, and it was winter.

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23 And Lefus walked in y Temple, in Solomen 34 Theo came the lewes round about him, m Vnto him, Howe long doeft theu make vs dontell

be that Christe, tell vs plainely.

35 lefas answered them. I tolde you, and vel not: the workes that I do in my Fathers Name, beare witnes of me.

26 Bat ye beleene not : for ye are not ofmyh

as I faid voto you.

27 My Theepe heare my voyce, and I knoweth they followe me,

28 And I give wato them eternall life, and the mener perifh, neither fhall any plucke them oute band.

29 My Father which gane shem me, is greated all & none is able to take them out of my Fathers

30 I and my Father are one.

31 * Then the lewes againe tooke vp fones, him.

32 Iefus answered them, Many good world Thewed you from my Father: for which of the do ve ftone me?

33 The lewes answered him, faying, For y goods we floue thee not, but for blafphemie, and that! ing a man, makeft thy felfe God.

34 lefus answered them , Is it not written

Jack \$3. 6. Law, " I fayd, Ye are gods?

Chap. 8. 59.

25 If he called them gods , vato whom the

and the Scripture cannot be broken. ve of him, whom y Father hath fandified, and menthe world, Thou blafphemeft, be caufe I faide. I the Sonne of God?

Ifldo not the workes of my Father , beleeue me

It lit if Ido, then though ye beleene not me, jet bebeethe workes, that ye may knowe and beleene, that Friher sin me, and I in him.

19 Againe they went about to take him: but he efmed out of their hands,

a And went againe beyond Iordan , into the place

mete lohn firft baptized, and there abode.

41 And many reforted unto him, and faide, John did miracle : but all things that John fpake of this man, mere true.

4 And many beleeved in him there.

CHAP. XI.

I think, to theme that he w 25 the life and the refurrection, 14 commest to Lazarus being dead , 17. 34 and buried, at ording feth bim up. 47 .4. the Priefts were confulmytogether, 49 (niaphas 50 prophecieth that one muft defor the people: \$6. 57 They commanna so feeke Chrifte me, and to take bress.

IND acertaine man was ficke, named Lazarus of Bethania, the towne of Marie, and ber fifter Martha.

4 (And it was that " M rie which anointed the Lord Chap. 13.3. Withoyntment, & wiped his feete with her heare, whole mei. 36.7. bother Lazarus was ficke.)

3 Therefore his fifters fent vnto him, faying, Lord, be-

When lefus beard it, he faide, This fickenes is not modeath, but for the glory of God, that the Sonne of Gedmight be glorified thereby.

Now lefus loued Martha & her fifter, & Lazarns. 6 And after he had heard y he was ficke , yet abode

atwo dayes full in the fame place where he was. 1 Then after that, faide be to his disciples, Let vs goe

nto Indea againe.

The disciples faid vnto bim, Mafter, the Iewes late. be fought to a Rone thee, and doeft thou goe thyther Chap. 7. 30. € 8.59.00

Q 1 9 lefus 10. 33.

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. Telus answered, Are there not twelue he day?If a man walke in the day,he flumbleth not he feeth the light of this world.

to. But if a man walke in the night, he ffund

caufe there is no light in him. IL Thefe things lpake he, & after he faid vote

Our friend Lazarus fleepeth:but I go to wakehin 13 Then faid bis disciples, Lordulhe fleepe, be

12 Howbeit, lefus fpake of his death butther

that he had spoken of the naturall fleepe. 14 The faid Jefus vnto them plainely, Lazarnia

15 And I am glad for your fakes, that I was not that ye may beleeve . but let vs go voto him,

16 Then faid Thomas (which is called Didym to his fellowe disciples, Let vs also go, that were with him.

17 Then came lefus, and found that he hadis the grane loure dayes already.

18 (Now Bethania was neere vnto Hierufalen)

fiftene furlongs of.) 19 And many of the lewes were come to Man Marie to comfort them for their brother.

. 20 Then Martha, when the heard that lefus va ming, went to meete him:but Marie fate ftill infli

21 Then faid Martha unto lefus, Lord, if thous bin here,my brother had not bin dead.

22 But nowe I know alfo, that whatfoener thou of God, God will give it thee.

23 Iefus faid vnto ber, Thy brother fhall rife m 24 Martha faide vnto him, I know that he fhall gaine * in the refurrection at the laft day,

25 Iefus faid vnto her, I am the refurrection life: * he that beleeneth in me, though he went yet shall he line.

26 And whofoeuer lineth, and beleeneth inmt, nener dye : Beleeueft thou this?

27 She faid vnto him, Yea, Lorde, I beleene art that Chrifte that Sonne of God, which should into the world.

28 And when the had fo faid, the went her called Marie her fifter fecretely, faying, The

Chap. 5.29. luke. 14.14

Chap . 6.35.

fealleth for thee. and when the heard it, the arofe quickely, and

typto him. to for lefus was not yet come into the towne, but

sis the place where Martha met him.

It The lewes then which were with her in y house. conforted her , when they fawe Marie , that fhe m haltily, and went out, followed her, faying, She to tate the graue, to weepe there.

him, the fel down at his feete, faying vnto him, Lord, fe haddeft bin here, my brother had not bin dead.

When lefus therefore fawe her weepe, and the and the weepe which came with her, he ground in the mand was croubled in him felfe,

14 And faid, Where have ye laide him? They faid vn-

hm,lord,come and fee.

MA lefus wept.

6.Then faid the Lewes , Behold, howe he loued him. In And Some of them faid * Could not he, which ope- (4 1.9.6. the eyes of the blind, have made alfo, that this man ald not have died?

Il lefustherefore againe groned in him felfe , and flothe grane. And it was a caue, and a itone was

tpon it.

19 lefus faide, Take ye away the Stone, Martha the fitof him that was dead, faide vnto him, Lorde, he ftinmalreadie: for he hath bin dead foure dayes.

to lefus faide voto her Saide I not voto thee , that if diddeft beleeve . thou shouldest ice the glory of

I Then they tooke away & stone from the place where dead was laid. And I efus lift up his eyes, and faide, aber,I thanke thee, because thou hast heard me.

Al know that thou hearest me al vayes, but because the people that ft and by, I faid it, that they may be-

te, that thou haft fent me.

As he had fpoken thefe thinges, he cryed with

d voyce, Lazarus, come forth

Thea he that was dead, came forth, bound hand te with bands , and his face was bound with a Leles faid vato them, Loofe him, and let him goo.

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45 Then many of y lewes, which came to had feene the things, which lefus did, beleene

46 But fome of them went their way to the fes, and cold them what things lefus had done.

47 Then gathered the hie Priefts, and the Bar council, and faid, What Shall we do? For this mal many mitacles.

48 If we let him thus alone, all men willbeles tol him, and the Romanes will come and take and

our place, and the nation.

49 Then one of them named Caiaphas, which hie Prieft that fame yeere , faid vnto them, Ye per life nothing at all,

Cha, 18.14.

50 *Nor yet do you confider that it is expedie vs, that one man die for the people, and thatthe nation perifh not.

gt This spake he not of him felfe : but bei Prieft that fame yeere, he prophecied that lein &

die for that nation:

52 And not for that nation onely, but that the bree gather together in one, the children of God, white 9 7 feattered.

53 Then from that day forth they consulted to

to put him to death.

54 Jefus therefore walked no more opening Sere: the lewes, but went thence vnto a countrey nett wildernes, into a citie called Ephraim, and them nued with his disciples.

55 TAnd the lewes Paffeoner was at hand, my went out of the countrey vp to Hierufales

the Paffeouer, to purifie them felucs.

56 Then fought they for I efus, and fpake ame felues , as they floed in the Temple . What i that he commeth not to the feaft?

57 Now both the hie Priefts and the Pharie men a commaundement, that if any man koew were, he should shewe it, that they might take

CHAP. XII. 2 As Christ is at Supper with Lazarus, 3 Marie feete. & Indas findeth fault with ber: 7 Chrift de 10 The Priestes woulde put Lazarus to Christe commeth to Hiernsalem 18 the people

Grecians defire to fee bem. 43 The chiefe Rulers believe m him, but for feare do nos confesse him, 44 The lefus, fixe dayes before the Passeouer, came to Chap. 26:3. mar. 14.3. be siled from the dead. 1 There they made him a supper, and Martha ferued: le lazares was one of them that fate at the table with Then tooke Marie a pound of ointment of Spike-Then tooke Marie a pound of continent of Spike-the sale very coftly, and anointed lefus feete, and wipte the fact with her heare, and the house was filled with the fanour of the ointment.

A Then faid one of his disciples, even Indas Iscariot that fanous some, which should betray him: Why was not this cintment folde for three hadreth

We he faid this, not that he cared for the poore, beberance he was a theele, and * had the bagge, and Chap. 13. 19 the trethat which was given.

7 Then faid lefus, Let her alone against the day of

Wal

for the poore alwayes ye have with you, but me

whall not have alwayes.

Then much people of the Iewes knewe that he was the was the same and they came, not for Iesus sake onely, but that they night see Lazarus also, whom he had raised from the dead.

In The bie Prieffes therefore consulted, that they

It Becaufe that for his fake many of the lewes went

may, and beleeved in Jefus. 11 9 On the morow a great multitude that were

mete the feaft, when they bearde that Ielus should mete Hierusalem,

Tooke branches of palme trees: and went foorth luke 19.25. wheete him, and cryed, Holanna, Bleffed is the King of finel that commeth in the Name of the Lord.

14 And lefus found a yong affe, and fate thereon, as

Bu written.

Feare not daughter of Sion : beholde, thy King Zach.9.9. Atting on an affer colte.

I 6 But

Mat. 21.8.

mar. 11.8.

But his disciples underftood not their the firft: but when Iefus was glorified, thene they, that thefe thinges were written of him, they had done thefe things voto him. 17 The people therefore that was with him. witnes that he called Lazarus out of the grave, belt fed him from the dead. 18 Therefore met him the people alfo, besuit heard that he had done this miracle. 19 And the Pharifes faid among them felues, Pen Liten ye howe ye prenaile nothing? Beholde, the works the after him. 20 Now there were certaine Greekes amount white

PIL W

and to

Baut f

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21 And they came to Philippe, which was the farda in Galile, and defined him, faying, Sir, we would be that lefus.

22 Philippe came and tolde Andrewe: and tolled Andrewe and Philippe tolde lefus.

22 And Iefus answered them , saying, Thebe 10 1 come, that the Sonne of man muft be glorified,

24 Verely, verely I fay ento you, Except them corne fall into the ground and dye, it bidethalout if it dye, it bringeth forth much fruite,

Mat. 10.39 25 * He that loueth his life, fhall lofe it, & bette Ital seth his life in this world, fhal keepe it voto lifette it I and. 16. 25. mar. 8. 35.

Inke. 9.24. and.17.33.

(ba. 17.24.

I am, there thall also my fernant be: and if any must at & Deleeue me, him will my father honour.

27 Now is my foule croubled:and what fhalliff me con ther, faue me from this houre: but therefore cantil Wego to this houre.

28 Father, glorifie thy Name. Then came theream pafe from heaven. faying, I have both glorified it, and will M.A. rifie it againe.

29 Then faid the people that frond by, and hem se was a thunder : other faid, An Angel fpake tal 30 Iefus answered, and faid, This voyce came

caufe of me, but for your fakes. 31 Now is the judgement of this world: now prince of this world be caft out.

32 * And I, if I were lift vp from the farth

to me. Now this faid he, fignifying what death he fhould

The people answered him, We have heard out of he Lave, that that Christ bideth for ever: and howe

shat Sonne of man ? Theo lefus laid unto them, Yet a litle while is the

whenes come voon jon : for he that walketh in the le interes come vpon you : for he that

While ye have that light, beleue in that light, that my be the children of the light. Thefe things fpake And though he had done fo many miracles be-

brethem jet belecued they not ou him,

A That the faying of Efaias the Prophete might be tilled, that he faid, Lorde, who beleened our report? Ifai. 53 . T.

ide whom is the anne of the Lord reneiled? Therefore could they not beleene, becaufe that

Bhathith againe, w a He hath blinded their eyes, and hardened their the bath they should not see with their eyes, not vothat they should not see with their eyes, not vo-mat. 13.14.

maind with their heart, and should be converted, and like 8.10.

in These things said Esaias when he sawe his glorie, astes 28.26.

in this things said Esaias when he sawe his glorie, astes 28.26.

affake of him. deeued in hims but becanie of the Pharifes they did meconleffe him, leaft they should be caft out of the Sy-Mgogne.

43 For they loued the prayle of men, more then the Chap. 5. 44.

mayle of God.

MAnd lefus cryed, and faide He that beleeueth in Deleneth not in me but in him that fent me.

And he that feeth me.feeth him that fent me. 11 am come a light into the world, that wholoe Chip. 3. 19. beleineth in me fhould not abide in darkenes.

And if any man heare my wordes, and beleene Chap. 3. 17. Hage him notifor I came not to indge the world, mare the worlde.

He that refufeth me, & receiveth not my wordes,

Pfal.89.36 and I Io. 4 and 117.20

ifa.40.8. ezech.27.

Chap.I.g.

rom.10, 16.

1 fa.6. q.

SIOHN.

Mer. 16.16 hath one that judgeth him. * the word that? ken, it shall judge him in the last day.

40 For I haue not fpoken of my felfe: butile which fent me, he gane me a commaundemme

Should fay, and what I should speake.

so And I know that his commandement is lie lafting: the things therefore that I fpeake, I fpei fo as the Pather faid vnto me.

> CHAP. XIII.

Christ rifing from Supper, 15 to commend bu Apostles, washesh their feete. 2 1 He noteth the pe das 26 with an entdent token. 34 He commendithe 27. 29 He foretelleth Peter of his demall.

Mat. 26.2. mar. 14.1. tide 22.1.

NOwe before the feaft of the Paffeoner, whe all knewe that his houre was come, that he fine part out of this world vnto the Father, forafred loued his owne which were in the world, vnet ten he loued them.

2 And when fupper was done (and that the de la nowe put in the heart of Indas I fears ot, Simonife to

betray bim)

a Tefus knowing that the Father had given al into his hauds, and that he was come forth from Went to God.

A Herifeth from fupper, and layeth afidel parments, and tooke a towell, and girded himfe

5 After that, he powred water into a bafin, th to washe the disciples feete, and to wipe themen towel, wherewith he was girded,

6 Then came he to Simon Peter, who farden the

Lorde, doeft thou washe my feete?

7 Iefus answered and faid voto him, What I knowest not now: but thou shalt knowe it here

8 Peter faid vnto him, Thou fhalt wener feete. lefus answered him, If I wash thee notit have no part with me.

9 Simon Peter faid vnto bim, Lord, not my

Iv.but also the hands and the head.

10 lefus faid to him. He that is washed not faue to washe bu feete, but is cleane euery ni pep. 15.3. * ye are cleane, but not all.

Iz For he knew who should betray him; the

hat [not all cleane. Soafter he had washed their feete, and had the germents, and was fet downe againe, he faid va-Lowe ye what I have done to you? cment. n le call me Mafter, and Lord, and ye fay wel: for fo nt is like ife then your Lord, and Mafter, hane washed your malfo ought to washe one anothers feete. it for I have given you an example, that ye fhould mas I have done to you. the name of Verely, verely I (ay visto you, The fernant is not Cha. 15.20) Dike. 6.40. then he that fe nt him. who fireknow their things, bleffed are ye, if ye do the. e the delipeake not of you alt I know whom I have cho-almed sebution has the Scripture might be fulfilled, " He Plates when seath bread with me, bath lift up his heele against beda from henceforth tel I you before it come, f when onficeme to palle, ve might beleene that I am he. is Verely, verely I fay unto you, If I fende any, he Mat. 10.40 to all merceineth him, receineth me, and he that receyneth lake so.a. ton Conceyneth him that fent me. it When Iefus had faid thefe things, he was troubled the spirit, and teft fied, and faid, Verely, verely I faye 1, 41 Then the difciples looked one on another, dou. Mat. 26.35. wowofwhom he fpake. 1) Nowthere was one of his disciples, which leaned lake 33. 32 le to lelas bofome, whom lefus loued. & Tohim beckened therefore Simon Peter, that he ald aske who it was of whom he fpake. Herhen, as be leaned on Jefus breaft, faide vnte Lerd, who is it? lefat answered, He it is, to whom I shall give a ladas Iscariot Simons fonne. And after the Soppe, Satan entred into him . Then heus varo him. That thou doeft, do quickely. at mone of them that were at table, knewe, for teufe he fpake it vato him. fome of them thought because Indas had the

hagge, that Iefus had faide vnto him, Bye thefe that we have need of againft, the featt: or that he gine fome thing to the poore. 20 Affoone then as he had received the foppel went immediatly out, and it was night. 31 When he was gone out, lefus faid, Noweit

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him in him felfe, and fhal ftraightway glorifehin 32 Lute children, yet a litle while am I with jon shall fecke me, but as I faid vnto the * lewes, Wi

Sonne ofman glorified, and God is glorified in lin.

32 11 God be gloufied in him, God fhall alfogla

I go, can ye not come alfo to you fay I nowe, 34 A newe commandement give I vnto roui ye loue one another, as I have loued you, that was loue one another.

25 By this shall al me know e that ye are my di

ples, if ye kaue loue one to ano her. 36 Simon Peter faide voto bim, Lorde, whither thon? Icfus answered him, Whither I go, thou calls followe me nowe: but thou thalt followe me ahered

37 Peter faid voto him, Lord, why can I notfolis thee now? * I will lay downe my lyfe for thy fale,

38 Tefus anfwered him, Wilt thou lay downethil for my fake? Verely, verely I f y vnto thee, Them thal not crowe, till thou have denied me thrile,

CHAP. XIIII.

R He comforteth his disciples, 2, 7 declaring his dist and the fruite of his death, 16 promifing the fomin 17 even the holy Spirit, 26 whose office he setting 27 He promifeth his peace.

Et not your heart be troubled : ye heleene in G beleene alfo in me.

2 In my Fathers house are many dwelling plants it were not fo, I would have tolde you : I go topm a place for you.

And if I go to prepare a place for you, I william againe, and receiue you voto my felle, that whereis there may ye be alfo.

4 And whither I goe, ye knowe, and the way! knowe.

Thomas faid ento him, Lord, we know not wit thou goeft: howe can we then knowe the waf!

Ch40.7.34.

E249.15.12 leur. 19. 18.

mat. 22.39. 1.40bn.4.21

Mat. 26.33.

mar. 14.29.

Take. 32.33.

in faid ento him, I am that Way, & that Teneth, in Life, No man commeth ento the Father, but by

Ilye had knowen me, ye should have knowen my fahralfo; and from hence forth ye know him, & have

& Philippe faid vnto him, Lord, fhewe vs thy Father,

mdit fafficeth vs.

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gleins faid voto him, I have bene so long time with mandbaft thou not knowe me, Philippe the that hath theme, bath scene my Father: howe then sayest thou, have vs thy Father?

the Belceneft thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, There is no felle . But the Father that dwelleth

ine, he doeth the workes.

in Beleeue me, that I am in the Father, & the Father is immerat the least, beleeue me for the very works sake. in Verely, verely I say voto you, he that beleeueth in methe workes that I do, he shall doe also, and greater than these shall be do: for I go voto my Father.

1) *And what focuer ye aske in my Name, that will Chap. 16.39

14 Ifye shall aske any thing in my Name, I wil do it. mar. 11.24

15 live lone me, keepe my commandements, 16 And I will pray the Father, & he shal give you ano-

her Comforter, that he may abide with you for ever,
17 Euen the Spirit of trueth, whom the worlde can
petreceine, because it seeth him not, neither knoweth
him; but ye knowe him; for he dwelleth with you, and

Salbe in you.

is I wil not leave you fatherles: but I wil come to you.

19 Yet a litle while, & the world that fee me no more,
buye shall fee me because I live, ye shall live also.

to Arthat day fhal ye know that I am in my Father,

pop in me,and I in you.

Hethat hath my commandementes, and keepeth in the that loveth me, and he that loveth me, shall blove him, & wil shew we can felle to him.

at lides faid voto him (not Iscariot) Lorde, what is the confethat thou wilt showe thy selfe voto vs, & not the worlde?

(hap. 16.23 mai. 7.7. 2 mar. 11.24. iam. 1.5.

se Telus answered, and faid vnto him, if any me, he wil keepe my word, and my Father will and we will come vato him, and will dwell with 24 He that loueth me not, keepeth not my we the word which ye heare, is not mine, but the h which fent me.

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25 Thefe things have I fpoken vate you being

fent with you. COLIS.26.

26 * But the Comforter, which is the hole whom the Father will fende in my Name, he fhat you al things, and bring al things to your rement which I have tolde you.

27 Peace I leane with you:my peace I gine with not as the worlde gineth, gine I vnto you, Letar

beart be troubled, nor feare.

28 Ye have heard how ! faid vnto you, I go was will come vate you. If ye loued me, ye would ver ioyce, because I faid, I go vate the Father: for the ther is greater then I.

39 And nowe have I fpoke vato you, before it that when it is come to paffe, ye might beleeve,

30 Hereafter will I not fpeake many things value for the prince of this world commeth, and hatha in me.

31 But it is that the world may knowe that I le Father : and as the Father bath commanded m do. Arife,let vs go hence.

CHAP. XV.

By the parable of the usne 2 and the branches, il declareth how the disciples may beare fruite. 12.17 commendeth mutual lone. 18 He exhorseth themn afflictions passensly, 20 by his owne example. Am that true vine, and my Father is that hus

3 * Enery branche that beareth not fruitein taketh away : and enery one that beareth fruit, geth it, that it may bring forth more fruite.

3 * Now are ye cleane through the worde, w

haue fpoken vnto you.

4 Abide in me, and I in you : as the branche beare fruite of it felfe, except it abide in the more can ye, except ye abide in me.

Md. 15.13.

Com. 13.10

that vine : ye are the branches : he that abyme,and I in him, the fame bringeth foorth much effor without me can ye do nothing.

I tifa man abide not in me, he is eaft foorth as a Colof.1. 22. che,and withereth: and men gather them, and caft

Trinto the fire, and they burne.

stliye abide in me, and my wordes abide in you, 1.10b.2.22. he what ye will, and it shalbe done to you.

A Herein is my Father glorified, that ye beare much

mir, and be made my disciples.

As the Father hath loved me, fo have I loved your

costinue in that my loue.

is Ifye fhall keepe my commandements, ye fhall a-Mein my loue, as I have kept my Fathers comaundements, and abide in his loue.

It Thefe things have I fpoken vnto you, that my ioy micht remaine in you, and that your toy might be full,

13 This is my commandement, That ye lone one (ba. 13. 34. mether, as I have loved you.

is Greater loue then this hath no man, when any ma

beloweth his life for his friends.

Meare my frieds, if ye do whatfo euer I comand you. 13 Henceforth, call I you not feruauts: for the feruant howeth not what his mafter doeth: but I have called pufriends: for all things that I have hearde of my Fader,haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, & erdeined you, that ye go and bring foorth fruite, and Mat. 28.1 hityonr fruite remaine, that whatfoener ye shal aske

Athe Father in my Name, he may gine it you.

17 Thefe things commande I you, that ye love one mother.

18. If the worlde hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue in owne: but because ye are not of the worlde, but I but chosen you out of the worlde, therefore the world leteth you.

to Remember the word that I faid voto you, * The Chap. 13.16 Smant is not greater then his mafter. * If they have mat. 10.24 Infected me, they wil perfecute you alfo: if they have Mat. 24 8. remy word they wil also keepe yours,

1.thef.4.90

1.106.3. 13. and 4.31.

Chap. 16.4.

Pfal.35.19.

Chap. 14.26

Luke. 24.49.

Map. 15.21

ar But *all thefe things will they doe vate " my Names fake, because they have not knowe his fent me.

22 If I had not come and fpoken vnto them, fhould not have had finne: but now have they noch for their finne.

2; He that hateth me, hateth my Father alfo.

24 If I had not done workes among them whichan other man did, they had not bad finne : but nowel they both feene, & have hated both me, and my Father

25 Butit uthat y word might be tulfilled, that is ten in their Lawe, * They hated me without a cause

26 But when that Comforcer fhal come, whom I'm fend vnto you fro the Father, euen the Spirit oftrait

which proceedeth of the Father, he fhal teftife afme 27 And ye shall witnes also, because ye have ber

with me from the beginning.

CHAP.

1 He foretelleth the disciples of perfecution, 7 He promise the Comfogter, and declareth his office. 21 He commit the afflittions of his to a woman that tranaileth mubili THeie things haue I faid vnto you, that ye fhould be offended.

2 They shal excommunicate you: yea, the timelal come, that who for wer killeth you, will thinke that he doeth God ferbice.

3 And thefe things will they doe vnto you, beat

they have not knowen the Father, nor m. ; 4 * But thefe things taue I tolde you, that whente house shall come, ye might remember, that I tolden

them. And thefe things faid I not voto you from the ginning, because I was with you.

5 But now I go my way to him that fent me, and me of you'asketh me, Whither goeft thon?

6 But because I have faid these things vato yourse heartes are ful of forowe.

7 Yet I tel you v trueth, te is expedient for you that go away: for if I go not a vay, that Comfarter will me some vnto you: but if I depart, I will fend him vntoth

8 And ween he is come he will reprove the world fine, and of righteouines, and of indgement:

Ot finne, because they beleene not in me:

Of rig lee me n Of ind

Thane y mbeafe th 12 Howb

eth,he wi be of bin pleake, an 14 He.fh pl thall the is Althing

hid Linat he 16 Alitle ble while, an 17 Then I. What is this all not fee inme,and, Fe 18 They fa

10 Noure 1 monto the hat I faid, A gine, a litle x to Verely, millment, at

de while w

twe, but you II Awom: ande ber hou mathe chil minethat a to And ve

magtine, an ao man t a And in t Myrerely I f

meria my N 4 Hitherto alse shall re M Defe thin

of right coufnes, because I go to my Father, & ye Ge me no more: n Ofindgement, because the prince of this world is aleco. Thine yet many things to fay vato you, but ye can mbeare them now. H. Howbeit, when he is come which is the Spirit of methe wil leade you mto al trueth: for he fhall not erofhim felfe, but whatfoeuer he fhall beare, fhall beake, and he will the we you the things to come. 4 He fhall glorifie me: for he fhall receive of mine. Mall thewe it voto you. is Althings that the Father hath, are mine: therefore illthat he fhal take of mine, and fhew it vato you. 16 Alule while, and ye fhal not fee me: and againe a de while, and ye shal fee me: for I go to the Father. In Then faide fome of his disciples among the felues. Maristhis that he faith voto vs, A little while, and ye Motfee me, and againe, a little while, and ye shall me,and, For I go to the Father? if They faid therefore, What is this that he faith, A le while we knowe not what he faith. 19 Nowe Iefus knewe that they would aske him and Into them, Do ye enquire among your felues, of Alfaid, A litle while, and ye fhall not fee me: and ame, alitle while, and ye shall fee me? Werely, verely I fay voto you, that we fhal weepe liment, and the world shall reiny ce: and ye shallo mhat your forowe shalbe turned to joye. Awoman when the trauaileth, hath forowe, bethe houre is come : but affoone as the is delinedhe childe, the remembreth no more the anguish, methat a man is borne into the worlde. And ye now therfore are in forowe: but I wil fee gine, and your hearts shal reloyce, and your love

soman take from you. And in that day thall ye aske me nothing. * Vere- Chap. 14.19 strely I fay voto you, what foener ve hall aske the mat. 7. 7. miamy Name, he will give it you.

Hitherto have ye a ked nothing in my Name:aske, mar.11.24. te fall receine, that your iny may be full.

Reethings have I poke voto you in parables but jam. 1.50

and 21. 23.

rime will come, when I shall no more freal parables; but I shall shewe you plainly of the 26 At that day fhal ye .ske in my Nime, and vato you, that I will pray vnto the Father for you

27 For the Father him felte loueth jen beu 600.17.8, have loued me, and have beleeued that I'm from God.

28 I am come out from the Father, & camein world: againe I leane the world, and go to the F

29 His difciples faid vnto bim, Lo,new fpeakit

plainely, and thou speakest no parable.

30 Now know we that thou knoweft all things needeft not that any man fhould aske thee. By this beleene, that thou art come out from God.

28 lefus answered them Do you beleeue nout

32 * Beholde, the houre commeth, and isth Mat. 26.22 come, that ye shalbe scattered enery man into his BO'.14.27. and shall leave me alone: but I am not alone:form aber is with me.

> 33 Thefe things have I spoken vnto you, that in might have peace : in the world ye fhall have att but be of good comfort : I have ouercome the will

> > XVII. CHAP.

I (brift prayeth that bis glorie together with his falm be made manifeft. 9 He prayeth for bis Apofles, in for all belceners.

THefe things fpake lefus, & lift vp his eyestok and faide, Father, that houre is come: glorist Sonne, that thy Sonne alle may glorifie thee,

2 * As thou haft ginen him power over al felle he should gine eternal life to all them that thous aen bim.

a And this is life eternal, that they know thethe onely very God, and whom thou haft fent, leftil 4 I have glorified thee on the earth ; I have !!

the worke which thou gaueft me to do.

5 And now glorife me, thou Father, with thirt felfe, with the glorie which I had with thee bein worlde was.

6 I have declared thy Name vnto the man thou gaueft me out of the world: thine they wer thou gauest them me, and they have kept thy

Met. 28. 18

me, a r I haud eganeft me, en furely t ened that the g Ipray for which the And all m glorified in II And now

in the worl Am in thy Na hat they may b p While I sty Name : t e of them is

Scripture M And now linthe world, emfelnes. 14 I haue gi

ated them, bec cof the worl ts I pray Bo neworld, but t 16 They are 1 17 Sandifie t Asthou d atthem into My And for fomay be far

a J.pray ne albeleeue 11 At That the M, and I in t what the wo 21 And the dem, that they

4 Im then ed mone, tat me.& owthey knowe that al things whatfocuer thou Chap. 16.27

for I have given voto them the wordes which squeft me, and they have received them, and have a firely that I came out from thee, and have beed that thou half fent me.

Ipray for them: I pray not for the world, but for which thou haft given me: for they are thine.

And all mine are thine, and thine are mine, and I

And nowe am I no more in the worlde, but thefe atheworld, and I come to thee. Holy Father, keep in thy Name, enen them whom thou haft given me,

they may be one, as we are.

While I was with them in the world, I kept them Name: those that thou gaveft me, have I kept, & of them is lost, but the childe of perdition, that Scripture might be fulfilled.

And nowe come I to thee, and thefe things speake leworld, that they might have my joy fulfilled in

felues.

I have given them thy word, and the world hath them, because they are not of the worlde, as I am the world.

I pray not that thou fhouldeft take them out of

old, but that thou keepe them from earll, hey are not of the world, as I am not of y world, and the them with thy trueth: thy world is trueth, whou diddelt fend me into the world, so have I

eminto the world. And for their takes far difie I my felfe, that they

y be fanctified through the trueth. Lyray not for these alone, but for the also which

eleeue in me, through their word,

hat they al may be one, as thou, O Father, ere in ad I in thee: even that they may be also one in the world may be leeve that thou hast fent me. and the glory that thou gauest me, I have given that they may be one, as we are one,

in them, and thou in me, that they may be made irone, and that the world may know that thou time, & haft loued them, as thou haft loued me.

R s 24 Father

Pfal.109.7

(bap.12,26

24 * Father, I wil that they which thou hat be with me euen where I am, that they may behe my glorie, which thou haft giuen me : for thou le me before the foundation of the world.

25 O righteous Father, the world also hath note wen thee, but I have knowen thee, and thefe hate

Wen,that thou haft fent me.

26 And I have declared vnto them thy Name, to declare it, that the lone wherewith thou haftle me, may be in them, and I in them.

CHAP, XVIII.

I By (briftes power, whom Indas betrayeth, 6 the fall are caft downe to the ground. 13 (brift is ledto to and from him to Cataphas. 22.23 Hu answer to the cer that smote him with a rod. 28 Being delivered w late, 36 be declareth bu kingdome.

ATHen lefus had spoken these things, he went le Mat. 26.36. VV with his disciples over the brooke Cedron was mar. 14.32. was a garden, into the which he entred, and his &

Inke 22.39. ples.

2 And Indas which betrayed him, knew also thepen . for lefus oft times reforted thither with his difciple

Mat. 26.47. 3 * ludas then,after he had receined a bandofm mar. 14.43. and officers of the hie Priefts, and of the Pharifet, luke 22.47. thither with lanternes and torches, and weapont

4 Then lefus, knowing all things that fhould come to him, went forth and faid vnto them, Whomfeeler

5 They answered him, lefus of Nazareth, lefulin vnto them, I am he. Nowe Indas also which benn him, floode with them.

6 Affoone then as he had faide vnto them, Imk they went away backewardes, and fel to the ground

7 Then he asked them againe, Whom feekeye'l they faid, Iefus of Nazareth.

8 Iefus anfivered, I faid voto you, that I ambet fore if ye feeke me, let thefe go their way.

9 This was that the worde might be fulfilled which Chap. 17.12 Spake, Ofthem which thou ganest me, have letter

to Then Simon Peter hauing a fword, dreweil, smote the hie Priests seruant, and cut of his right Nowe the feruants name was Malchus.

II Then faid lefus vnto Peter, Put vp thy

etheath er hath

12 Then t the lewes

13 Andle berin lawe ime yere) 14 * And

lewes, that it for the peopl I C' Nov

deiple, and tereiore be bie Prieft: 16 But Pet

at the other Rieft, & ipak Peter.

17 Then fa Peter, Art no! faide, lam no 18 And the homade a fit

med them fel warmed him 10 The h and of his cloc to lefus an lener taught

aid nothing. 11 Why 25 what I faide vi frede.

her the lewe

11. When h an which Ro lowerest tho

12 Tefus an Titnes of the uf thou me?

M 4ª Nov with hie P

Beffesth: fhall I not drinke of the cup which zoy

n Then the band and the captaine, and the officers

the lewes tooke lefus, and bounde him.

13 Andled him away to + Annas firft (for he was fa. Zuke 3.3. brinlawe to Caraphas, which was the hie Prieft that me yere)

4 And Caiaphas was he, that gave counsell to the Chap. 11.50 wes, that it was expedient that one man should die

wthe people.

15 C' Nowe Simon Peter folowed Iefus, and another Mat. 26. 38. kiple, and that disciple was knowen of the hie Prieft: mar. 14.54. priore bewent in with lefus into the hall of the luke 22.54. Prieft:

is But Peter Rood at the doore without. Then went the other disciple which was knowen voto the hie iff,& ipake to her that kept the doore, and brought Peter.

Then faide the mayde that kept the doore, voto ter, Art not theu also one of this mans disciples? He de.I am not.

And the feruants and officers floode there, which made a fire of coles : for it was colde, and they warthem felnes. And Peter alfo ftoode among them, & med him felfe.

(The hie Prieft then asked lefus of his disciples.

of his doctine.

lefus answered him, I spake openly to the world? tranght in the Synagogue and in the Temple, whithe lewes refort continually, and in fecrete have I porhing.

Why askeft thou me? aske them which heard me Iside vnto them : beholde, they knowe what I

When he had fooken thefe things, one of the offiwhich floode by, finate lefus with his rod, faying, rereft thou the hie Prieft fo!

lefus answered him, If I have en'll spoken, beare esofthe enill: but if I have well fpoken, why finy-

hou pie?

1º Nove Annas had fent him bounde vnto Caia- Mat. 26.57. luke 22. 54. the bie Prieft.)

R 2 25 * And

2c * And Simon Peter Itoode and warmed M Mat. 26.69. &they faid vnto him, Art not thou alfo of hinder mar, 14. 59 He denied it, and faid, I am not, duke 22.55.

26 One of the fernants of the hie Prieft, his co whole eare Peter Imote of, faid, Did not I feetherin

garden with him?

27 Peter then denied againe, and immediate cocke crewe.

28 4 * Then led they Iefus from Caiaphas inte common hall. Now it was morning, and they the film went not into the common hall, left they should bette filed, but that they might eate the Paffeoker, AET.10.28

29 Pilate then went out voto them, and faide, What

acculation bring ye against this man?

30 They answered, and faide vnto him, If heweren an euill doer, we would not have delivered him m thee.

31 Then faide Pilate ento them, Take yehim, # indge him after your owne Lawe. Then the lewest vnto him, It is not lawful for vs to put any matoden 22 11 was that the worde of lefus " might befolis which he fpake, fignifying what death he fhould die.

Mat. 20.19. Mat. 27. 11. marke 15.2

tuke 23.3.

Mat. 27.2.

298ar. 15.1.

leke 23.1.

and II.3.

33 * So Pilate entred into the common hallaging and called Iefus, and faid vnto him, Art thou the King the lewes?

34 Iefus answered him, Sayeft thou that of thill or did other tell it thee of me?

35 Pilate answered, Am I a Jewe? Thine ownenth and the hie Priefts have delivered thee vnto me. Wie haft thou done?

36 Ielus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my h wantes would forely fight, that I should not be it nered to the lewes: but nowe is my kingdome at from bence.

37 Pilate then faide vato him, Art thou a Kington! Jefus answered, Thou fayeft that I am a King : for hi caufe am I borne, and for this caufe came I into the world, that I should beare witnes vato the truether sy one that is of the trueth, heareth my voyce,

38 Pilate faide vnto him, What is tructh? Andwin he had faid that, he went out againe vato the lewer

brabbas : no Plate, when therne, 4) mercome m't him to be cr be difciple. oud being de

voto then

But yo

mone loofe

into you the ! 40 * Then

is buried. THen* Pila 1 2 And th ad put it on prment.

a And faid im with the A Then Pi Mebolde, 1 b: aul finde r

1 The cam nd a purple bolde the m

6 Then w her eryed, f: menem. Tak halt in him. 7 The lev

may he o Some of Go 8 (Whe pere alraid

9 And w me lefus, miwere. te Then

mue? Knor me,and ha lefes lyptothem, I finde in him no caufe at all.

But you haue a custome, that I should deliner Mat. 27.15. more loofe at the Paffeoner : wil ye then that I loofe mar. 15.6. nto you the King of the Iewes? luke 23. 17.

40 * Then cried they al againe, faying, Not him, but Act. 3. 14.

unbbas: now this Barabbas was a murtherer.

CHAP XIX.-

Plate, when Christ was scourged, 2 and crowned with there, 4 was defirous to let him loofe: 8 but being ewrome with the outrage of the lewes, 16 he delinereth hinto be crucified. 26 lesus committeth his mother to hedisciple. 30 Having tasted vineger, he dieth: 34 mibeing dead, his fide is pearced with a freare, 40 He s buried.

Hen* Pilate tooke Tefus and fcourged him.

Mat. 27.27.

And the fouldiers platted a crowne of thornes, mar. 1 3.16. dontiton his head, and they put on him a purple iment,

And faid, Haile, King of the lewes. And they finote with their roddes.

Then Pilate went forth againe, and faid vnto them, holde, I bring him forth to you, that ye may knowe,

al finde no faulte in him at all. The came lefus forth wearing a crowne of thornes, apurple garment . And Pilate faid voto them, Be-

lde the man.

6 Then when the hie Prieftes and officers fawe him, gerged, faying, Crucifie, crucifie him. Pilate fayd vnthem, Take ye him and crucifie bim : for I finde no olt in him.

The lewes answered him, We have a lawe, and by rlawhe ought to die, because he made him selfe the

me of God.

When Pilate then heard that worde, he was the me alraide.

And went againe into the common hall, and faide to lefus, Whence art thou? But lefus gave him none were.

to Then faide Pilate vnto him, Speakest thou not vn-Me Knowest thou not that I have power to crucifie and have power to loofe thee?

I lefus answered, Thou couldest have no power at

all againk me, except it were given thee from the therfore he that delinered me vnto thee, haththen ter finne.

the lewes cried, faying, If thou deliner him, then area Cefars friend: for who foeuer maketh him felle aling speaketh against Cefar.

Is TWhen Pilate hearde this worde, he brook lesus forth, and sate downe in the indgement sate a place called the Panement, and in Hebrew, Gabbala

14 And it was the Preparation of the Paffeouer, all about the fixt hours: and he faide vnto the lewes, b

holde your King.

15 But they cried, Away with him, awaye with his crucifie him. Pilate faid vnto them, Shall I crucifie we King? The high Prieftes answered, We have no but Cefar.

ed. And they tooke lefus, and led him away.

17 And he bare his owne croffe, & came into apla named of dead mens Skulles, which is called in Hebra, Golgotha:

18 Where they crucified him, and two other will him, on either fide one, and I efus in the middes,

19 And Pilate wrote also a title, and putitods crosse, & it was write IESVS OF NAZAREM THE RING OF THE IEWES.

20 This title then read many of the Iewes: for he place where tefus was crucified, was nere to the thin and it was written in Hebrewe, Greeke and Latin.

2t Then said the hie Priestes of the Iewes to Plin, Write not, The King of the Iewes, but that he said in

King of the lewes.

Mas. 27.35.

Mat. 27.3 Y.

mar. 15.25.

luke 23.26.

22 Pilate answered, What I have writte, I have with 23 Then the fouldiers, when they had crucifiedle fus, tooke his garments (and made four e partes, tour rie fouldier a part) and his coare; and the coate we without seame wouen from the top throughout.

24. Therefore they faid one to another, Letvs mile uide it, but east lots for it, whose it shalbe. This wants Pfal. 22.18. the Scripture might be fulfilled, which saith, * They is

ntes.So to

ne Magdal 26 And fanding by Woman, b 29 Then and from t

28 ¶ Al performed faide, I this 19 And t filled a sposope stalke,

go Now be faid, It is the gboft.

that the bo the Sabbat fought Pila they might 32 The

lefer.

33 But vas dead a

34 But of

the firft, a

35 And ntrue: & beleeue it 36 For hould be

37 And ke him wi 38 And

ma difer

areatments among them, and on my coate did caft bres So the fouldiers did thefe things in deede.

It Thes Roade by the croffe of lefus, his mother. whis mothers fifter, Marie the wife of Cleopas, & Mane Magdalene.

36 And when lefus fawe his mother, and the disciple hading by, whom he loued, he faide vato his mother.

Woman, beholde thy fonne.

n Then faid he to the disciple, Beholde thy mother: mifrom that houre, the disciple tooke her home vato

18 Cafter, when lefus knewe that all things were peformed, that the * Scripture might be fulfilled, hee Pfal.69.22

Bide I thirft.

to And there was fet a veffell ful of vineger: and they fledaspondge with vineger, and put it about an Hyshoe falke, and put it to his mouth.

to Nowe when lefus had received of the vineger, blid, It is finished, and bowed his head, and gane vp

the eboft.

11 The lewes then (because it was the Preparation, hathe bodies should not remaine you the croffe on he Sabbath day: for that Sabbath was an hie day) behoght Pilate that their legges might be broken, & that her might be taken downe.

32 Then came the fouldiers and brake the legges of heart, and of the other, which was crucified with

leftes.

33 But when they came to Iefus, and fawe that hee visdead alreadie, they brake not his legges.

34 But one of the fouldiers with a fpeare pearced his ble, and forthwith came there out bloud and water.

35 And he that fawe it, hare recorde, and his record ame: & he knoweth that he faith true, that ye might beleeue it.

36 For thefe things were done, that the Scripture hould be fulfilled, * Not a bone of him Shalbe broken. Exod. 12.46

31 And againe another Scripture faith, * They shall num. 9.12. kehim whom they have thrust through.

And after thefe things, lofeph of Arimathea (who Mat. 27.57. madisciple of lesus, but secretely for seare of the mar. 15.42. Des) belought Pilate that he might take downe the luke 23.50.

Chap. 3.2.

bodie of lefus. And Pilate gane him freuer. then and tooke lefus bodie. bome.

39 And there came *alfo Nicodemus(which file to Iefus by night) and brought of myrrhe and a prings and mingled together about an hundreth pound.

4. Then tooke they the bodie of Icfus, and want is And faw.

it in linnen clothes with the odonrs, as the much belead, and the lewes is to burie.

41 And in that place where Iefus was crucifed as And they a garden, and in the garden a newe fepulchie, when and the faid was neuer man yet laide.

42 There then laid they Tefus, because ofthe le Wheshe ! Preparation day, for the sepulchre was neere. Im lefus f

CHAP XX.

Marie bringeth worde that Christ is rifen: 3 Peter from leekest John 4 runne to see it. 15 Jesiss appeareth to miner, sayde rie, 19 and to the disciples that were together at mettell me bouse. 25 Thomas, before faithlesse, 29 novebolim wehim away.

Mar. 16.1. duhe 24.I.

Now * the first day of the weeke came Marie Mis safaid voto ! hene, earely when it was yet darke, vnto the me teles fair chre, and fawe the flone taken away from thetonbe makended to

2 Then the ranne, and came to Simon Peter, & the Pretothem, other disciple whome Iefus loued, and faide vintelin in it is the my They have taken away the Lord out of the fepalist. It Marie Me we know e not where they have laid him. we knowe not where they have laid him,

3 Peter therefore went forth, and the other diffet besynte her

and they came vnto the fepulchre.

4 So they ranne both together, but the other thing of the eiple did outrunne Peter, and came firfte tothefet wiethe dife

5 And he flouped downe, and faw the linnenclote im Peace be

lying: yet went he not in.

6 Then came Simon Peter following him, and was blandes, & his into the fepulchre, and lawe the linnen clotheshe, larhad kene

7 And the kerchefe that was voon his heade, with it Then f ing with the linnen clothes, but wrapped together siny Fat place by it felle.

8 Then went in alfo the other disciple, which a wind voto first to the sepulchre, and he sawe it, and beleeved y Whose

9 For as yet they knewe not the Scripture, The them: and must rife againe from the dead.

and the

Lord, and I kno

te lefus fait 16 lefus fai

19 4 The

leves, came I n And whe

a And wh

語の語を個人をいませんと and the disciples went away againe vnto their

me home. But Marie floode without at the fepulchre Mat.28. 2 spings and as the wept, the bowed her felfe into the mar. 16.5.

and fawe two Angels in white, fitting, the one at head, and the other at the feete, where the bodie of

shad lyen,

And they faide vnto her, Woman, why weepeft She faide vato them, They have taken away my and I know not where they have laide him.

Whe fhe had thus faid, fhe turned her felfe backe. faw lefus flanding, and knew not that is was lefus, lefus faith vnto her, Woman, why weepeft thou? on leekest thou? She supposing that he had bin the mer, fayde voto him, Sir, if thou haft borne him etell me where thou haft laide him, and I will

him away.

lefus faith vnto ler, Marie, She turned her felfe, aid voto him Rabboni, which is to fay, Mafter.

Iefes faith voro her, Touche me not: for I am not kended to my Father: but go to my brethren, and nothem, I afcend voto my Father, and to your Faind to my God, and your God.

Marie Magdalene came and tolde the disciples he had feene the Lord, & that he had fpoken thefe

vote her.

The fame day then at night, which was the Mar. 16.14 gof the weeke, and when the doores were fhut luke 24.36. the disciples were affembled for feare of the 1.cor.13.5. came lefus and floode in the middes, and faid to

Peace be vnto you.

ind when he had fo faide, he shewed vnto them des,& his fide. Then were the disciples glad when

diene the Lord.

Then faid lefus to them againe, Peace le vnto Mat. 28, 18

my Father fent me, fo fende I you. And when he had faid that, he breathed on them,

woto them. Receyue the holy Ghoft. holoeners finnes ye remit, the y are remitted vnstand who focuers finnes ye reteine, they are re-

sefide of th

Her were

offices.

Therefore leter, It is

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1 But the c

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ro lefus fa

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Misciples

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24 But Thomas one of the twelue, called was not with them when Iefus came.

25 The other disciples therefore faid voto his have feene the Lord:but he faid voto them, Extent in his hands the print of the nailes, and put my firm fivered to the print of the nailes, and put mine hande mo frenhe f fide, I wil not beleene it.

26 And eight dayes after agayne his difeiples within, and Thomas with them. Then came left, the doores were fint, and stoode in the mider.

faid, Peace Le voto you.

27 After, faid he to Thomas, Put thy finger here fee mine hands, and put forth thine hand, and puris sand cal my fide, and be not faithles, but faithfull.

enot fart 28 Then Thomas answered, and faide vnto him.

art my Lord, and my God.

29 Iefus faid vnto him, Thomas, because thou Wa Affoone feene me, thou beleeueft : bleffed are they that in lacoles,a not feene, and have belceued.

[bap. 27.25

30 4 And many other fignes also did left in prefence of his disciples, which are not written inthe in Smon! booke.

31 But thefe things are writte, that ye might beles that lefus is that Christ that Sonne of God, and the beleeving ye might have life through his Name,

CHAP. XXI.

I lefus appeareth to his disciples as they were a film, 7 whom they knowe by a miraculous draught of file, Is He committeth the charge of the Sheepe to Put, 18 and foresciles him of the maner of his death.

A Fter thefe things, lefus thewed him felfe against his disciples at the sea of Tiberias: and thus there

he him selfe:

2 There were together Simon Peter, & Thomas, with is called Didymus, and Nathanael of Cana in Galle and the fonnes of Zebedeus , and two other of

disciples.

3 Simon Peter faid vnto them, I goe a filhing. The faide vnto him, We also will go with thee. They work their way and entred into a thip ftraightway, and night caught they nothing.

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then the morning was now come, Telus flood here: penertheles the disciples knewe not that

sefes then faid vnto them, Syrs, hatte ye any meat?

walwered him, No.

Then he faid vnto them, Caft out the net on the bile of the fhip, and ye shal finde, So they cast out. Mer were not able at all to drawe it, for the multiboffihes.

Berefore faid the disciple whom Jefus loved, veher, Itis the Lord. When Simon Peter heard that the Lord, he girded his coate to him (for he was

Mand caft him fe lie into the fea.

Buthe other disciples came by shippe (for they not farre from lande, but about two hundreth cuand they drewe the net with fifthes.

Alsone then as they were come to lande, they faw incles, and fifthe laid thereon, and bread.
In less said vnto them, Bring of the fifthes, which ye move caught.
In Smon Peter stepped forth & drew the net to land,

degreat fifthes, an hundrerh, fiftie and three : and aln lefus faid vnto them, Come, and dine. And none of dikiples durft aske him, Who are thou? feeing they ewthat he was the Lord.

it lefes then came and tooke bread, and gave them,

dithe likewife.

" This is now the third time that I efus fhewed him tohis disciples, after that he was rifen againe from edead.

is (So when they had dined, Tefas faid to Simon Pe-Smonthe sonne of I ona, louett thou me more then Me faid vnto him, Yea Lorde, thou knowest that I

thee. He faid voto him, Feede my lambes.

Hefaide to him againe the fecond time, Simon fere of Iona, louest thou me? He faid vnto him, Yea thou knowest that I love thee. He faid vato him, demy Theepe.

He faid vote him the third time, Simon the fonne aloueft thou me? Peter was forie becanfe he faid the third time, Louest thou me? and sayde vato

him.

him Lord, thou knowest al things : thou know

I loue thee lefus faid vnto him, feede my sheepers 18 Verely, verely I say vnto thee, When thee yong, thou girdedst thy self, and walkedst whither wouldest: but when thou shalt be olde, then sirretch forth thine hands, and another shall girdest and leade thee whither thou wouldest net.

19 And this spake he fignifiyng by what death fhould glorifie God. And when he had faid this he

to him, Folowe me.

Chap. 13.23 whom IESVS loued, following, which had alfold on his breft at supper, and had said, Lorde, which that betrayeth thee?

21 When Peter therefore fawe him, he faid tol

Lord, what fhal this man do?

22 lelus faid vnto him, If I will that he tarier

come, what is it to thee? follow thou me,

23 Then went this worde abroade among the heteren, that this describe should not die. Yet less mot to him, he shall not die: but if I wil that he mind I come, what is it to thee?

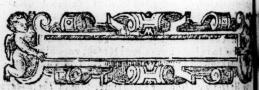
34 This is that difciple, which testifieth of the things, and wrote these things, and we know that his

stimonie is true.

25 *Now there are also many other thinger wind Iesns did, the which if they should be written un one, I suppose the worlde could not conteine built that should be written, Amen.

Bep.20.30





Inke tyel minto be Angels, 15 By Per Nambian

Lashia D

Mens, bei

filem, but filem, but fail be, ye g *For baptized

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1 "Rate of the last of the las

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E ACTES OF THE TOLY APOSTLES WRITTEN BY · Luke the Euangelift.

CHAP. 1.

Lake tyeth this historie to his Gospel. 9 Christ being taminto beauen, 10 the Apostles 1 I being warned by the ducels, 12 returne, 14 and give themselves to prayer. By Peters motion , 18 into Indas the traytours place, Mathia & chofen.



Haue made the former treatife, O Theophilus, of all that IESVS beganne to do and teach,

2 Vntil the day, that he was taken vp,after y he through the holy Ghoff. had given commandements vnto the Apostles, whom he had chosen: 2 To whom also he presented him

Calme after that he had fuffred, by many infallible hens, being feene of them by the fpace of fourty daies, Mesking of those things which appertaine to the king. lene of God.

And when he had gathered them together, he com. Luk. 24.49 muded them, that they should not depart from Hieru-Mem, but to wait for the promes of the Father, which, John. 14.39 wheye have heard of me :

f 'For Tohn in deed baptized w water, but ye fhalbe Chap. 2.2. intized with the holy Ghoft within thefe few dayes.

A When they therefore were come together, they sked of him, faying, Lord, wilt thou at this time reftore de kingdome to Iirael?

7 Andhe faid vnto them, It is not for you to knowe luke. 3.16. heumes, or the feafons, which the Father hath put in Bowne power,

Hatye shal receive power of the holy Ghost, when Chap. 2.24 milcome on you : and ye shalbe witnesses vnto me Min Hierufalem and in all Iudea, and in Samaria, and

the ettermost part or the earth. And when he had spoken these things, while they Luk.24.55 melde, he was taken vp: for a cloude tooke him vp ed then fight.

and, 11,16. and.194 mat.3.I L. mar. 1.8.

ze And

THE ACTES.

To And while they looked fledfaftly toward as he went, beholde, two men floade by themis

apparel,

It Which alfo faid, Ye men of Galile, why In gazing into heaven? This lefus which is taken to you into heaven, fhal fo come, as ye have feezelin into heauen.

13 (Then returned they vnto Hierufalem from mount that is called the mount of Olives, whiching to Hierufalem, being from it a Sabbath dajes ioung

13 And when they were conse in they went vo an vpper chamber, where abode both Peter, and is and John, and Andrewe, Philippe, and Thomas, Is mewe, and Matthewe, Tames the forme of Alphensand mon Zelotes, and ludas lames brother.

14 Thefe all continued with one accorde in m and Supplication with the women , and Mariethe

ther of lefus, and with his brethien.

15 And in thoie day es Peter fond vp in the mi of the disciples, and fayd (nowe the nomber of m that were in one place were about an bundrett twentie)

16 Ye men and brethren, this Scripture muft have bene fulfilled, which the hely Ghoft by them of Danid fpake before of Indas , which was " guite them that tooke lefns.

17. For he was nombred with vs, and had obtim

felowship in this ministration.

18 He therefore bath purchafed a field withthe warde of iniquitie: and when he * had throwende him felfe headlong, he braft a funder in the mide, all his bowels gushed out.

19 And it is knowen voto all the inhabitants of rofalem, in fo much that y field is called in their language, Aceldema, that is, The field of blood.

20 For it is written in the booke of Pfalmes, le habitation be voyde, and let no man dwel therein. Let another take his charge.

21 Wherefore, of thefe men which have compa with vs, all'the time that the Lorde Iefus was con fant among vs,

23 Beginning from the Baptifine of John vaton

743.41.9. John. 13.27

Mat. 27.5.

Pfal. 69.26 Pfal. 109.7

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was taken vp from vs, muft one of them be made with vs of his refurrection.

And they prefented two, Iofeph called Barfabas.

ofe furname was Inftus, and Matthias.

And they prayed, faying, Thou Lord, which knowthe beartes of all men, thewe whether of thefe two haft chofen.

se That he may take the roume of this ministration Apofflefhip,from which Iudas hath gone aftray, to

to his owne place.

if Then they gave forth their lottes : and the lot Matthias, and he was by a common confent counwith the Eleuen Apostles.

CHAP. II.

The Apofiles a filled with the holy Ghoft 8 Speake with Les tongues: 12 They are thought to be drunke, 15 but Her disproneth that : 34 He teacheth that Christ is the Misias: 37 and feeing the heavers astonied, 38 He exterab them to repentance.
He when the day of Pentecost was come, they were

Mwith one accorde in one place.
And fodainly there came a found from heaven, as smilhing and mightie winde, and it filled al the house here they fate.

And there appeared vnto them clonen tongues, like

mand it fate vpon eche of them.

And they were all filled with the holy Ghoft, & beto fpeake with other tongues, as the Spirit gaue nem vitterance.

Andthere were dwelling at Hierufalem Iewes, men

lered God, of every nation under heaven.

Nowe when this was noised, the multitude came mener and were aftonied, because that every man and them fueake his owne language.

Mandthey wondred all , and marueiled , faying amethem felues, Behold, are not al thefe which fpeak,

Gilile?

Howe then heare we enery man our owne lanme, wherein we were borne?

Patthians, and Medes, and Elamites, and the inhabt-Mel Melopotamie, and of Ludea, and of Cappadocia,

Io And

to And of Phrygia, and Pamphylia, of By the partes of Libya, which is befide Cyrene, and gers of Rome, and lewes, and profelytes,

rs Cretes, and Arabians; we heard them forbe our owne tongues the wonderful workes of God

12 They were all then amaled, and douted & one to another, What may this be?

13 And others mocked, and faid, They are fal of a Thou Wine.

14 But Peter ftanding with the Eleuen , lift Voyce, and faid vnto them, Ye men of Iudea, any that inhabite Hierusalem, be this knowen ento joi, all histepul hearken vato my wordes.

15 For thefe are not drunken, as ye suppole, for God hac

is but the third houre of the day.

16 But this is that, which was fooken by the Prote telefh, to f " Ioel.

27 And it shalbe in the last dayes, fayth God, 1 the fourth, the your daughters shal prophecie, and your, youg men p This se see visions, and your olde men shall dreamedress, weller

18 And on my fernants, and on myne will powre out of my Spirit in thole dayes, & the metalted matthe 18 And on my feruants, and on myne handmin y Since t

19 And I wil fnewe wonders in heaven about to wele and kens in the earth beneath, blood, and fire, and the may for Date pour of fmoke.

20 The Sunne shalbe turned into darknes, and p Vatil I moone into blood, before that great and notable to Therefore meie,that C the Lorde come.

21 And it shalbe, that who foeuer shall call mi

Name of the Lorde, Shalbe faued.

ame of the Lorde, mane these wordes, I & SVI metertes, Nazareth, a man approved of God among you we workes, and wonders, and fignes, which Goddie in the middes of you, as ye your felnes also know

23 Him, f fay, being delivered by the determine counsel,& foreknowledge of God, after yon had with wicked hands you have crucified and flaint

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Feel. 2.28. Ma.24.3.

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Danid faith concerning him, * I behelde the Pfal. 16,9 dwayes before me: for he is at my right hand, that Lold set be fhaken.

Therefore did mine heart reinyce, & my tongue property of the property of th

Therefore, feeing he was a Prophet, and knewe field had *fworne with an othe to him, that of the Pfal.133.

plefnio fet him vpon his throne, u Heknowing this before, fpake of the refurreation

methoding this before, space of the restriction (milk, that * his foule should not be lest in graue, Cha.13.55. methis seems should see corruption.

In This seems hath God raised vp, whereof we all are miles.

In Since then that he by the right hand of God hath metalted, and hath received of his Father the promote the holy Ghost, he hath shed forth this which ye metalted heare.

For Danid is not ascended into heaue, but he faith, The Lorde faide to my Lord, Sit at my right hand,

Watil I make thine enemies thy footestoole.

Therefore, let all the house of Israel knowe for a mi, that God hath made him both Lord, and Chrift, lefus, Ifay, whom ye hane crucified.

Nowe when they heard it, they were pricked in rleartes, and faid onto Peter and the other Apo-

Ite and brethren, what that we doe?
Then Peter faid vato them, Amend your lines, and tized enery one of you in yname of Icius Christ transiston of finnes: and ye shall receive the gitt toll Ghost.

bethe promise s made vnto you, & to your chilandtoall that are a farre of, even as many as the mr God That catt

with many other words he belought & exhar-

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ted them, faying, Saue your felues from this from generation.

41 Then they that gladly received his word, were baptized : and the same day, there were added in the

(burch about three thousand foules.

42 And they continued in the Apostles doctrine, and felowship, and breaking of bread, and prayers.

43 And feare came upon every foule: and many wonders and fignes were done by the Apostles.

44 And all that beleeued, were in one place, and bal

all things common.

45 And they folde their possessions and goods, and parted them to all men, as every one had neede.

46 And they continued dayly with one accordingle Temple, and breaking bread at home, did eateless meate together with gladnes and finglenes of hear,

47 Praying God, and had fauour with all the people and the Lorde added to the Church from day to dif

fuch as should be faved.

CHAP. III.

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YOw Peter and John went vp together into the Ten

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3 Who feeing Peter and John, that they would call into the Temple, defired to receive an almes.

4 And Peter earneftly beholding him with Iohn his

5 And he gave heede vnto them, trufting to recent

fome thing of them.

6 Then faid Peter, Silver and golde have Inone, M fuch as I have, that give I thee: In the Name of less Christ of Nazareth, rife vp and walke.

7 And he tooke him by the right hand, & lift him & immediatly his feet & ankle bones received the

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Andhe leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praying God.

And all the people faw him walke, & praying Godto And they knew him, that it was he which fate for the almes at the Beautifull gate of the Temple: & they were amaled, and fore aftonied at that, which was come into him.

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the porche which is called Solomons.

11. So when Peter fawe it, he answered vito the people, Te men of Israel, why maruelle ye at this? or why lookeye so stedfastly on vs, as though by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, Chap. 5, 302 whom ye betrayed, & denied in the presence of Pilate.

when he had judged him to be delivered.

14 But ye denied the Holy one and the Iuft, and de-

fred a murtherer to be given you,

15 And killed the Lord of life, whom God hath rai-

16 And his Name hath made this man founde, whom yefee, and know, through faith in his name: and the hith which is by him, hath ginen to him this perfite health of his whole body in the prefence of you all.

17 And nowe brethren, I knowe that through igno-

mice ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should sufinche hath thus sulfilled.

and turne, that your lines therefore, and turne, that your lines may be put away, when the time of refreshing

In come from the presence of the Lord.

to And he fhal fend lefus Chrift, which before was

preached vnto you,

21 Whom the heaven must conteine until the time that I things be restored, which God had spoken by the much of all his holy Prophetes since the world began.

Signal rate vp vato you a Prophet, then of your Chap. 7.37.

to And of Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is befide Cyrene, and fra gers of Rome, and lewes, and profelytes,

II Cretes, and Arabians : we heard them fpeake in our owne tongues the wonderful workes of God.

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18 And on my feruants, and on myne handmaidel wil powre out of my Spirit in thole dayes, & they fall

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MChrift, 1 unher his 12 This 1 Vitneffes. 33 Since

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36 Therefo brette, that bu lefus, Ifa T Nowe

the heartes Ma Men and 18 Then P Resprized e mthe remifs

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1791年、東北田田東西 to For Danid faith concerning him, * I behelde the Pfal. 16.9 mdalwayes before me: tor he is at my right hand, that hould not be fhaken. 16 Therefore did mine heart reinyce, & my tongue uglad, and moreover also my flesh shal reft in hope, 17 Because thou wile not leaue my foule in graue, either wile fuffer thine Holy one to fee corruption.

18 Thou hait shewed me the wayes of life, and shalt ake me ful of roye with thy countenance.

ig Men and brethren, I may boldly fpeake voto you fthe Patriarke Dauid, *that he is both dead & buried, [ha. 13.36.

whisfepulchre remaineth with vs vnto this day. 3. Therefore, feeing he was a Prophet, and knewe his God had * fworne with an othe to him, that of the Pfal. 133. an of his loynes he would rayle vp Christ concerning 11.

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12 Se ple, Ye in looke ye power of

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13 For Mofes faid voto the Fathers, The Lord your Chap. 7.37. Mihall raise vp vato you a Prophet , even of your deut. 18.15

brethren

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brethren like vnto me: ye fhal heare him in all thing, whatfocuer he fhal fay vnto you.

23 For it shalbe that every person which shall not heare that Prophet, shalbe destroyed out of the people.

24 Alfo al the Prophetes from Samuel, and thence forth as many as have spoken, have likewise foretolde of these dayes.

25 Ye are the children of the Prophetes, and of the conenant, which God hath made vnto our fathers, faying to Abraham, * Euen in thy feede shall all the king reds of the earth be blessed.

26 First voto you hath God raised vp his Sonne le sus, and him he hath sent to blesse you, in turning even

one of you from your iniquities.

Gen. 12.3.

gal.3.8.

CHAP. IIII.

Peter and lohn 3 are taken and brought before the Comcill: 7 and 19 They speake boldely in Christs cause. 4 The disciples pray waso God. 32 Many sell their possibens: 36 Of whom Barnahas is one.

And as they spake vnto the people, the Priestes and the Captaine of the Temple, and the Sadduces cant you them,

2 Taking it grieuonily that they taught the people, and preached in lefus Name the refurrection from the dead.

3 And they layd hands on them, & put them in holds,

4 Howbeit, many of them which heard the word, be leeued, & the number of the men was about fuethous fande.

5 ¶And it came to passe on the morowe, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chiefe Prieft, and Caisphas, and Iohn, and Alexander, and as many as were of the kintel of the hie Prieftes.

7 And when they had fet them before them, they it ked, By what power, or in what Name have ye don this?

8 Then Peter ful of the boly Ghoft, faide vato the Re rules of the people, and Elders of Mael,

For afre good deede neanes he is

to Beit k Ifræl, that b pareth, whom gaine from the

which is become there is whereby we

13 Now we lohn, and without I that they had 14 And Bel flanding with

the Councill, at Saying, amanufest figure

to But that let vs threaten forth to no ma

18 So they in no wife they lefus.

Whether it be ather then Go. To For we c

hme feene and 11 Sp they t funde nothing people; for all

12 For the wire

For asmuch as we this day are examined of the

deede done to the impetent man, so wit, by what nes he is made whole,

Beit knowen vnto you all, and to al the people of Athat by the Name of IESVS CHRIST of Nahiwhome ye have crucified, whome God raifed afrom the dead, even by him doeth this man ftande before you, whole.

* This is the stone caft afide of you builders, Pfa. 118.22

hisbecome the head of the corner.

Neyther is there faluation in any other for among ms. 21,42. there is ginen none other Name vnder heaven, mar. 12. 10 reby we must be faued. Now when they fawe the boldnes of Peter and rom. 9.33.

and understoode that they were unlearned men 1.pet.2.7. without knowledge, they marueiled, & knew them,

they had bene with lefus :

And beholding also the man which was healed ing with them, they had nothing to fay against it. Then they commaunded them to go afide out of

Councill, and conferred among them felues,

Saying, What shal we do to these men? for furely nifest figne is done by them, and it is openly knowen them that dwel in Hierufalem: and we can not de-

But that it be noised no farther among the people,

sthreaten & charge them, that they fpeake henceto no man in this Name.

So they called them, and commaunded them, that wife they should speake or teache in the Name of

But Peter and John answered vnto them, & fayde, ther it be right in the fight of God, to obey you erthen God, judge ye.

For we can not but fpeake the things which we

feene and heard.

Sothey threatened them, and let them goe, and lenothing howe to punishe them, because of the le for all men prayfed God for that which was

For the man was aboue fourtie yeeres olde, on athis miracle of healing was shewed.

23 Then

23. Then affoone as they were let go, they came to their fellowes, and shewed all that the hie Priestes and Elders had faid voto them.

24 And when they heard it, they lift up their voices to God with one accorde, and faid, O Lord, thou are the God which half made the heaven, and the earth, the fea.

and all things that are in them,

25 Which by the mouth of thy fernant David baff faid, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth affembled, and the rules came together against the Lord, and against his Christ.

27 For doubtles, against thine holy Sonne Iesus, who thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered the seluces to gether,

28 To do whatfoeuer thine hand, and thy counfelhad

determined before to be done.

29 And nowe, O Lord, behold their threatnings, and graunt vnto thy fernants with all boldenes to speake thy worde,

30 So that thou firetche forth thine hand, that her ling, and figures, and wonders may be done by the Name

of thine holy Sonne lefus,

3t And when as they had prayed, the place was haken where they were affembled together, & they were all filled with the holy Ghost, and they spake the words of God boldely.

32 And the multitude of them that beleeved, were of one heart, and of one fonle: neither any of them layde, that any thing of that which he possessed, was his owns,

but they had al things * common,

33 And with great power gane the Aposles wines of the resurreation of the Lord lesus; and great grate was you them all.

34 Neyther was there any among them, that lacked for as many as were possessions of landes or houses, solde them, and brought the price of the things that were solde.

35 And laid it downe at the Apostles seete, & it was distributed vnto every man, according as he had needle 36 Also Ioses which was called of the Apostles, Bank

bing a Leuis 37 Where 17, and laid

1 Anamias, fi 5 falleth do 12 Through ù increafed. are delinere we keps alia Byff a cera wife, fold a 1 And kept of connfell,

downe at the

3 Then fat

the heart, the address and alter it we have the a heart the a heart the address and go all them that a And the

taried bins on 7 And it ca sher, that his sone.

8 And Pete hriomuch?A 9 Then Pet

9 Then Pet puter, to tem inte of them the doore, and

relded up the

Chap. 2.44.

Pfal. 3. 1.

hat is by interpretation the fonne of confolation)

Where as he had land, solde it, and brought y moand laid it downe at the Apoliles feete.

CHAP. V.

luanias, for his deceit in keeping backe part of the price, falleth downe dead, to and likewife Sopphira his myfe. Through diverse the Apostles miracles 14 the faith mereafed, 18 The Apofles that were impresoned 19 edelinered by an Angel, 26 and being before the Syde of the Priestes, 36 through Gamaliels counsell they thept aline 40 and beaten: At They glorifie God.

Tacerraine man named Apanias, with Sapphira his

ife, fold a potfeision,

And kept away part of the price, his wife alfo being unfell, and brought a certaine parte, and laide it

ne at the Apolites ferte.

Then faide Peter, Ananias, why hath Saran filled heart, that thou thouldeft lie vato the holy Ghoft, keepe away parte of the price of this possession? Whiles it remained, appertained it not vato thee? alterit was folde, was it not in thme owne power? is it that thou haft conceined this thing in thine

thou haft not lied voto men, but vnto God. Now when Aninias heard thefe wordes , he fell ne, and gage up the ghoft. Then great feare came on

hem that heard thefe things.

And the your minrofe vp, and tooke him vp, and ed him out, and buried him. And it came to paffe about y space of three houses

that his wyfe came m, ignorant of that which was

And Peter faid vnto her, Tell me, fold ye the lande much? And the faid, Yea, for fo much.

Then Peter faid vnto her, Why have ye agreed toer, to tempt the Spirit of the Lorde? beholde, the tof them which have buried thine hulband, are at

loore, and (hall carie thee out.

Then the fell downe ftraightway at his feete, and ded up the ghoft : and the yong men came in, and dher dead, and caried her out , & buried her by her and.

at And great feare came on all the Churche and as many as heard thefe thinges.

12 Thus by the handes of the Apostles were many figures and wonders shewed among the people (and they were all with one accord in Solomons porche.

13 And of the other durft no man joyne him fellete them: neuertheleffe the people magnified them,

14 Alfo the number of them that beleeved in the Lord, both of men and women, grew more audmore)

Is In fo much that they brought the ficke into the fireetes, and laid them on beddes & couches, that at the leaft way the shadowe of Peter, when he came by, might shadowe fome of them.

26 There came also a multitude out of y cities touse about vnto Hierusalem, bringing sicke folkes, and then which were vexed with vacleane spirites, who were all

healed.

17 Then the chiefe Priest rose vp, and all they that were with him (which was the seace of the Saddaces) and were full of indignation,

18 And laide handes on the Apoflles, and putthen

in the common prifon.

19 But the Angel of the Lorde, by night opened the prison doores, and brought them forth, and faid,

20 Go your way, and frand in the temple, and fpeake

to the people, all the wordes of this life.

21 So when they heard it, they entred into the Temple early in y morning, and taught. And the chiefe Prist came, and they that were with him, and called the Come cill together, and all the Elders of the children of le rael, & fent to the prison, to canfe them to be brought.

22 But when the officers came, and found them not

in the prison, they returned and told it,

23 Saying, Certainely we found the prifos fluts fure as was possible, and the keepers standing without before the doores: but when we had opened, we found no man within.

24 Then when the chief Priest, and the captaine of the Temple, and the hie Priestes heard these thinges, they doubted of them, whereanto this would growe.

25 Then came one and shewed them, faying, Behold, the men that ye put in prison, are standing in the Tem

people, left the 17 And whe lefore the Cou 28 Saying, D eshould not to Hed Hierufale king this mans to Then Pet Weought rath to The *God elewe, and ha # Him hath hince and a Sai begineneffe of ! is And we as wichwe fay: yo mento them th tt Now whe miled to flav 14 Then ftoo harife named C mof all the per He forth a litle ts And faid v jour felues , w

deache

of Then we

meht them

36 For before intelle, to who have hondreth, we clim, were fear in Afree this to the of the cribut in bealfo perifurd abroade.

38 And now I

ivorke to of r is Bat if it be

teache the people. Then went the captaine with the officers , and them without violence (for they feared the left they fhould have bin ftoned) and when they had brought them , they fet them the Councill, and the chiefe Prieft asked them, saving, Did not we ftraitely command you, that ald not teache in this Name? and behold, ye have dierusalem with your doctrine, and se woulde his mans blood vpon vs. then Peter and the Apostles answered, and saide, ght rather to obey God then men. the *God of our fathers hath raifed vp Iefus, who Chap.3.13 e, and hanged on a tree. lim hath God lift vp with his right hand, to be a and a Saniour, to grue repentance to Ifrael , and neffe of finnes. and we are his witnesses concerning these things we fay: yea, and the holy Ghoft, whom God hath them that obey him. low when they heard it, they braft for anger, and edtoflay them. henftoode there vp in the Councill a certaine named Gamaliel, a doctour of the Lawe, honou-Il the people, and commaunded to put the Apotha litle space. nd faid vnto them, Men of Israel, take heede to lues, what ye intend to doe touching thefe

or before these times, rose vp Theudas boasting t, to whom resorted a number of men, about a indreth, who was stainer and they al which obeywere scattered, and brought to nought.

fer this man, arose vp Indas of Galile, in the sthettibure, and drew away much people after also perished, and all that obeied him, were scat-broade.

ndnow I fay vnto you, refraine your felues from the familier them alone : for if this counfell, or the familier will come to nought:

tifit be of God, ye can not destroy it, least ye tuen fighters against God.

. .

4. And

40 And to him they agreed, and called the Apollie and when they had beaten them, they commanded the they shoulde not speake in the Name of lefus, andle them goe.

41 So they departed from the Councill , reioycing that they were counted worthie to fuffer rebute for

his name.

42 And daily in the Temple, and from honfe to both they ceaffed not to teache, and preache lefus Chrife. CHAP. VI.

2 The Apofles 3 appoint the office of Deaconship 5 to fine chofen men. 8 Of whom Steuen, tall of faith, u one: 12 He is taken 13 and accused as a transgresour of Moss lim. AND in those dayes , as the number of the diftiple grewe, there arofe a murmuring of the Greciants wards the Hebrewes, because their widowes werens lefted in the dayly min ftring.

2 Then the twelve called the multitude of the die ples together, and faide, It is not mecte that we float leave the word of God to ferne the tables.

. 3 Wherefore brethi en, looke ye out among you fen men of honest report, and full of the holy Ghost, and Wisedome, which we may appoint to this businesse.

4 And we will give our felnes continually to praye

and to the ministration of the word.

5 And the faying pleafed the whole multitude: they chose Steuen a man full of faith and of the bell Chap. 21:8, Glioft, & *Philippe and Prochorus, & Nicanor, & Times and Parmenas, and Nicolis, a Profetyte of Antiochis

6 Which they fet before the Apofles and they pro

ed, and layed their hands on them.

7 And the word of God increased, and the number the disciples was moltiplied in Hierufalem greatly, it great companie of y Priefts were obedient to the fath 8 Now Steven full of faith & power, did gren we

ders and miracles among the people.

9 Then there arofe certaine of the Synagogut, will are called Libertines, & Cyrenians, and of Alexandra and of them of Cilicia, and of Afia, and disputed Steuen.

10 But they were not able to refift the wyfedost the Spirit by the which he spake.

Then they minim peake

B Thus they Seribes: and might him to t 13 And let for etanot to fp uplace, and-th 4 For we bat meh fhall deft mores, which If And as all th

steven pleading ! mor, 20 before sewas besilt: 44 miented accord lenes quasbing i Ben fayd the 2 And he fai

honhim, they !

mel,

wham, while he Charran. 3 And faide vn hunthy kindred

in. 4 That Go

hewe thee. & Then came he bettin Charran Gebrought him mow dwell.

I And he game much of a fonce to limfor a po ner as yer he ha But God fpak merina ftrang bondage, an

but the matie

CHAP VIR

en they fuborned men, which faide, We hane in speake blasphemous words against Moses, and

has they moued the people and the Elders, and bes: and running vpon him, caught him, and him to the Council.

nd let forth falfe witneffes, which faid, This man not to fpeake blafphemous wordes against this

wand the Lawe. hall deftroy this place, and shall change the or-, which Mofes gaue vs.

das all that fate in the Council, looked ftedfaftn, they fawe his face as it had bin the face of an

CHAP. VII.

pleading his cause shewesh that God chose the Fato before Moses was borne, 47 and before the Tembuilt: 44 And that all outward ceremonies were ed according to the heavenly Patterne: 54 The mashing their teeth, 59 stone bin.

and the chiefe Prieft, Are thefe things for ud he faide. Ye men, brethi en and fathers, hear-That God of glorie appeared vnto our father A- Gen. 12.

while he was in Mesopotamia, before he dwelt an,

faide vnto him, Come out of thy countrey, and kindred, and come into the land which I shall nee.

came he out of the land of the Chaldeans, and Charran . And after that his father was dead, . ght him from thence into this land, wherein well,

be gaue him none inheritance in it, ro, not the fa foote : yethe promised that he would gine for a poffeffion , and to his feede after him, ger he had no childe.

God fpake thus, that his * feede fould be al o- Gen. 15.13. na firange land, and that they fhould keepe it age, and entreate it enill foure hundreth

the nation to whom they shalbe in bondage,

will I indge, faith God: and after that, they fhall con forth and ferue me in this place.

8 * He gane him also the conenant of circumcifier Gen. 17.9. and fo Abraham begate * Ifaac , and eirenmeifed him Gene.2 1.3.

the eight day : and Ifaac begate * Iacob , and Iacob the Gen.25.24. twelge * Patriarkes. Gen,29.33

. And the Patriarkes moved with ennie fold a lefet \$ 30.5. 6

into Egypt : but God was with him. 35.23.

10 And delinered him out of all his afficions, mi Gen. 37.28. * gane him favour and wifedome in the fight of Phare Gen.41.37. King of Egypt, who made him gonernour ouer Egypt. al ouer his whole house.

TI Then came there a famine oner all the landed in but he that Egypt and Chanasn, and great affitation, that our father mylaying, Who

tound no fuftenance.

12 But when * Iacob heard that there was come i w Wyltthou k Gen.42. 1.

Egypt, he fent our fathers firft:

Gen. 45.4. 12 And at the fecond time, lofeph was knowend his brethren, & Iolephs kindred was made knowen yate land of Mad Pharao.

> 14 Then fent Iofeph and caufed his father tobe brought, and all his kindred, even three score and

tene foules.

Ten. 46. 5. 15 So * Iacob went downe into Egypt ,and he' of

Gen.49.33 . ed, and out fathers,

8xod, 1.7.

16 And were remoped into Sychem, and were puti Gen.23. 16 the fepulchre, that Abraham had bought * for moneyel the fonnes of Emer, fonne of Sychem.

17 But when the time of the promes drewe need, Which God had fworne to Abraham, the people grewt

and multiplied in Egypt,

18 Till another King arofe, which knew not lofeph.

19 The fame dealt fubtilly with our kinred, and enil intreated our fathers, and made them to caft out their yong children; that they should not remaine alive,

Exed. 2.2. 20 The fame time was Mofes borne, and was accep table vnto God, which was nourtshed vp in his faten house three moneths.

21 And when he was castout, Pharaos daughter tools him vp, and nourished him for her owne sonne.

22 And Moles was learned in all the wifedome of the land of 1 Egyptians, and was mightie in wordes and in decen

when h heart to vif And when inded him , me done to hir For he fuppo that God b se but they vi s And the nex dey ftrone, an Sirs, yeare

therday?

y Then fled Me p And when fo pared to him in t motthe Lord in : It And when Me nis he drewe n led came vuto hi 11 Iam the God

white God of If brembled, and I Then the Lor heete : for the Bound.

H I haue feene, Rwich is in Egy Man come down milwill fend the If This Moles w

braprince and a Midelinerer by minhim m the ! #6 He * brough

Met foutt

when he was full fourtic yere old, it came inrtte vifite his brethren , the childre of Ifrael. dwhen he fawe one of them fuffer wrong, he Exed. 2.715 him , and avenged his quarell that had the ne to him, and fmote the Egyptian. he supposed his brethren woulde haue underit God by his hand should give them delivethey vnderftoed it not. the next day, he fhewed him felfe vnto them gxod.2.12. rone, and would have fet them at one againe, sye are brethren : why doe ye wrong one to he that did his neighbour wrong, thrust him ng, Who made thee a prince, and a judge ouer tthou kill me, as thou diddeft the Egyptian affed Mofes at that faying, and was a stranger of Madian, where he begate two fonnes. when fourtie yeres were expired , there aphim in the * wilderneffe of mount Sina, an An. Exed. 3.3. Lord in a flame of fire, in a bufh. when Mofes fawe it, he wondred at the fight: drewe neere to confider it, the voyce of the e vuto him, faying, the God of thy fathers , the God of Abraham, od of Isaac, and the God of Iacob. Then Moled, and durft not behold it.

the Lord faid to him, Put of thy fhoes from for the place where thou ftandeft , is hely

is in Egypt, and I have heard their groning, me downe to deliver them : and nowe come, fend thee into Egypt. Moles who they for fooke, faying, Who made me and a judge? y fame God fent for a prince, merer by the hand of the Angel, which appeaum the bufh.

ne feene, I have feene the affliction of my peo-

brought them out, doing wonders, and mira- Exod. 7.8.9 land of Egypt, and in the red fea, and in the let fouttie yeeres. 37 This Exe. 16. 1.

10.II. I4. chapters.

27 This is that Mofes, which faide vnto the child of Ifrael, *A Prophet Shall the Lorde your God rayling Thap. 2. 22. deur. 18.15 vnto you, cuen of your brethren, like vnto me; himfha ye heare. Exod. 19.2. 38 * This is he that was in the Congregation, inthe wildernes with the Angel, which fpake to him in mour Sina, and with our fathers, who received the linelyon

cles to giue vnto vs. 39 To whom our Fathers would not obey, butte fed, and in their heartes turned backe againe into b

gypt: Exod. 32. 1. 40 Saying vnto Aaron, * Make vs gods that may go before vs : tor we know not what is become of this he fes that brought vs out of the land of Egypt.

> 41 And they made a calle in those dayes, and offere facrifice voto the idole, and resoyced in the worken

their owne handes.

42 Then God turned him felfe away, and ganether vp to ferue the hofte of heanen , as it is written inte Amos. 5.25 booke of the Prophets, * O house of Israel, hauered fered to me flaine beaftes and facrifices by the fputs fourtie yeeres in the wilderneffe?

43 And ye tooke vp the tabernacle of Moloch , a the starre of your god Remphan, figures, which ye mile to worthip them : therfore I wil carie you away bejon

Babylon.

44 Our fathers had the tabernacle of witneffeint Ex7.25.40. wildernesse, as he had appointed, speaking vnto 1 hebre. 8. 5. fes, that he shoulde make it according to y fashion the

he had feene. 45 * Which tabernacle alfo our fathers receined, Losb. 3. 14. brought in with lefus into y polleffion of the Gentle which God draue out before our fathers, vnto the dis of Danid:

45 * Who found fauour before God, and define 2.Sam.7.2. that he might finde a tabernacle for the God of lim pfal. 132.5. 47 * But Solomon built him an houfe. I. Chro. 17.

48 Howebeit the most High * dwelleth act temples made with hands, as faith the Prophet,

49 * Heauen is my throne, and earth is my footfool what house will ye builde for me , saith the Lordele what place is it that I should rest in?

e * Ye ftifn res, ye hane a where did, fo d a Which of lested? & the fihe comming errayers and n # Which mee of Angels s But when t branger, and th g But he bei

Hath not

lading at the r 16 And faid, B losse of man It 17 Then the topped their ea mce. 18 And caft h

filly into heave

hewitneffes lais menamed Sau 19 And they ! hid Lord lefus, 1 60 And he kne mer,Lord, lay n helad thus fpok

The godly make benock of the Ch moie. 9 Sim 16 Philippe 27 ad baptizeth his ND Saul conf there was a g with was at Hie mede through mept the Apost!

3 Then certain methem , so be

Cha. 17.24. U4. 66.1.

12. I. king.

6.I.

The not mine hand made all thefe thinges?
Ye ftifnecked and of vncircumcifed heartes and lerem. 9.28
ye hane alwayes refifted the holy Ghoft: as your exek. 44. 9.

did, fo do you.

Which of § Prophetes have not your fathers perl? & they have flaine them, which shewed before comming of that lust, of whom ye are nowe the creand murtherers,

Which have received the Lawe by the ordi- Exo. 10.16.

Angels, and hane not kept it.

twhen they heard these things, their hearts brast er, and they gnashed at him with their teeth. at he being full of the holy Ghost, looked sted-

to heaven, and fave the glory of God, and Iefus

gat the right hand of God.

nd faid, Behold, I fee the heattens open, and the f man standing at the right hand of God.

hen they gave a front with a loud voyce, and their eares, and ranne voon him violently all at

and cast him out of the citie, and stoned him: and nesses laide downe their clothes at a young mans amed Saul.

nd they stoned Steuen, who called on God, and it lesus, receive my spirite.

and he kneeled downe, and cryed with a londe ord, lay not this finne to their charge. And when

thus fpoken, he flept.

CHAP. VIII.

dly make lamentation for Steuen. 3 Saul makets kof the Church. 5 Philippe preacheth Christe at Sa-. 9 Simon Magus 18 his conetousnes reprosed. illippe 27 commeth to the Ethiopian Eunuche, 38 pageth him.

Saul conferred to his death, and at that time, was a great perfecution against the Churche as at Hierusalem, and they were all scattered through the regions of ludea and of Samaria, he Apostles.

to certaine men fearing God, caried Stenen ahem, to be buried, and made great lamentation galat.3.19.

& But Sanl made hauocke of the Churche, and entel into every house, and drewe out both men and women and put them into prifen.

4 Therefore they that were feattered abroade, went

to and fro preaching the word.

5 Then came Philippe into the citie of Samaria

and preached Christe voto them.

6 And the people gaue beede vite those thingen which Philippe Spake, with one accord, hearing and les ing the miracles which he did.

7 For vncleane spirites crying with a loude rout. came out of many that were possessed of them; and many saken with palfies , and that halced, were healed,

& And there was great toy in that citie.

9 And there was before in the citie a ceitainema called Simon, which vied witcheraft, and bewitchelde people of Samaria, faying that he him felle was for great man.

to To whom they gave heede from the leaft tobs greated, faying, This man is that great power !

God.

11 And they gane heede vnto him, because that i long time he had bewitched them with forceries!

12 But affoone as they beleeved Philippe , which preached the thinges that concerned the kingdomes God, and the Name of Icins Christe, they were bapting both men and women.

12 Then Simon him felfe beleened alfo, and was to thopians chief tized , and continued with Philippe , and woaden ir treasure , when he fawe the fignes and great miracles whichwell lipe:

done.

14 Now when the Apostles, which were at Him Binthe Propi falem, heard fay, that Samaria had received the world God, they fent vato them Peter and John.

15 Which when they were come downe, prayed them, that they might receive the holy Ghoff.

16 (For as yet, he was fallen downe on none ofthe but they were baptized onely in the Name of the lad Iefus.)

17 Then laide they their hands on them, and they

ceived the holy Ghoft.

18 And when Simon fawe, that through laying

Aportles them money,

to Saying Bener I lay t

to Then fa mer, becaufe obtened wit !

21 Thou h: wie: for thi 11 Repent 6od, that yf i

my be lorgin u For I fee and in the bor

3 Then an lorde for me, boken, come v 15 Sothe he word of th

mesched the mer. 16 Then the hing, Atife,

tergoeth dow wafte. 27 And he a

Linuche of Et

to And as he by Then the ! methy felle te And Philip MProphet Efai thon reade

thered Philip B Now the p He Wa

n And he fair

offer hands the holy Ghoft was ginen, he offered mency,

Saying, Give me alfo this power, that on whom-Ilay the hands, he may receive the holy Ghoft. Then faid Peter vnto him, Thy money perifh with because thou thinkest that the gift of God may be

ed with money.

Thou halt newher pare nor felowfhip in this bufifor thine heart is not right in the fight of God. Repent therefore of this thy wickednesse, & pray that if it be possible, the thought of thine heart

e forginen thee. For I fee that thou art in the gall of bitterneffe,

the bond of iniquitie.

Then answered Simon , and faide, Pray ye to the for me, that none of thefe thinges which ye haus

n,come vpon me. Sothey, when they had teftified and preached ord of the Lorde, returned to Hierufalem, and hed the Gospell in many townes of the Samari-

Then the Angel of the Lord fpake vnto Philippe, Atife, and goe toward the South vnto the way oeth downe from Hierufalem vnto Gaza, whichfe.

And he arose and went on : and behold, a certaine. the of Ethiopia, Candaces the Queene of the Eims chiefe Gouernour , who had the rule of all measure, and came to Hierusalem to wor-

And as he returned fitting in his charet , he read sthe Propher.

Then the Spirit faid vnto Philippe, Goe neere and thy felle to yonder charet.

And Philippe ranne thither , and heard him reade tophet Efaias, and faide, But underftandeft thouthon readelt?

And he faid, How can I, except I had a guide! And fired Philippe, that he would come up and fit with

Now the place of the Scripture which he read, He was lead as a theepeto the flaughter : & Ifas 327 like a lambe dumme before his thearer , fo opened in not his mouth.

22 In his humilitie his judgement hath bin exalted but who shall declare his generation ? for his life ist ken from the earth.

34 Then the Eunuche answered Philippe, and faide, I pray thee of whom speaketh the Prophet this? of him felfe, or of fome other man?

35 Then Philippe opened his mouth , and beganat the iame Scripture, and preached vnto him lefus,

36 And as they went on their way , they came votos certaine water, and the Eunuche faide, See, here it wo ter : what doeth let me to be baptized?

37 And Philippe faid vnto him, If thou beleeueft with all thine heart, thou maiest. Then he answered, and faid, I beleeue that that Iefus Chrifte is that Sonne of God

38 Then he commaunded the charet to ftand fill and they went downe both into the water , both Phi lippe and the Eunuche, and he baptized him.

39 And affone as they were come vp out of them cer, the Spirit of the Lord caught away Philippe, that the Ennuche fawe him no more : fo he went on his wif reloycing.

40 But Philippe was found at Azotus, and he walkel to and fro preaching in all the cities , till he camen Celates.

CHAP. IX.

2 Saul going towards Damefens, 4 is ftrooken domethin ground of the Lorde: 10 Anomas is fent, 18 to boning him. 23 The laying awaite of the lewes 25 heefcapel being let downs through the wall. 33 Peter curet At nens of the palfie, 36 and by him Tabuha being dead sot binde all that reflered to life.

Nd *Saul yet breathing out threateninges & flags ter against the disciples of the Lorde, went vator hie Priest,

2 And defired of him letters to Damafeus tothes nagogues, that if he found any that were of that waster nagogues, that if he found any that were or the bound we ted pat his ther men or women) he might bring them bound wath fent Hierufalem.

Now as he iourneied, it came to palley as he way as come nere to Damaleus, * lodenly there fpinedian la light, and

whim, Saul, S s And he fa tide, I am Ief tee to kicke 6 Heshen b that wilt tho inle, and go i hos shalt do. The men wed, hearing I And Saul nes, but fawe ! me brought his Where he berate nor dr to And ther med Ananias. min And he II Then the intreete which me of Indas a hiche praieth, to (And he f mining in to be metreceine hi 4 Then Anan

Lin a li And be f

mof this man ites at Hiermi 4 Moteover . b If Then the L ticholen veffel enterand Kens if For I will f

with My Nam In Then Anani

Chap. 22. 6. 1.64.15.8.

Rom 9.3.

Qalat. 1.13.

him a light from beauen. adhe fell to the earth, and heard a voyce, faying Saul, Saul, why perfecuteft thou me? adhe faide, Who art thou, Lorde? And the Lorde I am lefus whom thou perfecuteft : it is hard for okicke against prickes. lethen both trembling, and aftonied, faide, Lorde.

wilt thou that I do? And the Lord faide voto him. and go into the citie, and it shalbe told thee what halt do.

he men also which iourneyed with him, stoode ahearing bis voyce, but feeing no man.

ad Saul arose from the grounde, and opened his he fawe no man . Then led they him by the hand, ought him into Damafeus,

Where he was three dayes without fight, and neyte nor dranke.

And there was a certaine disciple at Damascus Ananias, and to him faide the Lord in a vision, A-And he faid, Behold, I am here, Lord.

Then the Lord faide voto him, Arife, and goe into tere which is called Straight , and feeke in the ofludas after one called Saul of Tarfus: for bee praieth.

(And he fawe in a vision a man named Ananias ing in to him, and putting his hands on him, that he receine his fight.)

Then Ananias answered , Lorde, I have heard by ofthis man, howe much eail he hath done to thy at Hierpfalem.

loteouer, here he hath authoritie of v hie Priefts. deall that call on thy Name.

Then the Lord faid vnto him, Goe thy way : for he ofen veffel vnto me, to beare my name before the

es,and Kings, and the children of Ifrael. for I will thewe him, howe many things he must

my Names fake.

Then Ananias went his way, and entred into that ed pat his hands on him, and faide, Brother Saul, ed bath fent me (enen lefus that appeared voto the way as thou cameft) that thou mightsit reir fight, and be filled with the holy Ghoft.

38. And immediatly there fell from his eyes as it has bin scales, and sodenly he received fight, and arose, and was baptized,

19 And received meare, and was firengthened, So was Saul certaine dayes with the disciples which were

at Damafeus.

20 And straightway he preached Christe in the Sy.

nagogues, that he was that Sonne of Ged,

as So that all that heard him, were amased, and said.
Is not this he, that made haucke of them which called
on this Name in Hierusalem, and came hither sorthat
intent, that he should bring them bound wno the hair
Priests?

22 But Sauf increased the more in strength, and confounded the lewes which dwelt at Damascus, confi-

ming, that this was that Christe.

23 And after that many dayes were fulfilled , the

lewes tooke counfell together, to kill him,

24 But their laying awaite was known of Saul: now they " watched the gates day & night, that they might kill him.

25 Then the disciples tooke him by night, & put him through the wal, & let him downe by a rope in a basket.

26 And when Saul was come to Hierufalem, heafile ed to ione himselse with the disciples: but they were all asraid of him, & beleeved not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them how he had seeneth Lord in the way, & that he had spoken vnto him, & her had spoken vnto him, & her had spoken boldely at Damascus in y Name of less.

28 And he was convertant with them at Hieralden, 29 And pake boldely in the Name of the Lord lend, and spake and disputed against the Grecians: butter

went about to flay him.

30 But when the brethren knewe it , they brought him-to Cefarea, and fent him forth to Tarfus.

31 Then had the Churches rest throughallinds, and Galile, and Samaria, and were edified and willed in the scare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throught all quarters, he came also to the saintes which doils.

Lydds.

33 And a swhich has of the pathi

maketh the ther. And he gr And a md turned

36 There siple named Dorcas) The he did.

37 And it ficke and die berin an vpp

18 Now for the disciples into him two

bewas come, there all the was the coa while the was 40 But Pet payed, & turn and the opene

41 Then he called the Sain 42 And it was pelecued in 43 And it called the sain 43 And it called the sain the sa

fir Peter, 12
fi

2.Cor.11.

And there he found a certaine man, named Aene-hich had kept his couch eight yeeres, and was ficke he patfie.

Then faide Peter vnto him, Aeneas, Tefus Chrifte eth thee whole : arife and truffe thy couch toge-And he arose immediatly.

And all that dwelt at Lydda and Saron, fawe him. turned to the Lord.

6 There was also at Ioppa a certaine woman, a difenamed Tabitha (which by interpretation is called (as) the was full of good workes and almes which

did.

And it came to passe in those dayes, that the was eand died; and when they had washed her, they laid in an vpper chamber.

Now forafmuch as Lydda was nere to loppa, and disciples had heard that Perer was there, they fent him two men, defiring that he would not delay to

evnto them.

Then Peter arofe and came with them : and when ascome, they brought him into the upper chamber, reall the widowes flood by him weeping, and fhethe coates and garments which Dorcas made, lefte was with them.

But Peter put them all forth, & kneeled downe,& red, & turned him to the body, & faid, Tabitha, arife, he opened her eyes, & when the faw Peter, fate vp. t Then he game her the hand and I fe her vp , and ed the Saintes and widowes, and reflored her alive. 2 And it was knowen throughout al lopps, and maeleened in the Lord.

And it came to paffe that he taried many dayes in

pawith one Simon a tanner.

CHAP X.

rielius, 4 at the Angels commaundement, 5 fendeth Peter, to who alfo by a vifing 1 5. 20 is taught not to Infethe Gentiles: 3 1 He preachesh the Gospel to Cornehus and his housh ld. 45 Who having received the holy hall, 47 are baptized.

thermore there was a certaine man in Cefores cal-Cornelius, a captaine of the band called the Ita-

THE ACTES.

2 A denout man, and one that feared God with all his houshold, which gaue much almes to the people, and praied God continually.

3 He fawing vision enidently (about the ninthboare of the day) an Angel of God comming in to him, and

faying voto him, Cornelius.

4 But when he looked on him, he was afraid, and faid, What is it, Lord? And he faid vnto him, Thy prayers and thine almes are come vp into remebrance before God.

5 Now therefore fend men to loppa, and call for \$

mon, whose surname is Peter.

6 He lodgeth wone Simon a tanner, whose house ish the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelin, was departed, he called two of his fernantes, and a soldier that feared God, one of them that waited on him,

8 And told them all things, and fent them to lopps

9 On the morowe as they went on their ionney, and drewe neere vnto the citie, Peter went vp vpony houte to pray, about the fixt houte.

to Then waxed he an hungred, & would have esteble while they made fome thing ready, he fell into a truck.

ar And he faw beauen opened, and a certaine while come downe vnto him, as is hed bin a great facete, his at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beaft of the earth, and wilde beaftes and creeping things, and foules of the heamen.

13 And there came a voyce to him, Arife, Peter hill, and eate.

14 But Peter faide, Not fo, Lorde: for I have neuth gen any thing that is polluted, or vncleane.

is And the voyce spake water him agains the second time, The things y God hath purified, pollute theuse.

16 This was fo done thrife : and y veffel was drawn

17 Now while Peter douted in himselse what the vision which he had seene, meant, behold, y men which were sent from Cornelius, had enquired for Smooth house, and stoode at the gate,

18 And called, and asked, whether Simon, which

fornamed Peter, were lodged there.

19 And v hid ento hi 20 Arife them; and de

21 The feat vate his whom ye fee 22 And the

and one that the nation of an holy Angel heare thy wo

23 Then c sent day, Peti thren from Ic

Mow Cornels
ther his kinse
35 And it a
met him, &
26 But Pet

Iny felfe am

27 And as

28 And he is
byfull thing forms yato one

nt, y I fhourle 29 Therefor when I was fen have ye fent for

30 Then Co bare Ifasted, 3 mibehold, a m 31 And said, shesare had i

32 Send ther kname is Pete timer by the fe feakernto the 33 Then fent to come, N

CHAP. X.

139

And whyle Peter thought on the vision, the Spirit

Arife therefore, and get thee downe, and goe with

and doute nothing: for I have fent them.

of Then Peter went downe to y men, which were with him from Cornelius, and faide, Behold, I am he is ye feeke: what is y cause wherefore ye are come? And they said, Cornelius the captaine, a iust man, me that seareth God, and of good report among all mation of the Iewes, was warned from heaven by bly Angel, to send for thee into his house, and to ethy wordes.

Then called he them in, and lodged them, and the day, Peter weat forth with them, and certaine bre-

from loppa accompanied him.

And the day after, they entred into Ceforea. Comelius waited for them, and had called togehis kinfemen, and speciall friends.

And it came to passe as Peter came in y Cornelies thim, & fel down at his seete, & worshipped him. 6 But Peter tooke him vp. saying, Stand vp. for enem

felfe am a man.

And as he talked with him, he came in, and found with twee come together.

And he said vnto them, Ye knowe that it is an vnfull thing for a man that is a Iewe, to company, or the vnto one of another nation; but God hath she wed , y I should not call any man polluted, or vncleane. 9 Therefore came I vnto you without saying nay, and was sent for. I aske therefore, for what intent

e ye fent for me?

to Then Cornelius faide, Foure daies ago, about this relfasted, & at y ninth houre I praied in mine house, behold, a man stood before me in bright clothing, a And said, Cornelius, thy prayer is heard, and thine is a the said in remembrance in the sight of God.

n Send therefore to loppa, & call for Simon, whole the is Peter (he is lodged in the house of Simon a net by the sea side) who when he commeth, shall alternto thee.

Thenfent I for thee immediatly, & thou haft well with come, Now ther for eare we al here prefet before

4 Gas

God, to heare al things that are comanded thee of God. 24 Then Peter opened bis mouth,& faid, Ofatrien Den. 10. 17

I perceine, that & Gad is no accepter of persons.

35 But in enery nation he that feareth him, and wor keth righteonfreffe, is accepted with him.

7.iob.34. 19 rom 2. 36 Ye knowe the word which God hath fent tode 11.9al.2.6. children of Ifrael , preaching peace by lefus Chrifte, eph 6.9.col. which is Lord of all.

> 27 Enes the worde which came through all Indea. beginning in Galile , after the baptisme which lohn

Luk.4.14. preached.

chron.19

2.25. 1.pel.

Chap. 15.9.

mich. 17.18

ser. 31.34.

1.17.

38 To wit, how God anointed Jesus of Nazareth with the holy Ghoft, and with power who went about done good, and healing all that were oppressed of the deals for God was with him.

39 And we are witneffes of all thinges which he did both in the land of the lewes, and in Hierufalem, whom they flew, banging him on a tree.

40 Him God rayled up the third day, and cauledthat

he was thewed openly:

41 Not to all the people, but vnto the witneffesche fen before of God, wen to vs which did eate and drinkt with him, after he arose from the dead.

42 And he commaunded vs to preach vnto the prople, and to tellife, that it is he that is ordeined of God

a sudge of quicke and dead.

43 To him alfo , gine all the Prophets witnest, that through his Name all that beleeve in him, shall to ceine remission of finnes.

44 While Peter yet Spake thefe words, y holy Ghol

fell on all them which heard the word.

45 So they of the circumcifion which beleened, were aftonied , as many as came with Peter, becaute that on the Gentiles also was powred out the gift of the holy Ghoft.

46 For they heard them Speake with tongues, and

magnifie God. Then answered Peter,

47 Can any man forbid water, that thefe fhould not be baptized, which have received the holy Ghoff,# well as we?

48 So he commaunded them to be baptized in the Name of the Lord. Then praied they him to taile con taine dayes.

Peter being bimfelfe. 2 she disciple foresellesh A10we the Mdez, hear word of God

2 And wh of the circun & Saying, 7 halt eaten w 4 Then Pe

der to them, s I was in lawe that val shadbin a gr

fore corners 6 Toward lconfidered, wild beafts.

7 Alfo I he Layand eate. 8 And I far w vncleane b 9 But y vo

ten, The chin to And this Pagaine inte II. Then be

atendie come Celarea vnto 11 And the them, without came with me 13 And he

in house, which Mand call for 14 Hefhall box and all ch is And as I

ten, tenen a se Then I se

· 中国中国中国中国中国 being accused for going to the Gentiles, gdefenders infele. 22 Barnabas ts fent to Antiochia, 26 where hedisciples are called Christians: 28 And there Agabus weselleth a famine to come. Owe the Apostles and the brethren that were in Inder heard, that the Gentiles had also received the d of God. And when Peter was come vp to Hiernfalem, they ecircumcifion contended against him, Saying, Thou wentelt in to men vncircumcifed, and eaten with them. Then Peter began, and expounded the thing in or-

to them, faying,

I was in the citie of Ioppa, praying, and in a trance wethis vision, A certaine vessell comming downe as dbin a great fheete, let downe from heaven by the

ecorners, and it came to me,

Toward the which when I had fastened mine eyes, slidered, and faw foure footed beaftes of the earth, ild beafts, & creeping thinges, & foules of y heaven. Alfo I heard a voyce, faying vnto me, arife, Peter: and eate.

And I faid, God forbid, Lorde: for nothing polluted ncleane hath at any time entred into my mouth, But y voice answered me y second time from hea-

The things y God hath purified, pollute thou nor. And this was done three times, and all were taken

gaine into heauen.

Then beholde, immediatly there were three men diecome vnto the house, where I was, sent from

rea vnto me.

And the Spirit faid voto me, that I should go with without douring: moreover thefe fixe brethren with me, and we entred into the mans house.

And he shewed vs. howe he had seene an Angel in onle, which stood and faid to him, Send men to lopud call for Simon, whose surname is Peter.

Hefhall speake wordes vnto thee, whereby both

and all thine house shalbe faued. And as I began to Speake, the holy Choft fell on tenen as vpon vs at the beginning.

Then I remembred the word of the Lord, how be

faid.

THE ACTES.

Chap.t.s. faid, Iohn baptized with water, but ye shalbe baptind and 19.4. with the holy Ghost.

mar. 1.8. he did vato vs , when we beleeved in the Lorde leis

luke. 3. 16. Chrift, who was I, that I could let God?

18 When they heard these thinges, they heldethis peace, and gloristed God, saying, Then hath God also the Gentiles granted repentance vnto life.

Chap. 8.1.

and they which were * scattered abroad be cause of y affi. aion y arose about Steuen, wetthroughout til they came vato Phenice & Cyprus, & Antiochia, preaching the word to so man, but vato y leves only,

20 Now fome of them were men of Cyprus & of Cysene, which when they were come into Antiochia, span unto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lorde was with them, fother a great number beleeved and turned voto the Lord.

22 Then tidings of those things came vnte the end of the Church, which was in Hierusalem, and they set forth Barnabas, that he should goe vnto Antiochia.

2; Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purposed

beart they would continue in the Lord.

24 For he was a good man, & full of the hely Gholi, & Saith, & much people in yourd them felues vnto the Lord,

25 Then departed Barnabas to Tarfus to feeke Sale 26 And when he had found him, he brought him wate Antiochia, and it came to passe that a whole yeare they were connersant with the Churche, and taught much people, in so much that the disciples were first called Christians in Antiochia.

27 In those dayes also came Prophets from Hierals

lem vnto Antiochia.

28 And there stoode vp one of them named Agabu, and signified by the Spirit, that there should be gest famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, every man according this habilitie, purposed to fend succour ento the breiten

which dwelt in Indea.

30 Which thing they also did, and fent it to the B

Merod ki Peter, 8 offended to hing the h

TOW abo

3 And b

3 And w proceeded dayes of vo

4 And w md deliner bekept, in fent to the

s So Peter

6 And wi to the people it aldiers, be frethe door 7 *And b

them, and a least the fide, a list chaines for the fide and the methy fandal

9 So Peses to that it we thought he h

to Now work, they controlled the west out and by the Ar

II (And v Now I know) pl, & hath d fom all the v

B And as !

2 Hord

Modkilleth lames with the fivord : 4 And imprisonets Paer, 8 whome the Angel delivereth, 20 Herod beyne offended with them of Tyrus, 21 is pacified : 22 And talugthe honour due to God, to him felfe, 23 he is eaten with wormes, and fo dyeth.

YOwabout that time, Herod the King ffretched forth Whi hands to vexe certaine of the Church.

: And he killed lames the brother of John with the word.

3 And when he fawe that it pleafed the Iewes, he noteeded further, to take Peter alfo (then were the

layer of voleauened bread.)

4 And when he had caught him, he put him in prifon. addelinered him to foure quaternions of fouldiers to ekpt, intending after the Passeouer to bring him inh to the people.

1 So Peter was kept in prifon, but earneft prayer was

ude of the Courch voto God for him.

f And when Herod would have brought him out vnothepeople, the fame night flept Peter betweene two uldiers, bound with two chaines, and the keepers be-

methe doore, kept the prison.

7 And beholde, the Angel of the Lorde came vpon Chap. 5. 150 hm, and a light shined in the house, & he smote Peter the fide, and raifed him vp, faying, Arife quickely. And

itchaines fel of from his hands.

And the Angel faid vnto him, Gird thy felfe, & bind thy fandales. And fo he did. Then he faide voto him, afthy garment about thee, and followe me.

, So Peter came out and followed him, and knewe other it was true, which was done by the Angel, but

hought he had feene a vision.

Is Now when they were past the first and the second meh, they came wnto the yron gate, that leadeth vnto tettie, which opened to them by it owne accord, and nwentout, and paffed through one ftreete, and by by the Angel departed from him.

Il fand when Peter was come to him felfe, he faid, wIknowfor a trueth, that & Lord hath fent his An-& hath delinered me out of the hand of Herod, and mall the waiting for of the people of the Iewes.

And as he confidered the thing he came to y honfe

THE ACTES.

Marke, where many were gathered together, & praint

23 And when Peter knocked at the entrie doore, 1

maid came forth to bearken, named Rhode,

14 But when the knew Pesers voyce, the opened not the entrie doore for gladnes, but ran in, and toldehow. Peter stood before the entrie.

15 But they faide vnto her, Thou art mad. Yet fhe if firmed it conftantly, that it was fo. Then faide they, Ita

his Angel.

16 But Peter continued knocking, and when they had

opened it, and fawe him, they were aftonied.

17 And he beckened vnto them with y hand, to holde their peace, and told them howe the Lord had brought him out of the prison. And he sayd, Go snew these things vnto lames and to the brethren and he departed and went into another place.

18 \ Now affone as it was day, there was no fmill trouble among & fouldiers, what was become of Peter,

19 And when Herod had fought for him, and fead him not, he examined the keepers, and commanded them to be led to be punished. And he went downshi Iudea to Cesarea, and there abode.

20 Then Herod was angrie with them of Tyrusand Sidon, but they came all with one accord voto him, and perfuaded Blastus the Kings Chamberlaine, and they defired peace, because their countrey was nourished by the Kings land.

ar And vpon a day appointed, Herod arayed himfelf in royall apparell, and fate on the judgement feate, and

made an oration vnto them.

22 And the people gaue a shoute, faying, The voje of God, and not of man-

23 But immediately the Angel of the Lorde mote him, because he gaue not glorie vato God, su thath was earen of wormes, and gaue up the ghost.

24 And the word of God grewe, and multiplied

25 So Barnabas and Soul Teturned from Hiernfalen, when they had fulfilled their office, & tooke with them Iolin, whose surname was Marke.

CHAP. XIII.

2 The bolse Ghoft commanueth that Paul and Banabal

Anuchia
bemently ma
There were
cereaine P
mem called A
which had be
ad Sank

Now as t her Cheft fai worke where ? Then fait wthem, and I 4 And they Goff, came de filed to Cypr 1 And when rord of Good 1 indalfo Iohn 6 So when 1 bobus, they for ing a lewe, t 7 Which wa int man. He idhed to beat 8 But Elym impretation) v mythe Deputt 9 Then Saul beholy Ghoft, to And faid, olde of the de

tounot rease and a material ma

med, and was

rated onto him. 6 At Paphus 8 Elymas the force 11 u fireoken blinde: 14 From whence being come to muchia 17 the, preache the Gospel, 45 the lewes vemently withfianding them.

muly with ariding them, tre were also in the Church that was at Antiochia, traine Prophets and teachers, as Barnabas, and Siscalled Niger, and Lucius of Cyrene, and Manahen thiad bene brought up with Herod the Tetrarch).

Saul

Nowas they ministred to the Lorde, and fasted, the Ghestfaide, Separate me Barnabas and Saul, for the lewhereunto I have called them.

Then failed they and prayed, and laid their handes

And they, after they were fent foorth of the holie

frame downe voto Seleucia, and from thence they do Cyprus.

Modwhen they were at Salamis, they preached the

of God in the Synagogues of the Iewes : and they

alfolohn to their ininitter.

So when they had gone throughout the yle vinto mathey founde a certaine forcerer, a false prophet,

galewe, named Bariefus,

Which was with the Deputie Sergius Paulus, a pruman, He called vnto him Barnabas and Saul, and ediobeate the word of God.

But Elymis, the forceret (for fo is his name by in-

the Deputie from the faith.

Then Sanl Coulor haling is called P

Then Saul (which also is called Paul) being full of buy Ghoff, fet his eyes on him.

and laid, O ful of al subtilitie and al mischiese, the stothe deail, and enemie of all righteousness, will

Nowe therefore beholde, the hand of the Lord & thee, and thou fhalt be, blinde, & not fee the funne

altalon. And immediatly there fell on him a mift afaitenes, & he went about, feeking fome to leade with hande.

Then the Departie when he fawe what was done, bethand was aftonied at the doctrine of the Lord. Now when Paul and they that were with him were

departed

departed by fhip from Paphus, they came to Pergrat tie of Pamphylia: then John departed from them, and returned to Hierufalem.

14 Bat when they departed from Perga, they cane to Antiochia a citie of Pifidia, and went into the Symgogue on the Sab bath day, and fate downe.

15 And after the ledure of the Lawe and Prophete, the rulers of the Synagogue fent vnto them, faying, Ye men and brethren, if ye have any worde of exhortation for the people, fay on,

16 Then Paul floode vp and beckened with the band, and faid, Men of Ifrael, and ye that feare God, hearken,

17 The God of this people of Itrael chofe our father, & exalted the people when they dwelt in the lande of *Egypt,& with an high arme brought them out there! 18 And about the time tof fourtie yeeres, fuffredhe

their maners in the wildernes,

19 And he deftroyed feuen nations in the lande of

Chanaan, and + denided their lande to them by lot, 20 Then afterward he gaue vnto them ludges about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that, they defired a *King, and God gant E.S.M.8. .. vato them * Saul, the fonne of Cis, a man of the tribe of I.Sam.g. \$5.6 10. E

Beniamin, by the space of fourtie yeeres. 22 And after be had taken him away, he rayfed ? * David to be their King, of whom he witneffed, laying I have found David the fonne of Ieffe, a man after mint

owne heart, which will do al things that I will, 23 Of this mans feede hath God according to bupto mife raifed vp to Ifrael, the Saujour Iefus:

24 When I bhn had first preached before his comist the baptisme of repentance to al the people of Ifratl.

25 And when Iohn had fulfilled his courfe, he larde, * Whom ye thinke that I am, I am not he:but beholds there commeth one after me, whose shoot of bissen! am not worthie to leefe.

25 Ye men and brethren, children of the generation of Abraham, and who focuer among you feareth God, to you is the word of this faluation fent.

27 For the inhabitants of Hierufalem, andtheirm ters, because they knew him not, nor yet the worded

Exod. 1.9 . Exod.13.14 Exed. 16. 1.

80f. 14. T. Endg. 3.9.

E.SAM. 16. 13.

T/al. 89.21 8/a:. I [. I .

Malach.3. 1 mat .3. .. WMF.1.2.

Luke 38. Met . 2.11.

mar.1.7.

100m 1.20.

le Prophet beefalfille 18 And th mt defired se And W witten of hi mbim in a ! 10 But Go 21 And he time vp with www.tneffes as And we nie made vn # God bath taled up lefu Thou art my 34 New as

lad, no more ther, * I will re faithfull. ij Wheref mitnot fuffer : 16 Howbeit

he counfel of

ten, and fawe 17 But he w 28 Be it kno thren, that thro inginenes of fi 19 And I OR

stified by the icleenezh,is zu! 4 Beware ti Moken of in t # Bebold ye mlworke a -w bloot beleene

41 (And when the lewes, the mache thefe we 4 Now when the lewes, and

hohetes, which are read enerie Sabbath day, they

falfilled them in condemning him.

And though they found no cause of death in him, defired they Pilate to kill him.

And when they had fulfilled all things that were ten of him, they tooke him downe from the tree. & im in a lepulchre.

But God *raifed him vp from the dead.

Andhe was feene many dayes of them, which rp with him from Galile to Hierusalem, which are intreffes vinto the people.

And we declare vnto you, that touching the pro-

made vnto the fathers,

God hathfulfilled it vnto vs their childre, in that he dyplefus,enen as it is writte in y fecond Pfalme, mart my Sonne: this day have I begotten thee,

New as concerning that he railed him vp frothe bebr. 1.50 no more to returne to corruption, he hath fayde and 5.5. I will give you the holy things of David, which Ifa. 55.20

aithfull.

Wherefore he faith alfo in another place, *Thou not fuffer thine Holie one to fee corruption.

Howbeit, Dauid after he had ferned his time by counsel of God, he *flept, and was layd with his fa- Chap. 2. 29.

hand fawe corruption.

But he whom God raifed vp, fawe no corruption. Be it knowen vnto you therefore, men and breathat through this man is preached vato you the

menes of finnes.

And from al thinge, from which ye could not be hed by the Lawe of Moles, by him enery one that teneth,is juftified.

Beware therefore left that come vpon you, which

when of in the Prophets,

Behold, ye despiters, & wonder, and vanish away: Habek, 2. 50 lworke a worke in your dayes, a worke which ye

lot beleene, if a man would declare it you.

And when they were come out of the Synagogue belewes, the Gentiles belought, that they woulde the thefe wordes to them the next Sabbath day.

Now when the congregation was diffolued, manie klewes, and Profelytes that feared God, followed

Mat. 27.33, mar. 15.13.

luke 23.230 iohu 19.6.

Mat. 28.2. mar. 16.6.

luke. 24.6.

10hn,20,190

Pfal.2.7.

(hap. 3. 31.

pfal. 16. 11.

1. Jane . 2 . 10

Pant and Barnabas, which fpake to them, and exhored them to continue in the grace of God.

44 And the next Sabbath day came almost the whole

citie together to heare the word of God.

45 But when the Icwes fawe the people, they were ful of envie, and spake against those things, which were Spoken of Paul contrarying them, and rayling on them.

46 Then Paul and Barnabas fpake boldly, and faid, le was necessarie that the worde of God should first him bene fpoken voto you:but feeing ve put it from you.& indge your fe lues vnworthie of euerlafting lite, loe, we turne to the Gentiles.

Bfa.49.6.

47 For fo hath the Lord commaunded vs, faying, "I have made thee a light of the Gentiles, that thou fhoul deft be the faluation vnto the end of the worlde,

48 And wien the Gent:les heard it, they were glad, and glorified the word of the Lord:and as many as were orderned vnto eternall life, beleened,

49 Thus the word of y Lord was published through

out the whole countrey.

so But the Lewes ftirred certaine devoute and honorable women, and the chiefe men of the citie, and railed perfecution against Paul and Barnabas, and expelled the out of their coaftes.

se But they & shooke of the dust of their feete against

them, and came voto Iconium.

52 And the disciples were filled with inye, and with the holy Ghoft.

CHAP. XIIII.

Paul and Barnabas , are perfecuted from Iconium: 6 A Liftra Paul 10 healeth a creeple: 12 They are about wh Sacrifice wat them, 15 but the forbid it: 19 Paul byth per uafion of certaine lemes, is ftoned: 23 Fro thence pf fing shrough divers churches, 26 shey returne to Antiochie A Nirt came to paffe in iconium, that they went both together into the Synagogue of the lewes, and he fpake, that a great multitude both of the Iewes and of the Grecians beleeued.

3 And the unbeleening lewes flirred vp,& corrupted the mindes of the Gentiles againft the brethren.

3 So therfore they abode there a long time, & fall boldely in the Lorde, which game restimonie wite the

word of done by 1

4 Bnt fome wer c And

Gentiles. violence,

6 They cities of L 7 And 1

8 TNo tent in his wombe, w 9 He he

teyuing th to Said feete, And I tt The wh

larp their Gods are co to And t

etrius, beca ta Then ne, brought would haus

14 But wil Athey rent ! crying,

15 And fat tte euen men presche voto rame things men and earth

16 Who in ralke in their m Neuerthe bathe did goo Mifeafons, fill 18 And fre:

demultitude, to Then the

ma:. 10.14. mar. 6, 11. bucke 9.50 .

(hap. 18. 6.

ed of his grace, and caused figues and wonders to be me by their handes.

4 But the multitude of the citie was deuided and me were with the lewes, and fome with the Apoftles. And when there was an affault made both of the entiles, and of the lewes with their rulers, to do them olence, and to ftone them.

6 They were ware of it, & fled vnto Lyftra, & Derbe. ies of Lycannia, and vnto the region round about.

And there preached the Gofpell.

8 Now there fate a certaine man at Lyftra, impominhis feete, which was a creeple from his mothers ombe, who had never walked.

He heard Paul fpeake: who beholding him, & peryung that he had faith to be healed,

to Said with a loude voyce, Stande vpright on thy

ete. And he leaped vp, and walked. Thewhen v people fawe what Paul had done, they typtheir voyces, faying in the fpeach of Lycaonia, ds recome downe to vs in the likenes of men.

to Andthey called Barnabas, Inpiter; and Paul, Mer-

mus, because he was the chiefe speaker.

13 Then Impiters prieft, which was before their cibrought bulles with garlands vinto the gates, and ould have facrificed with the people.

14 But when the Apoftles, Barnabas and Paul bearde they reat their clothes, and ran in among the people,

şing.

to And faying, O men, why do ye thefe things ? Wee truen men fubiect to the like passions that ye be,and techevoto you, that ye thoulde turne from thefe methings voto the living Ged, * which made hea. Gene. T. Z. mind earth, and the fea, and all things that in them pfal. 146.5.

16 Who in times pall " fuffred all the Gentiles to Pfal.81.13

alke in their owne wayes.

n Reuertheles, he left not him felf without wienes, in thedid good & gane vs raine frem heaven, & fruit-Meafons, filling our heartes with loode, and gladnes. 18 And freaking thefe things, fearfe oppealed they amultitude, that they had not facrificed vnto them.

Thenthere came certaine lewes from Antiochia

7075 1.34.

2.607.11.

and Iconium, which when they had perswaded the per pie, * stoned Paul, and drewe him out of the citie, supposing he had bene dead.

10 Howbeit, as the disciples stonde round about him, he rose wp, and came into the citie, and the next dight

departed with Barnabas to Derbe.

21 And after they had preached the gladtidings of Gofpel to that citie, & had taught many, they returned to Lyftra, and to Iconium, and to Autiochia,

22 Confirming the disciples hearts, and exhorting the to continue in the faith, affirming that we must through many affications enter into the kingdome of God.

23 And when they had ordeined them Elders by the thion in enery Church, and praied, and falled, they commended them to the Lord in whom they beleeved.

24 Thus they went throughout Pifidia, and camete

Pamphylia.

25 And when they had preached the word in Perga,

they came downe to Attalia.

Chap. 13.3.

26 And thence failed to Antiochia, a from where they had bene comended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearfed al the things that 60 had done by them, and how he had opened the doored faith voto the Gentiles.

28 So there they abode a long time with y disciplet

CHAPXV.

2 Certaine go about to bring in circumcifion at Antiothe
6 About which matter the Apostles consult: 19 and was
must be done 23 they declare by lesters. 36 Paul & Bar
nabas 39 are at great variance.

Then came downe certaine from Iudea, & taught the brethren, faying, Except ye be circumcifed after the maner of Moles, ye can not be faved.

2 And when there was great diffension and disputtion by Paul and Barnabas against them, they ordered that Paul and Barnabas, & certaine other of the should go up to Hierusalem unto the Apostles and Elders & beut this question.

3 Thus being brought forth by the Church, they placed through Phenice and Samaria, declaring the control

Bon of all the i

c Burt

which do to circuit Lawe of The

7 And 10se vp, a knowe th

we, that i word of the 8 And G mgining w 9 And

To Now yoke on the Bor we wer It But w

lefus Christ 12 Then nabas and P 60d had do

13 And w red, frying, h 14 Simeon Gentiles, to

15 And to mit is writted 16 After 1 themsele o

in thereof all the land all the land and all the land and all the land all the land

il From th

he of the Gentiles, and they brought great love vito all the brethren.

4 And whethey were come to Hierufalem, they were received of the Church, and of the Apostles & Elders, and they declared what things God had done by them.

But faid they, certaine of the fecte of the Pharifes. which did beleeve, rofe vp, faying, that it was needefull to circumcife them, and to command them to keepe the Lawe of Moles.

6 Then the Apostles and Elders came together to

looke to this matter.

7 And when there had bene great disputation, Peter rolevp, and faid voto them, * Ye men and brethren, ye Chap. 10. howe that a good while ago, among vs God chofe out 20. and 110. m, that the Gentiles by my mouth should heare the 13. word of the Gospell, and beleeue.

& And God which knoweth y hearts, bare the witnes, ngining vnto the the holy Ghoft eue as he did vnto vs.

9 And he putno difference betweene vs and them, (hap. 10.43

ther that * by faith he had purified their hearts. to Nowetherefore, why tempt ye God, to * laye a. pkeonthe disciples neckes, which neither our fathers, Mat. 25, 4.

I. Cor . 1 . 2 .

mr wewere able to beare? It But we beleeve, through the grace of the Lorde

lefas Christ to be faued, even as they do. 12 Then al the multitude kept filence, & heard Barmbs and Paul, which tolde what fignes and wonders

60d had done among the Gentiles by them. 13 And when they helde their peace, lames answer

nd, hying, Men and brethren, hearken vnto me. 14 Simeon hath declared, how God first did visite the

Geniles, to take of them a people vnto his Name. If And to this agree the wordes of the Prophetes,

Bitis written,

16 After this I wil returne, and wil builde againe the Anies.9.18 themsele of Danid, which is fallen downe, and the ru-Mithereof will I builde againe, and I wil fet it vp,

If That the refidue of men might feeke after the land, and al the Gentiles upon whom my Name is cal-Maith the Lord which deeth al thefe things.

If From the beginning of the worlde, God knoweth Min workes,

THE ACTES.

them of the Gentiles that are turned to God,

20 But that we fend vnto them, y they abitein them felues from filthy neffe of idols, and formication, and that that is strangled, and from blood.

21 For Moses of olde time hath in every citie then that preache him, seeing he is read in the Synagoguese

uery Sabbath day.

with the whole Church, to fende chosen men of they owne companie to Antiochia with Paul and Barnabas to wit, Judas whose furname was Barsabas & Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, &

in Syria, and in Cilicia, fende greeting.

24 Forasmuch as we have heard, that certaine which went out from vs; have troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcifed keepe the Lawe: to whome we gave no such commandement,

25 It seemed therefore good to vs, when we were come together with one accorde, to sende chosen men write you, with our beloued Barnabas and Paul,

26 Men that have given vp their lives for the Name

of our Lord Ieins Chrift.

27 We have therefore fent Iudas and Silas, which thall also tell you the fame things by mouth.

28 For it feemed good to the hely Ghoff, and to vill lay no more burden upon you, then these necessart

Blings.

29 Thatis, that ye absteine from things offered to doles, and blood, and that that is strangled, and sto wication: from which if ye keepe your selues, yeshal do well. Fare ye well.

30 Now when they were departed, they cameto Ab trochia, and after that they had affembled the multi-

ende, they delivered the Epiftle.

31 And when they had read it, they releyed to

22 And Iudas and Silas being Prophetes, exhant

the bre 33 An let go it 34 N there ft

35 P. teaching the Lord 36 ¶

bas, Let v tie, wher fer howe 37. And called M

38 But their com phylia, an 39 The

funder on

40 And ded of the 41 And thing the 6

1 Paul hauri 14 instruction 18 is are whippy quake 27 receiveshi Then cam certaine

womans four his father w 2 Of whos Itenium, rep

3 Thereforms him, and leves, which that his fathe 4 And as the

he brethren with many words, & ftrengthened them. 33 And after they had taried there a space, they were etgo in peace of the brethren vito the Apostles.

34 Notwithstanding Silas thought good to abide

there ftill.

35 Paul alfo and Barnabas continued in Antiochis. teaching and preaching with many other, the worde of

the Lord.

36 GBatafter certaine dayes, Paul faid unto Barnabis,Let vs returne, and v. fite our brethren in enery cttie, where we have preached the worde of the Lord, & fee howe they do.

47 And Barnabas counfelled to take with them John called Marke.

28 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they fo fterred, that they departed a

funder one fro the other fo that Barnabas tooke Marke, and failed unto Cyprus. 40 And Paul chose Silas and departed, being comen-

ded of the brethren voto the grace of God.

41 And he went through Syria and Cilicia, Rablithing the Churches.

CHAP. XVI.

1 Paul having circumcifed Timotheus, 12 heing at Philippi, 14mftrutteth Lydia in the faith: 16 The fpirit of dinina. tion 18 is by him cast out: 20 and for that cause 22 they me phipped, 24 and imprisoned: 26 Through an earthquake 27 the prifor doores are opened. 21,32 The laster recemeth the faith.

Then came he to Derbe and to Luftra: and beholde,a certaine disciple was there named *Timothens, a Rim. 16.21 Womans fonne, which was a Tewesse and beleeved, but philip. 2.19. in father was a Grecian,

2 Ofwhom the brethren which were at Lyffra and

konium, reported well.

Therefore Paul would that he should goe foorth with him, and tooke & circumcifed him, because of the lives, which were in those quarters: for they knew all, Mat his father was a Grecian.

And as they went through the cities, they delinered

1. thef. 3. 3

THE ACTES.

them the decrees to keepe, ordeined of the Apolle and Elders, which were at Hierufalem.

s And fo were the Churches stablished in the laith.

and encreased in number daily,

6 Now when they had gone throughout Phryeia.& the region of Galatia, they were forbidden of the hole Ghoft to preache the word in Afia.

7 Then came they to Myfia, and fought to go into Bi-

thynia ; but the Spirit fuffred them not.

8 Therefore they paffed through Myfia, & came down to Troas,

9 Where a vision appeared to Paul in y night. There froode a man of Macedonia, and prayed him, faying Come into Macedonia, and helpe vs.

To And after he had feene the vision, immediatly we prepared to go into Macedonia, being affored thatthe Lord had called vs to preach the Gofpel ento them,

II Then went we forth from Troas, & with a ftraight courfe came to Samothracia, and the next day to New polis,

12 And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and whose inhabitant eame from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, we went out of thece tie, befides a River, where they were wont to pray; and we fate downe, and spake vnto the women, which were

come together,

1:

14 And a certaine woman named Lydia, a fellet el purple, of the citie of the Thyatirians, which worlder ped God, heard vs. whose heart the Lorde opened, this The attended voto the things, which Paul fpake.

15 And when the was baptized, and her housholde, The belought vs, faying, If ye have judged me to befath ful to the Lord, come into mine boule, and abide there and the constrained vs.

16 And it came to paffe that as we went to prayet, certaine maide having a spirit of dinination, mette th Which gate her mafters much vantage with diaining.

17 She followed Paul and vs, and cried, faying, The men are the fernants of the most high God, which fire ente you the way of faluation.

@ Bed.ti in the And b 10

> gaine ! them is men w

21 A torece 22 T the gou

> them to 23 AF into prif

24 W. them inte the Rock 25 No

Pialmes v 26 Aug the found the doore

17 The leepe,& w out his fw 'hog the pr

18 But 1 felle no har 29 Then

kembling, 30 And i I do to be f 31 And t

and then Ch. 32 And th Lord, and to

33 Aftern Meht, and wa all that belor If And w

18 And this did fhe many daies: but Paul being griened turned about, & faid to the spirit, I command thee in the Name of Jefus Chrift, that theu come out of her. And he came out the fame houre.

to Now when her mafters faw that the hope of their time was gone, they caught Paul and Silas, and drewe

them into the market place vnto the magistrates.

to And brought them to y governours, faying, Thefe men which are lewes, trouble our citie.

at And preach ordinances, which are not lawful for vs toreceive, neither to obserue, feeing we are Romanes. 11 The people alfo role vp together against them, &

the governours rent their clothes, and commanued

them to be beaten with roddes.

as And when they had beaten the fore, they east them into prison, comaunding the layler to keepe the furely.

14 Who having received fuch commaundement, caft them into the inner prison, and made their feete fast in

the flockes.

15 Nowe at midnight Paul and Silas prayed, and fung falmes voto God : and the prisoners heard them.

16 And fodenly there was a great earthquake, fo that the foundation of the prison was shaken; and by & by al the doores opened, and every mans bands were loofed.

17 Then the keeper of the prison waked out of his leepe, & when he fawe the prison doores open, he drew out his fword and would have killed him felfe, fuppo-'hog the prisoners had bene fled.

18 But Paul cried with a loude voyce, faving, Do the

felleno harme: for we are all here.

19 Then he called for a light, and leaped in, & came kembling, and fel downe before Paul and Silas,

30 And brought them out, and faid, Syrs, what must

I do to be faued ?

at And they faid, Beleeue in the Lorde Iclus Chrift, and thou halt be faued, and thine housholde.

32 And they preached wnto him the worde of the

lord, and to all that were in his house.

If Afterward he tooke them the fame hours of the hebt, and washed their stripes, and was baptized with Mithat belonged voto him, ftraightway.

It had when he had brought them into his house, he

THE ACTES.

fer meat before them, and reloyced that he with all his bourhold beleeved in God.

35 And when it was day, the gouernours feat the

fergeants, faying, Let those men go.

Then the keeper of the prison tolde these words with Paul, faying, The governours have sent to loose you now ethere fore get you hence, and go in peace.

37 Then faid Paul vnto them, After that they have beaten vs openly vncondened, which are Romanes, they have cast vs into prison, & nowe would they put vs out privily any verely: but let them come & bring vs out.

38 And the fergeants tolde these wordes into the governours, who seared when they heard thatthey

were Romanes.

39 Then came they and prayed them, and brought them out, and defired them to depart out of the citie.

40 And they went out of the prison, and entredists she house of Lydia: & when they had seene the brethes, they comforted them, and departed.

CHAP, XVII.

1 Paul at Thessalonica 3 preaching (brist, 6.7 is intertained of lason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 be preached the living set to them unknowen, 34 and 5, many are converted to shift, Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a system of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scrip

tures,

3 Opening, and alleadging that Christ must have so fered, and risen agains from the dead: and this is less Christ, whome, faid he. I preach to you.

4. And some of them beleeved, and joyned in comptain with Paul and Silas: also of the Grecians that feated God a great multitude, and of the chiefe women not a

fewe.

5 But the Jewes which beleeued not, moued with me, tooke vnto the certaine vagahonds and wicked howes, & when they had affembled the multitude, they made a tumult in the citie, and made affault against house of Iason, & sought to bring them out to y people.

and ce Thefe world,

> 7 W gainft t King, on 8 Th

9 No

Silas by thicher, e

were at I readines, those thir

12 The women, w

the worde they came 14 But

there fill.

15 And 1
Athenes: 3

to him at or 16 Thou pirite was to idolatrie

17 There
the lewes, a
the market d

of the Stoick withis babb the lefus, at the lefus, at the state of the

& But when they found them not, they drewe Isfon and certaine brethren vnto y heads of the citie, erying. Thefe are they which have subuerted the state of the world, and here they are,

7 Whome lafon hath received, and thefe all do 20 eainft the decrees of Cefar, faying that there is another

Emg, one lefus.

8 Then they troubled the people, and the heads of the citie, when they heard thefe things.

9 Notwithstanding when they had received fufficientaffarance of lafon & of the other, they let them go-10 And the brethren immediately fent away Paul &

Silas by night vnto Berea, which when they were come thicher, entred into the Synagogue of the lewes,

11 Thefe were also more noble men then they which were at Theffalonica, which receined the word with all readines, and fearched the Scriptures dayly, whether those things were fo.

12 Therefore many of them beleeved, and of hone? Women, which were Grecians, and men not a fewe.

13 But when the Iewes of Theffalonica knew, that neworde of God was alfo preached of Paul at Berea. they came thither alfo, and moved the people.

14 But by and by the brethren fent away Paul to go Munre to the fea: but Silas and Timotheus abode

there ftill.

15 And they that did conduct Paul, brought him vate Athenes: and when they had received a commaundenent vnto Silas and Timotheus that they should come tohim at once, they departed.

16 (Now while Paul waired for them at Athens, his frite was ftirred in him, when he faw the citie fubie&

teidolatrie.

17 Therefore he disputed in the Synagogue with the lewes, and with them that were religious, and in

themarket day ly with whomfoener he met.

If Then certaine Philosophers of the Epicares, and The Stoickes, difpured with him, and fome faid, What Withis habbler fay? Others faid. He feeme h to be a fet-Whooth of ftrange gods (because he preached voto hem lefus, and the refurrection.)

If Audthey tooke him, and brought him tato Mars

Arcete.

Breete, Taying, May we not knowe, what this newe doe trine, whereof thou fpeakeft, is ?

20 For thou bringelt certaine ftrange things voto our cares : we would know therefore, what thefe things meane.

21 I r all the Athenians, and strangers whichdwelt there are them felues to nothing els, but either total er to care fome newes.

1: Then Paul stoode in the middes of Mars streete. and aid, Ye men of Athenes, I perceine that in al things

yea. to superititious.

2; For as I paffed by, and beheld your denocions, I founde an alta: wherein was written, VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him thew I vnto you.

24 God that made the world, and all things that are therein, feeing that he is Lord of heanen & earth, dwel-

leth not in temples made with hands,

25 Neither is worshipped w mens hands, as though Pfal. 50. 8. he needed any thing, feeing he grueth to alllife and

breath and all things, 26 And hath made of one blood all mankind, to dwel on all the face of the earth, and hath assigned the sealors which were ordeined before, and the bounds of thes

habitation.

Chap.7.48.

27 That they fhould feeke the Lorde, if fobe they might have groped after him, and found him, though doubtles he be not farre from euery one of vs.

28 For in him we live, and moue, and have our being 23 alfo certaine of your owne Poets haue faid, for wi

are also his generation.

29 *Forafmuch then, as we are the generation of Ifai.40. 19. God, we ought not to thinke that the godhead is like me to gold, or filuer, or stone grauen by atte and the inuta. tion of man.

30 And the time of this ignorance God regardednot but now he admonisheth al men enery where to repent.

34 Because he hath appointed a day in the whichli wil judge the world in righteournes, by that man when be hath appointed, whereof he hath ginen an affurancett al men, in that he hath raifed him from the dead.

32 Now when they heard of y refurredion from the

desd. / gaine

33 34 Ded: a man n

1 As com Vain Ephe difcip

Agn Ftet Ucame 2 An in Pent

(becauf depart f 3 And them, &

4 And wy, and r No:

Micedon that Lefu 6 And his raime

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house love 8 And* keved in 1

the Corint y Then

feare not, 10 For ther to har

II So be ad tanght

desd,fome mocked, and other faid, We wil here thee againe of this thing.

33 And fo Paul departed from among them.

34 Howbeit certaine men claue voto Paul, & beleened; among whom was also Denis Areopagita, and a womannamed Damaris, and other with them.

CHAP. XVIII.

A Paul at Corinib 6. taught the Gentiles, 9 the Lord comfortesh him. 12 He is accufed before Gallio, 16 but in vaine: 18 From thence be faileth to Syria, 19 and fo to Ephelus: 22 At Galatia & Phrygia be ftrengthereth the disciples. 24 Apollos being more perfettly mftrutted by Agnila, 28 preacheth (brift with great efficacie.

Fier thefe things, Paul departed from Athenes, and

Came to Corinthus,

a And found a cercaine Iewe named *Aquila, borne Rom. 16.20 in Pontus, lately come from Italie, & his wife Priscilla (because that Claudius had commaunded all Iewes to depart from Rome)and he came vnto them.

3 And because he was of y same craft, he abode with

them, & wrought (for their craft was to make tents.) 4 And he disputed in the Synagogue euery Sabbath

uy, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Micedonia, Paul forced in Spirit, teftified to the Iewes that lefus was the Christ.

6 And when they refifted & blafphemed, he*fhooke Cha. 13.51. his raiment, & faid voto them, Your blood be vpon your mat. Lo. 14. ownehead : I am cleane: from henceforth wil I go vato

the Gentiles.

7 So he departed thence, and entred into a certaine mins house, named Iustus, a worth pper of God, whose house loyned hard to the Synagogue.

And Crifpus the chiefe ruler of the Synagogue, be- 1 .Cor. 1.14 kened in the Lord with all his housholde : and many of the Corinthians hearing it, beleeued & were baptized.

Then faid the Lord to Paul in the night by a vision, fure not, but speake, and holde not thy peace.

10 For I am with thee, and no man fhal lay hands on thee to hart thee : for I have much people in this citie.

It So be continued there a yere and fixe moneths, Muscht the word of God among them.

13 Thows

THE ACTES.

13 Nowe when Gallio was Deputie of Achaia, the Tewes arose with one accord against Pant, and brought him to the judgement feate.

13 Saying, This telow perswadeth men to worshippe

God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallie faid vnto the lewes, If it were a matter of wrong, or an euil deede, O ye lewes, I woulds according to realor maintaine you.

15 But if it be a question of wordes, and names, and of your Law, looke ye to it your felues: for 1 wilben

judge of those things.

16 And he draue them from the indgement feste,

17 Then tooke all the Grecians Softhenes the chiefe ruler of the Synagogue, and hear him before the indge ment feate : but Gallio cared nothing for those things,

18 But when Paul had taried there yet a good while, he tooke leave of the brethren, & fayled into Syria (and with him Prifeilla and Aquila) after that he had fhome

his head in Cenchrea: for he had a towe.

Chap. 21.24 man.16.18 19 Then he came to Ephefus, & left them there buthe entred into the Synagogue & difputed with the lewer,

20 Who defired him to tarie a longer time with the

but he would not confent,

1.Cor.4.19

34W.4.15.

21 But bade them farewel, faying, I muft needs keept this feaft that commeth, in Hieru'alem : but I will the turne agayne vnto you, * if GOD will. So he fayled from Ephefus.

22 ¶ And when he came downe to Cefarea, he west wp to Hierufalem : and when he had faluted the Church

he went downe vnto Antiochia. 23 Nowe when he had taryed there a while, he de parted, and went through the countrey of Galatia and

Phrygia by order, ftrengthening all the disciples. L. Cor. 1.12 34 And a certaine Iewe named *Apollos, borneat & Jexandria, came to Ephelus, an elequent man, & might

in the Scriptures. 25 The fame was inftrnced in the way of the Lords and he spake servently in the Spirit, and taught diligent ly the things of the Lorde, and knewe but the baption of John onely.

36 And he began to speake boldly in the Synapopul

Whom Rooke of God 27 A

brethre

ceine hi much w 28 Fc with gre leius wa

t Certain baptifme where wi baptized 16 are 6 14 Deme A Ndit c

ame to E a And f. Ghoft fince ime not fo Ghoft.

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3 And h aprized? 4 Then f daptifme of foold bele dat is, in Ch S And w

Name of the 6 So Paul ane on ther 7 And all

8 Moreo beldly for y tieg to the th 9 But when

peaking emil aparted from Peridoyly is Whome when Aquila and Prifcilla had heard, they Rom, 16.2. tooke him vato them, and expounded vato him the way

of God more perfectly.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to remehim: and after he was come thither, he holpe them much which had beleeved through grace.

28 For mightily he confuted publikely the Iewes. with great vehemencie, thewing by the Scriptures, that

leius was that Chrift.

CHAP, XIX.

t Certaine disciples at Ephesus, 3 having only received lobus baptisme, 2 & knew not the visible giftes of the holy Ghost, pherewith God had beautified his Sonnes kingdome, 5 are appredinthe Name of lesus. 13 The Icwes exorcifies 16 are beaten of the deuil. 19 Consuring bookes are burnt. 14 Demetrius 29 raifeib sedition againft Paul.

Andit came to paffe, while Apollos was at Corinthus, Athat Paul when he paffed through the vpper coaftes,

ame to Ephefus, and found certaine disciples,

a And faid vnto them. Have ye received the holy Choft fince ye beleeved? And they faid voto him, We menot fo much as heard whether there be an holy Choft.

3 And he faid vato them, Vato what were ye then

uprized? And they fayd, Vote Iohns baptisme.

4 Thenfaid Paul, * Iohn verely baptized with the Charte hprime of repentace, faying vnto the people, that they 2.2. 0 11. hould beleeue in him , which should come after him, 16.mat. 3. mis,in Chrift Iefus.

5 And when they heard it, they were baptized in the luke. 2. 16.

Name of the Lorde Lefus.

6 So Paul laid his hands vpon them, & the holy Ghoft uncon them, & they fpake the tongues, & prophecied.

7 And all the men were about twelue.

Moreover he went into the Synagogue, & fpake bidy for y space of three moneths disputing & exhorligto the things that appertaine to y kingdome of God.

But when certaine were hardened, and difobeyed, paking earl of the way of God before the multitude, he liparted from them, and feparated the difc ples, & difand the fichole of one Tyrannus.

to And

11.mar 1.5

100%. 1.25.

13 Nowe when Gallio was Dep Tewes arose with one accord against him to the judgement feate, 13 Saying, This felow perswadeth God otherwise then the Law appoint 14 And as Paul was about to open faid vnto the lewes, If it were a mane eurl deede, O ye lewes, I woulde ace 15 But if it be a queftion of worder ofyour Law,looke ye to it your felue sudge of those things. 16 And he draue them from the in ment searce but Gallio cared nothing deuil. 18
18 But when Paul had taried there the fedit he tooke searce of the brethren, & sale s, while with him Priscilla and Aquila) after passed his head in Cenchrea: for he had a found of

17 Then tooke all the Grecians Sa leantifte. ruler of the Synagogue, and beat him

maintaine you.

entred into the Synagogue & disput and And 20 Who desired him to tatie a low heard w bar he would not confent,

21 Bot bade them farewel,faying them, this feaft that commeth, in Histurale yd, Vot turne agayne voto you, * if GOD from Epheins.

vp to Hierufalem : and when he hadi he went downe vnto Antiochia, 22 Nowe when he had taryed the

22 And when he came downer

parted, and went through the count Phrygia by order, ftrengthening allt 34 And a certaine lewe named lexandria, came to Ephelus, an elec

in the Scriptures. 25 The fame was inftructed in the and he spake feruently in the Spirit, ly the things of the Lorde, and knee of John onely.

36 And he began to fpeake bell

Chap. 21.24

T. Cor.4.19 alme.4.15.

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L_Cor.1.12

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h said Prifeilla had heard, they Rom, 16.3

wis minded to go into Achaia, the him, wrote to the disciples to rehe was come thither, he holpe them heued through grace. he consuted publikely the Iewes, sie, shewing by the Scriptures, that

CHAP, XIX.

Ephefus, 3 having only received lobus in the wifible giftes of the holy Ghoft, havitifed his sonnes kingdome, 5 are of lefus. 13 The Iewes exorcifies deail. 19 Conjuring bookes are burnt. We fedition against Paul.

fub fedition against Paul.

f., while Apollos was at Corinthus, passed through the vpper coastes, found certaine disciples, tm, Haue ye received the holy

ed? And they faid voto him, We heard whether there be an holy

them. Voto what were ye then

Flohn verely baptized with the Chart. 9.6 faying vnto the people, that they 2.2.6 It., which should come after him, 16.mat. 3.

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Int into the Synagogue, & spake tree moneths, disputing & exhorappertaine to y kingdome of God. were hardened, and disobeyed, for God before the multitude, he deparated the disciples, & discount of one Tyrannas.

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the all they which dwelt in hara, heard they Lord lefus, both Iewes and Grecians.

FI And God wrought no small miracles by

of Paul.

12 So that from his body were brought you kerches or handkerches, and the diseases from them, and the euclipirits went out of the

tooke in hande to name ouer them which had sits, the Name of the Lord Iesus, saying, Weadi by Iesus, whom Paul preacheth.

14 (And there were certaine fonnes of Scene

the Prieft, about feuen which did this)

15 And the enil spirit answered, and said, left knowledge, and Paul I know: but who are yet

them, and ouercame them, & preuailed against that they fled out of that house, naked, and work

17 And this was knowen to al the lewer & Gu alfo, which dwelt at Ephelus, and feare came all, and the Name of the Lord Ielus was magnife

18 And many that beleened, came & confest

flewed their workes.

brought their bookes, and burned them befored and they counted the price of them, and found thousand pieces of filuer.

20 So the word of God grewe mightily, & pro 21 Nowe when these things were accom-Paul purposed by the Spirit to passe through Min and Achaia, and to goe to Hierusalem, saying, have bene there, I must also see Rome.

22 So fent he into Macedonia two of themb

ned in Alia for a feafon.

23 And the fame time there arose no smal tre

bout that way.

24 For a certaine man named Demetrius s fmith, which made filuer temples of Diana, b great gaines unto the craftes men,

25 Whome he called together with the will

CHAP, XIX

and faid, Syrs, ye knowe that by this craft

cour ye (see and heare, that not alone at Ecalmost throughout all Asia this Paul hath and turned away much people, saying, That

gods which are made with hands.

not only this thing is dangerous vnto vs, that ortion shalbe reprosed, but also that the temnat goddesse Diana should be nothing estecthat it would come to passe that her magnible all Asia & the world worshippeth, should

when they heard it, they were ful of wrath, wont, faying, Great is Diana of the Ephefians. It the whole citie was ful of confusion, & they have the common place with one affent, and Gains, and Aristarchus, men of Macedonia, Ro. 16, 24

seempanions of his lourney. I, cor. 1, 14

difeiples fuffered him pot.

mine also of the chiefe of Afia, which were his

linfelfe in the common place.

metherefore cryed one thing, and some another assemblic was out of order, and the more exact wherefore they were come together.

If the ofthe company drewe forth Alexander, they thrusting him sorwardes. Alexander they with the hand, and would have excused the latte people.

when they knew that he was a Tewe, there a-

Great u Diana of the Ephefians.

to the towne clarke when he had stayed the parties of Ephesias, what man is it that eathowe that the citie of the Ephesians is a stafthe great goddesse Diana, & of the image, and downe from Inpiter?

then that no man can fpeake against these ment to be appeased, & to do nothing rashly. It have brought hither these men, which have mainted facrilege, neither doe blashheme

To Andthis was done to myace of two that all they which dwelt lithara, he ard thew Lord lefus, both lewes and Grecians.

HI And God wrought no small miracles by

12 So that from his body were brought vite of Paul. kerchefs or handkerchefs, and the difeates from them, and the euil spirits went out of them

13 Then certaine of the vagabonde lewester tooke in hande to name ouer them which hade rits, the Name of the Lord Icfus, faying, Weadin

by Iefus, whom Paul preacheth. 14 (And there were certaine fonnes of Scessi

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15 And the enil spirit answered, and faid, leis knowledge, and Paul I know: but who are yet

16 And the man in whom the enil fpirit was, them, and ouercame them, & preuziled against that they fled out of that house, naked, and would

17 And this was knowen to al the lewes & G alfo, which dwelt at Ephefus, and feare came all, and the Name of the Lord Iefus was magnif

18 And many that beleened, came & confe

29 Many alfo of them which wfed curion shewed their workes. brought their bookes, and burned them before and they counted the price of them, and found shouland pieces of filues.

20 So the word of God grewe mightily, a page 21 Nowe when thefe things were accom-Paul purpoled by the Spirit to paste through Mi and Achaia, and to goe to Hierufalem, faying

haue bene there,I muft alfo fee Rome.

22 So fent he into Macedonia two of the niftred vnto him, Timotheus and Eraftus, but ned in Afia for a feafon.

23 And the same time there arose no small

bout that way.

24 For a certaine man named Demettin fmith, which made filuer temples of Diasi great gaines unto the craftes men,

35 Whome he called together, with the

and faid, Syrs, ye knowe that by this cre

oper ve (ee and heare, that not alone at Ecalmost throughout all Asia this Paul hath and turned away much people, faying, That

gods which are made with hands.

not only this thing is dangerous voto vs, that reion shalbe represed, but also that the temgreat goddeffe Diana fhould be nothing effeethat it would come to paffe that her magnisich all Afia & the world worshippeth, should royed.

low when they heard it, they were ful of wrath. redont, faying, Great is Diana of the Ephefians.

d the whole citie was ful of confusion, & they dinto the common place with one affent , and Gains, and Ariftarchus, men of Macedonia, Ro. 16. 24.

als companions of his iourney.

and when Paul would have entred in vato the Col,4.10. shedifeiples faffered him not.

I.cor. 1. 14

Certaine also of the chiefe of Afia, which were his fest vito him, defiring him that he would not binfelfe in the common place.

Sometherefore cryed one thing, and fome anothe affemblie was out of order, and the more want wherefore they were come together.

After of the company drewe forth Alexander, wes thrulting him forwardes . Alexander then dwiththe hand, and would have excused the to the people.

when they knew that he was a Tewe, there aente almost for the space of two houres, of all

ing, Great u Diana of the Ephefians.

to the towne clarke when he had stayed the lyd Ye men of Ephefus, what man's it that ot howe that the citie of the Ephefians is a of the great goddeffe Diana, & of the image, e downe from Inpiter?

then that no man can fpeake against thefe ight to be appealed, & to do nothing rashly. to brought hither thefe men, which have sited facrilege, neither doe blafpheme

Wherefore, if Demetrius and the eta which are with him, haue a mattet against any law is open, and there are Deputies:let them at another.

39 But if ye inquire any thing concerning tere,it may be determined in a lawful affembl

40 For we are euen in leopardie to be accus dayes fedition, torafmuch as there is no caufe, we may gine a reason of this concourse of pre 41 And when he had thus spoken, he let the

CHAP. XX.

depart. Paul appoynteth to goe to Macedonia: 7 Is In ching until midnight, 9 liniyehus fel downe de window, 10 he raifesh bim to life. 15 At My having called the Elders of Ephejus together, a veth what thing, Shal come upon him Jelfe, 28 JOw after the tumult was appealed, Paul disciples vnto him, and embraced them,

ted to go into Macedonia.

a And when he had gone through those part exhorted them with many words, he came in 3 And having taried there three moneths, b Lewes laid wait for him, as he was about to Syria, he purposed to returne through Maced 4 And there accompanied bim into Alis Berea, and of them of Theffalonica, Ariftareh

cundes, and Gaius of Derbe, and Timotheus, of Afra, Tychicus, and Tcophimus. . 31 1034 28 5. Thele went before, and taried vs at Tree

6 And we failed forth from Philippi, ther of vulcauened bread, and came vato them to fine dayes, where we abode feuen dayes, til

7 And the firft day of the weeke, the difer come together to breake bread , Panl pres them, ready to depart on the morow, and co

preaching vnto midnight. 8. And there were many lightes in an upper Where they were gathered togethere

And therefate in a window a certi named Entysbus, felleninge a despether

Mai

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P

throughout all the coafter of ladea. riles, that they (hould repent, and turne lo workes worthie amendement of life. is cause y lewes caught me in the * Tem- (bap.21.30 about to kill me. theleffe, I obteined helpe of God, and conis day, witneffing both to imall & to great, other things, then those which the Prophers did fay fhould come, sthat Christe should suffer, and y he should hat thould rife from the dead, and thoulde voto this people, and to the Gentiles. she thus answered for him felfe, Festus faid

sorce, Paul, thou are befides thy felfe:much

th make thee mad.

faid, I am not mad, O noble Festus , but I

ords of trueth and fobernes.

King knoweth of thefe things, before who boldely : for I am persuaded that none of are bid from him : for this thing was not

Agrippa, beleenest thou the Prophetes ? I

beletueft.

net

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dild

grippa faide vnto Paul, Almost thou perecome a Chriftian.

all faide, I would to God that not onely wall that heare me to day, were both alether fuch as I am , except thefe bondes. he had thus spoken, the King rose vp.& Bernice, and they that fate with them. on they were gone apart, they talked bedes, taying , This man doeth nething bnor of bondes.

Agrippa vnto Festus , This man might afhe had not appealed vito Cefar,

CHAP. XXVII.

Wellesh the peril of the wyage, it but he si not we toffed to & fro w the tempeft, 21. 41 69 34 yes all safe and sound 44 escape to land. was concluded, that we flould faile indelinered both Paul, & certains other nturion named Iulius, of the band of And

and we entred into a thip of Adrammin fing to falle by the coaftes of Afia, and lause and had Aristarchus of Macedonia, a Thestalon

3 And the next day we arrived at Siden an courteoully intreated Paul, and gaue him libers wato his friends, that they might refresh him.

4 And from thence we launched, and fayled

5 Then failed we ouer the fea by Cilicia, and phylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a fhipped andria, failing into Italie, and put ve therein.

7 And when we had failed flowly many dans, fearce were come against Gnidum, because a will red vs not, we failed bard by Candie, nere to Sie

8 And with much a do failed beyond it, and conto a certaine place called the Faire hauens, nein

she which was the citie Lafea.

9 So when much time was spent, and failing was icopardons, because also the Fast was now epaled, exhorted them,

to And faide vnto them, Syrs, I fee thith will be with hurt and much damage, not ofte and fhip onely, but also of our lines.

gouernour and the mafter of the Ship, then the

which were fpoken of Paul.

12 And because the hauen was not commod winter in, many tooke counsell to depart them, any meanes they might attaine to Phenice, born ter, which is an hanen of Candie, and liether Southwest and by West, and Northwest and W

13 And when the Southerne wind bleve loft fappoling to obteyne their purpole, looked sen

failed by Candie.

14 But anon after, there arose by it a flowy called Euroclydon.

15 And when the shippe was caught, andere cam

26 And we ranne under a little yle name and had much a do to get the boat.

17 Which they tooke yp and vied all he

ging left they should have fallen into ake faile, and fo were caried.

endy when we were toffed with an ex-

takev lightned the fhip.

he third day we cast out with our owne

miling of the fhip.

heanelcher funne nor ftarres in many daies doo mall tempest lay vpon vs, al hope that

efined was then taken away.

derlong abstinence, Paul stoode forth in the them, and fayde, Syrs, ye should have hearkeand not have loofed from Candie : fo fhould ed this hurt and loffe.

wiexhort you to be of good conrage : for ene loffe of any mans life among you, faue of

ere food by me this night y Angel of God. and whom I ferne,

Feare not, Paul: for thou muft be brought re and loe, God bath given vnto thee freely with thee.

refore, firs, be of good courage: for I beleeve

halbe fo as it hath bin tolde me.

hewe must be cast into a certaine yland. then the fourtenth night was come , as we to and fro in the Adriatical fea about midhipmen deemed that fome countrey appro-

uded, and found it twentie fathoms : and gone a litle further, they founded againe,

tene fathoms.

fearing left they shoulde have fallen into places , they caft foure ancres out of the

ified that the day were come.

athemariners were about to flee out of had let downe the boate into the feavnas though they would have cast ancres refhip,

id vate the Centurion & the fouldiers, Bx-

ide in the fhip, ye can not be fafe. fouldiers cut of the ropes of the boat,

May.

all to take meate, faying, This is the fourteenth day that ye have taried, and continued fasting, receiving nothing

64 Wherefore I exhort you to take meate for thisis for your fafegarde for there shall not an heare fal from

the head of any of you.

35 And when he had thus spoke, he tooke bread, in gaue thankes to God, in presence of them all, and brain it, and began to cate.

36 Then were they all of good courage, and they al.

fo tooke meate.

37 Now we were in the shippe in all two hundren

38 And when they had eaten ynough, they lighted

the fhip, and caft out the wheat into the fea.

39 And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, ime the which they were minded (if it were possible) to thrust in the ship.

40 So whethey had taken vp y ancres, they comitted
the fhip vnto the fea, & loofed the rudder bonds, and had
fed vp the maine faile to the winde, & drew to y fhore.

41 And when they fell into a place, where two kess met, they thrust in the ship: and the forepart stacks fast, and could not be moved, but the hinder part was broken with the violence of the wanes.

. 42 Then y fouldiers countell was to kill y prifores left any of them, when he had swomme out, should

away.

20

43 But y Centurion willing to faue Paul, staied the from this counsell, and commaunded y they that could wimme, should cast them selves first into the sa, a go out to land.

44 And the other, some on boardes, and some one

they came all fafe to land.

CHAP. XX VIII.

The Barbarians courte sie towards Paul and his ton 3 A viper on Pauls hand: 6 He shaketh it of harme: 8 Publius 9 and others are by him healed it depart from Melsta, 16 and come to Rome: 17 for meth to the lewes 20 the cause of his comming 19 preacheth less 30 two yeere. is a m

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And for ther, as d when tim, When

which which which was Candria

And where day and from and the fall the fall berew

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when they were come fale, then they knew that

and the Barbarians shewed vs no litle kindnes: for raindled a fire, and received vs every one, because the present shower, and because of the colde.

And when Pau' had gathered a nomber of flickes, laid them on the fire, there came a viper out of the

and leapt on his hande.

Nowe when the Barbarians fawe the worme hang his hand, they faid among them felues, This man furehis murtherer, whom, thogh he bath escaped the feet, Woogeance hath not suffred to live.

Buthe shooke of the worme into the fire, and fele

starme.

Howbeit they waited when he should have swalne, willen downe dead sodenly but after they had looked wat while, and sawe no inconvenience come to him, by changed their mindes and sayde, That he was a

In the same quarters, the chiese man of the yle bename was Publius; had possessions: the same readvs, and lodged vs three dayes courteously.

And so it was, that the father of Publius lay sicke of ther, and of a bleodie flixe : to whom Paul entred adwhen he prayed, he laid bu handes on him, & heatim.

When this then was done, other also in the yle, whad difeases came to him and were healed,

Which also did vs great honour; and when we de-

they laded vs with things necessarie.

Now after three moneths we departed in a ship standria, which had wintered in the yle, whose was Castor and Pollux.

And when wee arrived at Syracule, we taried

three dayes.

And from thence we fer a compaffe, and came to me and after one day, the South winde blew, and the fecond day to Putioli:

tere we found brethre, and were defired to tario

and from thence, when the brethren hearde of

the three tauernes, whom when Paul fawe, herbanke

th sh beald

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16 So when we came to Rome, the Centurion delige-God, and waxed bolde. sed the prifoners to the generall captaine:but Paul was fuffred to dwel by him felle with a fouldier y kept him,

17 And the third day after, Paul called the chiefe of the lewes together: and when they were come, he is vato them, Men and brethren, though I have committed nothing against the people, or lawes of the fathers, 18 was I delinered prisoner from Hierusalem into the

18 Who when they had exemined me, would have handes of the Romanes. let me go, because there was no cause of death in me,

19 But when the Iewes spake contrarie, I wattos Arained to appeale vnto Cefar, not because I had ough

20 For this canfe therefore have I called for you, we to accuse my nation of.

fee you, and to fpeake with you. for that hope of liads fake, I am bound with this chaine.

21 Then they faide voto him, We neither receint letters out of ludea concerning thee, neither came and of the brethren that shewed or spake any enill of thes. 22 But we wyll heare of thee what thou thinkeltife

as concerning this free, we knowe that enery whereit

23 And when they had appointed him a day, then is Spoken againft. came many vnto him into ha lodging , to whombees pounded and restified the kingdome of God , andpes fuading them those things that concerne lefus, both on of the Law of Moles, and out of the Prophets, from me

24 And some were perfuaded with the thinger, which ning to night.

were spoken, and some beleeued not. 25 Therefore when they agreed not among the felues, they departed, after that Panl had fpoken on word, to wit, Well spake the bolie Ghoft by Efaith

26 Saying, Go voto this people, and fay, By hears Prophet vnte our Fathers, ye shall heare, and shall not understand, and seein Ifa.6. 9. mat. 13.14 shall fee, and not perceine. mar.4. 12.

27 For the heart of this people is waxed fit !! cares are dull of heary ng, and with their e yes have

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luke.8.10. 1064.12.49 arr.8

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med, leaft they should see with their eyes, & beste this beir eares, and understand with their heartes, and hald returne that I might heale them.

18 Re it knowen therfore vnto you, that this faluation (God is feat to the Gentiles, and they shall heare it.)
39 And when he had saide these things, the I ewes dented, and had great reasoning among them selves.

30 And Paul remained two yeres full in an house his after him felf, & received all that came in vnto him, it Preaching the kingdome of God, & teaching those hings, which concerne the Lord Jesus Christ, with all

bidnes of fpeache, without let.

THE EPISTLE OF THE

APOSTLE PAVL TO THE ROMANES.

CHAP. I.

Hefirst showeth on what authoritie his Aposleship stadethe 13 Then he commendeth the Gospel, 16 by which God setthout his power to those that are sauch 17 by faith, 21 has were gustic of wicked unthankefulnes to God. 26 For which his wrath was worthily powed on them, 29 so that they ranne headlong into all kindes of sinne.

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earning eing] Aul a fernant of I ESVS CHRIST, called to be an Apostle, put apart to As. 13. 14

2 (Which he had promifed afore by his Prophetes in the holic Scriptures) 3 Concerning his Sonne Jefus Chritt our Lord (which was made of the feede

Danid, according to the flefh,

And declared inightily to be the Sonne of God, touing the Spirit of landification by the refurred on from

By whom we have received grace and Apolleship

leamong all the Gentiles,

Among whom ye be also the called of Iesus Christ: To ally as that be at Rome beloved of God, called

to be

To be Saintes: Grace be with you, & peace from God on Father, and from the Lord Ielus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the

whole worlde.

9 For God is my witnes, (whom I ferue in my spirite in the Gospel of his Sonne) that without ceasing I make mention of you:

ro Alwayes in my prayers, befeeching, that by some meanes, one time or other I might have a prosperous sourney by the will of God, to come vnto you.

it For I long to fee you, y I might bestow among you some spiritual gift, that you might be strengthened.

13 That is, that I might be comforted together will you, through our mutual faith, both yours and mine,

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come who you (but have bene let hitherto) that I might have some fruite also among you, as I have among the other Gentiles.

14 I am detter both to the Grecians, and to the Brians, both to the wife men and vnto the vnwife.

15 Therefore, as much as in me is, I am readie m preache the Gofpel to you alfo that are at Rome.

16 For I am not ashamed of y Gospel of Christ: for it is the power of God wnto saluation to every one that beleeveth, to the I ewe first, and also to the Grecian.

17 For by it the righteou fnes of God is reneiled from faith to faith: as it is writte, *The inft shal line by faith.

18 For the wrath of God is reneiled from heavens gainft all vngodlines, and varighteou fnes of men, which withholde the trueth in vnrighteou fnes,

19 Forasmuch as that, which may be knowen of 604, is manifest in them: for God hath shewed it voto them.

power and Godhead, are feene by the creation of the worlde, being confidered in his workes, to the intest that they should be without excuse:

him not as God, neither were thankefull, but became vaine in their thoughtes, and their foolishe heart was full of darkenes.

Abak. 2.4.

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When they professed them felues to be wife the

se For they turned the glory of the incorruptible God to the fimilitude of the image of a corruptible man, and of birdes, & foure footed beaftes, & of creeping things.

Wherefore also God gane them up to their hearts laftes, vnto vncleannes, to defile their owne bodies be-

tweene them felues:

25 Which turned the trueth of God vnto a lie, and worthipped and ferued the creature, forfaking y Creatur, which is bleffed for ener, Amen,

36 For this cause God gave them vp vnto vile affec-

to that which is against nature.

27 And likewife also the men lest the naturall vse of the woman, and burned in their lust one towarde another, and man with man wrought silthines, and received in them selves such recompense of their errour, as was necte.

18 For as they regarded not to acknowledge God, men fo God deliuered them up voto a reprobate mind,

tode those things which are not connenient,

tions full of all varighteousnes, fornication, wielidnes, couetousnes, malicionsnes, full of enuie, of murtit, of debate, of deceite, taking all things in the enils

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p. Backbiters, haters of God, doers of wrong, prond, buffers, inuenters of euil things, disobedient to patra, without voderstanding, couenant breakers, without raterall affection, such as can neuer be appeared, arcueffe.

31 Which men, though they knewethe Law of God, we that they which commit such things, are worthie death, yet not onely do the same, but also favour the

at do them.

CHAP II.

Althougeth al before the sudgement seat of God. 12 The sunfe, that the Gentiles might presend 14 of ignorance, he with quite away. 17 He wegeth the lewes with the written lawe, 23 in which they boasted: 27 And so maketh libleme and Gentile alike.

Thete-

HE ROMANES.

Herefore thou art mexcufable, O man, whofoener thou are that condemneft: for in that that thou com demneft another, thou condemneft thy felie : for thou that condemneft, doeft the fame things.

2 But we know that the judgement of God is according to trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despiseft thou the riches of his bountifulnes,& patience, and long fufferance, not knowing that the boil

tifulnes of God leadeth thee to repentance?

But thou, after thine hardenes, and heart that can not repent, * heapest vp as a treasure vnto thy felle wrath against the day of wrath, and of the declaration of the just indgement of God,

mat. 16, 27.

Eam. 5.3-

6 Who wil reward enery ma according to his works 7 That is, to the which through patience in well dome. renel. 32.12 feeke glory, & honour, & immortalitie, enerlafting life

> 8 But vnto them that are contentious & difobey the trueth, and obey varighteoufnes, shalbe indignation and

wrath.

9 Tribulation and anguishe shalbe vyon the soule of enery man that doeth enill: of the Iewe firft, and die the Grecian.

to But to enerie man that doeth good. Shalbe glorie, and honour, and peace, to the lewe first, and also to the Grecian.

II For there is no respect of persons with God.

12 For 28 many as have finned without the Law, find perish also without the Lawe ; and as many as have he med in the Law, shalbe judged by the Lawe,

13 (For the hearers of the Law are not righteous be fore God: but the doers of the Lawe fhalbe inftified,

24 For when the Gentiles which have not the Land do by nature the things contemed in y Law, they having not the Lawe, are a Lawe vnto them felues,

15 Which shewe the effect of the Lawe written their hearts, their conscience also bearing witnes, their thoughts acculing one another, or exculing.) 16 At the day when God fhal indge the fecrett of

by lefus Christ, according to my Gospell.

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Behold, thou art called a lewe, and refleft in the and glorseft in God,

18 And knowest his will, and I trieft the things that | Or allow-Ment from it, in that thou art instructed by the Law.

no And perswadest thy selfe that thou art a guide of beblinde, a light of them which are in darkenes,

to An inftructer of them which lacke diferetion, a micher of the valearned, which halt y forme of know-

ledge, and of the trueth in the Lawe.

It Thou therefore, which teacheft another, teacheft tion not thy felfe ? thou that preacheft, A man fhoulde mtteale, doeft thou fteale?

11 Thou that fayeft, A man should not commit adulme doeft thou commit adulterie? thou that abhor-

midoles, committeft thou facrilege?

13 Thou that gloriest in the Law, through breaking

le Law, difhonoureft thon God?

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For the Name of God is blafphemed among the bestiles through you, * as it is written.

For circumcifion verely is profitable, if thou doe eck 36,300 he Law: but if theu be a transgressour of the Lawe, thy

menmeision is made vacircumcision.

16 Therefore if the vacircumcifion keepe the ardimees of the Law, fhal not his vacifcumcifion be counmofor circumcifion?

17 And shal not uncircumcifion which is by nature te flitkeepe the Law)condemne thee which by the letmand circumcifion art a transgreffor of the Lawet

18 For he is not a lewe, which is one outwarde : neyberis that circumcifion, which is outward in the flesh:

19 But he is a lewe which is one within, and the cituncifion mof the heart, in the fpirit, not in the letter, hole prayle is not of nien, but of God.

CHAP. III.

He gineth the lewes forme i preferment, for the conenauts fale, a but yet fuch, as wholy dependeth on Gods mercie. That both lewes and Gentiles are finners, It he proswith by Scripture: 19 and shewing the vie of the Lame, be concluded that we are inflifted by faith.

Matisthen the preferment of the lewer or what is

the profite of circumcifion?

Much enery maner of way: for chiefy, because voto them

eft the things that are excellent.

them were of credite committed the oracles of God. For what though fome did not beleeve? Shall their vabeliefe make the fairh of God without effe &? 4 God forbid: yea,let God be true, and enery mans lyar, as it is written, That thou mighteft be inftified in thy wordes, and ouercome, when thou are indged. Nowsfour ynrighteoufnes commende the righte outnes of God, what that we fave ? Is God varight com through my lie vnto his glory, why am I yet condemned

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which punisheth? (I speake as a man) 6 God forbid: els howe shall God judge the worlde 7 For if the veritie of God bath more abounded

as a finner?

8 And (as we are blamed, & as some affirme that w fay) why do we not enill, that good may come thereil whose damnation is just.

o What then? are we more excellent? No, in no wife for we have alreadle proqued, that all, both Iewerand

Gentiles are under finne.

Pial. 14.1. 3.4nd 52. I.3.

to As it is written, *There is none righteous, none

II There is none that ynderstandeth; there is non that feeketh God.

. It They have all gone out of the way: they have be made altogether vnprofitable: there is none that do good, no not one.

Pfal.5.10. Pfal.140.3.

12 * Their throat is an open fepulchre : they have fed their tongues to deceite: * the poylon of afperi under their lippes.

Pfal to.7. 16.59.7.

1 14 * Whofe mouth is full of curfing and bitternes

Their feete are fwift to fheade blood, . 16 Deftruction and calamitie are in their wayes,

17 And the way of peace they have not knowen, Pfal.36.1. 18 * The feare of God is not before their eyes.

> To Now we know that whatfoener the Law faieth, fareth it to them which are under the Lawe, that end mouth may be flopped, and all the worlde be fubicat the indgement of God.

> 20 Therefore by the workes of the Law shal note be inflified in his light : for by the Lawe comment

knowledge of finne.

at But now is the righteouines of God made made man'l

2/

without the Lawe, having wither of the Law and of Prophetes, 1. To wit, the righteonines of God by the faith of Iewith Christ, wato all, and upon all that beleene.

py For there is no difference : for all have finned, & medeprined of the glorie of God,

And are inflified freely by his grace, through the

thimption that is in Christ Ielus,

13 Whom God hath fet forth to be a reconciliation
bough faith in his blood to declare his righteousnes,

the forgiuenes of the finnes that are paffed,

16 Through the patience of God, to shewe at this that his right cousines, that he might be inst, and a instinct of him which is of the faith of lesus.

by Where is then the reioycing? It is excluded. by that Lawe? of workes? Naye: but by the Lawe

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Therefore we conclude, that a man is instifted by

19 God, is he the God of the Iewes onely, and not of the Gentiles also > Yes, even of the Gentiles also.

To for it is one God who shall instific circumcifion

It Do we then make the Law of none effect through

CHAP, IIII.

the proueth that which he saide before of faith, by the example of Abraham, 3.6 and the sestimonie of the Scripture and ten times in the chapter he heateth open this wide imputation.

What shall we saye then, that Abraham our father

hath founde concerning the flefhe?

1 For if Abraham were justified by workes, he hath thein to rejoyce, but not with God.

For what faith the Scripture ? Abraham beleeued

Nowe to him that worketh, the wages is not coun-

But to him that worketh not, but beleeveth in him tuffifieth the engodly, his faith is counted for righ-

fuen as Danid declareth the bleffednes of the ma,

vnto

to God by the death of his Sonne, much more being reconciled, we shalbe saved by his life,

ti And not enely fo, but we also reioyce in GOD chrough our Lord Iesus Christ, by whom we have nowe

seccived the atonement.

rz Wherefore, as by one man finne entred into the worlde, and death by finne, and fo death went oner all men: in whom all men have finned.

13 For vate the time of the Lawe was finne in the world, but finne is not imputed, while there is no Lawe.

- 14 But death reigned from Adam to Mofes, enche wer them also that finned not after the like maner of fransgression of Adam, which was the figure of him that was to come.
- if through the offence of that one, many be dead, much more the grace of GOD, and the gifte by grace, which is by one man lefus Christe, hath abounded vato cmanie.
- no Neyther is the gift fo, as that which entred in by one that finned for the faulte came of one offence vite condemnation: but the gift is of many offences to infification.

and for if by the offence of one, death reigned through one, much more shall they which receive that about dance of grace, and of that gifte of that righteoulies, reigne in life through one, that is, I elus Christ.

18 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the sufficient of one, the benefite abounded toward all men to the mit-

fication of life.

inners, fo by that abedience of that one shall many left be made righteous.

20 Moreover the Law entred thereupon that the

ded, there grace abounded much more:

21 That as finne had reigned vato death, is might grace also reigne by right courses vato eternal life shrough Jesus Christ our Lord.

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M. Who m, Ye kno mwhat in h Sernin mares, and mares, and mares, and mares, and

And ho bat bane shout en Witness erepent

lefus Ci And now A know a line that that bon

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long preaching he ouercome with fleepe fel downe

a the third loft, and was taken vp dead.

But Paul went downe, and laide him felfe vpon and embraced him, faying, Trouble not your feluest brhis life is in him.

11. Then when Paul was come vp agayne, & had broin bread, and eaten, having fpoken a long while til the hwaing of the day, he so departed.

is And they brought the boy aline, & they were not

slitle comforted.

12 (Then we went before to fhip, and failed vnto title Affos, that we might receive Paul there : for fo iche appointed, and would him felfe go a foote.

Is New when he was come vnto vs to Allos, and we

Mrecewed him, we came to Mitylenes.

And we failed thence, & came the next day oner aand Chios, & the next day we arrived at Samos, and wied at Trogyllium : v next day we came to Miletum.

If For Paul had determined to faile by Ephelus, beme he would not fpend the time in Afia: for he hafted the if he could possible at Hiernfalem, at the day of

interofte.

Wherefore from Miletum, he fent to Ephefus,

Malled the Elders of the Church.

Who when they were come to him, he faid vnto Te knew from the first day that I came into Afia, attwhat maner I have bene with you at all feafons, 16 Seruing the Lorde with all modeftie, & with ma-Mires, and tentations, which came voto me by the mawayte of the lewes,

And how I kept backe nothing that was profita-Mt bane Thewed you, and taught you openly and

shout enery house,

Witnessing both to the lewes, and to the Grecidesepentance towarde God, and fayth toward one

elefas Chrift.

And now behold, I go bound in y fpirit vnto Hiernknow not what things shal come vnto me there, hae that the holy Ghoft wieneffeth in every citie, that bondes and afflictions abide me.

belpaffe not at all, neither is my life deare vnto that I may fulfil my course with ioy, and the

ministration

ministration which I have received of the Lorde lefte to teftifie the Gofpel of the grace of God.

ar And newe beholde, I know that henceforth yeall, through whom I have gone preaching the kingdome of God, shall fee my face no more.

26 Wherefore I take you to record this day, that! am pure from the blood of all men.

27 For I have kept nothing backe, but have shewed you all the counsel of God.

28 Take heede therefore vnto your felves, and to all the flocke, whereof the holy Ghoft hath made you Outfeers, to feede the Church of God, which he hath pair

chased with that his owne blood. 29 For I know this, that after my departing fhal grie uous wolues enter in among you, not sparing the focke

30 Moreover of your owne felues shall men anie fpeaking peruerfe things, to draw disciples after them,

31 Therefore watch, and remember that by the space of three yeres I ceassed not to warne enery one, boil

night and day with teares.

33 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance, among all them which are fanctified.

2 1 haue coueted no mas filuer not gold, nor apparel, 34 Yea, ye know, that thefe hands have miniftred van t. fer.4. 12 my * necessities, and to them that were with me.

1.thefs. 2.9 25 I have flewed you all things, howe that fo labour 2.thefs.3.8. ring, ye ought to supporte the weake, and to temember the words of the Lord Ielus, how that he faide, It is bleffed thing to give, rather then to receive.

36 And when he had thus fooken, he kneeled downe,

and prayed with them all,

27 Then they wept all aboundantly, and fel on Paul

necke, and killed him,

38 Being chiefly fory for the wordes which he fpil That they should see his face no more. And they accom panied him vnto the fhip.

CHAP. XXI.

1 Pan! goeth toward Hierufalem: 8 At Cofarea he tale with Philippe the Euangelift: 10 Agabus foretelleth bins his bondes. 17 After he came to Hierufalem, 26 & into

em.we eday fold Patara. a And w reand we And w left han m: for the And to nen daves whe fhor But wh monr wa and c downe a Then w whethip, And wh med at Po

wewith th I And the adeparte. to the hou mofthe fe New he mecie.

to And as maine Pro It And w Me, and be Blayth th

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te, 27 the lewes laide hands on him: 32 Lyfias the theine taketh him from them. Mas we launched forth, and were departed from

ben we came with a straight course vato Coos, and day folowing vnto the Rhodes, and from thence vn-

And we founde a thip that went over vnto Phereand went aboard, and fet forth.

And when we had discouered Cyprus, we left it on

left hand, and failed toward Syria, & arrived at Tymifor there the thip voladed the burden. And when we had found disciples, we taried there um dayes . And they tolde Paul through the Spirit,

wheshould not go vo to Hierufalem.

But when the dayes were ended, we departed and mear way, and they all accompanied vs with their merand children, even out of the citie : and we kneebedowne on the fhore, prayed.

Then when we had embraced one another, we

weship, and they returned home.

And when we had ended the courfe from Tyrus, we med at Prolemais, and faluted the brethren, and a-

Mewith them one day.

And the next day, Paul and we that were with departed, and came vnto Cefarea : and we entred which house of * Philippe the Enangelist , which was Chap. 6.5. mofthe feuen Deacons, and abode with him.

New he had foure daughters virgins, which did miecie.

wand as we taried there many dayes, there came a maine Prophet from Iudea, named Agabus.

It And when he was come vnto vs, he tooke Pauls the and bounde his owne hands and feete, and fayd, beingth the holy Ghost, So shall the Iewes at Hierumbinde the man that oweth this girdle, and shall deshim into the hands of the Gentiles.

n And when we had heard thefe things, both we and worthe fame place befought him that he would not

m to Hiernialem.

Then Paul answered, & said, What do ye weeping, weaking mine heart? For I am readie not to bee deonely, but also to die at Hierusalem for the Name

THE ACTES.

and I befeech thee, suffer me to speake vuto the people, 40. And when he had given him licence, Paul stoods on the grieces, and beckened with the hand vuto the people: & when there was made great silence, he spake vuto them in the Hebrewe tongue, saying,

CHAP, XXII.

Paul yeldeth a reason of his faith, 22 and the lewes hear him a while: 23 But so soone as they cried out, 24 bein commanded to be scourged and examined, 27 and sode clareth that he is a citizen of Rome.

YE men, brethren and Fathers, heare my desence now towards you.

, 2 (And when they hearde that he fpake in the He brewe rangue to them, they kept the more filenes,

and he fayd)

3 I am verely a man, which am a Iewe, borne in Tarfus in Cilicia, but brought vp in this citie at the feeted Gamaliel, and instructed according to y perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I perfectled this way vnto the death, binding and delinering into prison both men and women.

5 As also the chiefe Priest doeth beare me witnes, and all the companie of the Elders: of whom also I received letters vnto the brethren, and went to Damas sus to bring them which were there, bounde vnto Hierusalem, that they might be punished.

6 And fo it was, as I iourneyed and was come nere wnto Damafeus about noone, that fodenly there should

from heaven a great light rounde about me.

7 So I fell vote the earth, and heard a voyce, faying

Vato me, Saul, Saul, why perfecuteft thou me?

8 Then I amswered, Who art thou, Lorde? And he sayd to me, I am Iesus of Nazareth, whom thou persecutes.

9 Moreover they that were with me, fawe in deeds a light and were afraide; but they heard not the voyes of him that spake voto me.

To Then I faid, What shal I do Lord? And the Lords sayd wnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all thinges, which are apport

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for thee to doe.

11. So when I coulde not fee for the glorie of that the lead by the hande of them that were with hand came into Damaicus.

II And one Ananias a godly man, as perteining to belawe, having good report of all the Iewes which

weltthere,

if Came vato me, and flood, and faid vato me, Brob Saul, receive thy fight: and that fame houre I loo-

d rpon him.

it And he said, The God of our fathers hath appoinnithee, that thou shouldest knowe his wil, and shoullettee that Just one, and shouldest heare the voyce of bemouth.

if For thou shalt be his witnes voto all men of the

times, which thou haft feene and heard.

16 Nowe therefore why taries thou? Arise, and be unized, and wash away thy sinnes, in calling on the lime of the Lord.

17 And it came to passe, that when I was come apasto Hierusalem, and prayed in the Temple, I was in

imunce, :05

And fawe him faying vuto me, Make hafte, and get be quickly out of Hierufalem. for they wil not receive by witness concerning me.

19 Then I faid, Lord, they knowe that I prifoned, and unineaery Synagogue them that believed in thee.

the And when the blood of thy martyr Steuen was hed, also stood by, and consented vnto his death, and huthe clothes of them that flew him.

it Then he faid voto me, Depart : for I wil fend thee

mehence vnto the Gentiles.

And they heard him vnto this worde, but then white up their voyces, and faid, Away with such a selection the earth: for it is not meete that he should

u And as they cryed and caft of their clothes, and

hewe dust into the aire.

4 The chiefe captaine commanded him to be lead the caftel, & bade that he should be scourged, and much, that he might knowe wherefore they cryed

to the Genturion that stood by, 1s it lawfull for you're scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captame, faying, Take heede what then

doeft : for this man is a Romane.

27 Then the chiefe captaine came, and faide to him, Tel me, art thou a Romane ? And he faid, Yea.

28 And the chiefe captaine answered, With a greet summe obtained I this freedome. Then Paul said, Bat I was so borne.

Then ftraightway they departed from him, which thould have examined him: and the chiefe captains also was afraid, after he knewe that he was a Romans,

and that he had bound him.

30 On the next day, because he would have known the certaintie wherefore he was accused of the Iews, he loosed him from bis bondes, and commaunded the hie Priests and al their Council to come sogether; and he brought Paul, and set him before them.

CHAP, XXIII.

As Paul pleadeth his cause, 2 Ananias commandath
them to smite him: 7 Dissension among his accusers, it
God encourageth him, 14 The Iewes laying wait for Paul,
20 is declared unto the chiefe captaine: 27 He sended
him to Felix the Governour.

And Paul beheld earnestly the Council, and said, Men and brethren, I have in all good conscience ferred

God vntil this day.

2 Then the high Priest Ananias commanuded them

that flood by, to fmite him on the mouth.

3 Then faid Paul to him, God will smite thee, then whited wall; for thou sittest to indge me according to the Law, and transgressing the Law, commanded them me to be smitten?

4 And they that ftoode by, faide, Reuileft thou God

bie Prieft?

5 Then faid Paul, I knew not, brethren, that he was 2xod.22.27 the hie Priest : for it is written, Thou shalt notifest end of the Ruler of thy people.

6. But when Paul perceived that y one part wered the Sadduces, and the other of the Pharifes, he cryedie

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Council, Men and brethren, Dam a Pharile, y loune Chap.24.20 Pharife; I am accused of the hope and refurrettion philip.3.3. the dead.

And when he had faid this, there was a diffenfion bretene the Pharifes and the Sadduces, fo that the politude was divided.

A For the Sadduces fay that there is no refurrecti- Mat. 22.22. monther Angel, nor spirit i but the Pharises confette

Then there was a great crie:and the Scribes of the hinles part role vp, and strone, faying, We finde none milin this man : but if a fpirit on an Angel hath fpoken whim, let vs, not fight againft God.

h

is And when there was a great diffention, the chiefe muine, fearing left Paul should have bene pulled in men of them, commanded the fouldiers to go downe, min take him from among them, and to bring him inmthe caftel.

II Thowe the night following the Lorde Roode by limand faid, Be of good courage, Paul : for as thou lattefusied of me in Hierusalem, fo must thou beare vines alfo at Rome.

is And when the day was come, certaine of the les made an affemblie, and bound them felues with a mik faying that they would neither eate nor drinke. tilthey had killed Paul.

13 And they were more then fourtie , which had nide this confpiracie.

14 And they came to the chiefe Priefts & Elders, and Mid. We have bounde out felnes with a solemne eurse, the wewell eate nothing, vatil we have flame Paul.

if Now therefore, ye and the Council fignific to the dide captaine, that he bring him foorth voto you to anow, as though ye would know fomething more perbaly of him, and we, or ever he come nere, wil be readeto kil him.

16 But when Pauls fifters foune heard of their laying withe went, & entred into the castel, and tolde Paul. In And Paul called one of the Centurions voto him, affaid, Take this young man hence voto the chiefe capune: for he bath a certaine thing to frewe him.

so he tooke him & brought him to the chiefe captaine,

tains, and faid, Paul the prisoner called me vato him, and presied me to bring this yong man vnto thee, which hath fomething to fay vnto thee.

19 Then the chiefe captaine tooke him by the hand and went apart with him alone, and asked him . Whit

haft thou to fhew me ?

20 And he faid, The Iewes have conspired to defire thee, that thou wouldeft bring forth Paul to morow in to the Council, as though they would inquire fomewhat of him more perfectly:

21 But let them not perswade thee: for there lie it waite for him of them, more then fourtie men, which haue bounde them felues with a curfe, that they will neither cate nor drinke, till they have killed him ; and now are they ready, and waite for thy promes,

22 The chiefe captaine then let the yong mande part, after he had charged bim to vtter it to no man,

that he had I fhe wed him thefe things.

22 And he called vnto bim two certaine Centurions, faying . Make ready two hundreth fouldiers that they may go to Colarea, and horsemen three score and ten, and two hundreth with dartes, at the thirde houre of to me. the night.

> 24 And let them make ready an horfe that Paul be ing fet on, may be brought fafe vnto Felix the Gouth

nour.

as And he wrote an epiftle in this maner:

26 Claudius Lyfias vnto the most noble Gonernont

Felix fendeth greeting.

27 As this man was taken of the lewes, & fhould have bene killed of them, I came vpon them with the garis Son, and referred him, perceiving that he was a Romane.

28 And when I would have knowen y cause, where fore they accused him, I brought him foorth into their

Council.

29 There I perceiucd that he was accused of queftis ons of their Lawe, but had no crime worthie ofdeath, or of bondes.

go. And when it was fhewed me, how that the level layde waite for the man, I fent bim ftraightway to thet, and commaunded his accusers to speake before theethe things that they had against him. Farewell.

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I Then the fouldiers, as it was commanued them, toke Paul, and brought him by night to Antipatris.

22 And the next day, they left the horfemen to goe

out him, and returned voto the Caftel.

33. Now when they came to Cesarea, they delivered the Epistle to the Gouernour, and presented Paul also yeto him.

34 So when the Gouernour had read it, be asked of what prouince he was ; and when he vnderstood that

he was of Cilicia.

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35 I will heare thee, faid he, when thine accusers also messme, and commaunded him to be kept in Herods indgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 He answereth for him selfe: 23 He preacheth Christe to the Governour and his wife.

27 Felix hopeth, but in vaine, to receiue a bribe, 28 whe

going from bis office leaveth Paul in prison.

Nowe after five dayes, Anavias the hie Priest came downe with the Elders, and with Tertullus a certain oratour, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietues through thee, and that many worthie thinges are done unto this nation through thy propidence,

3 Weacknowledge it wholly, and in all places moft

soble Felix, with all thankes.

, 4 But that I be not tedious vnto thee . I pray thee, ythou wouldest heare vs of the courtefie a few words.

5 Certainely we have found this man a peffilent felow, and a mouer of fedition among al y lewes throughouthe world, and a chiefe mainteiner of y feete of the Nazarites:

6 And hath gone about to pollute the Temple: therfare we tooke him, and would have judged him according to our Lawe.

7 But the chiefe captaine Lyfias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to theer of whom thou maiest (if thou wilt enquire) knowe all these things whereof we accuse him.

o And

And y Tewes likewife affirmed, faying y it was fo, to Then Paul, after that the governour had beeke ned vare him that he should speake, answered, I doe the more gladly answere for my selfe, for as much as I know that thou hast bin of many yeeres a sudge vate this metion.

ti Seeing y thou maieft knowe, that there are but twelue daies fince I came vp to worthip in Hierufalen.

12 And they neither found me in the temple diffeting with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they proue the things, whereof they

now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my sithers, believing all things which are written in the Liw and the Prophetes,

ng And haue hope towards God, that the refurethen of the dead, which they them selves looke for all,

shalbe both of inst and vniuft.

z6 And berein I endeuour my felfe to have always eleare confeience toward God, and toward men.

17 Now after many yeeres, I came and brought alms

to my nation and offrings.

18 At what time, certaine lewes of Afia founds purified in the Temple, neither with multitude, nor will sumult.

19 Who ought to haue bin prefent before thee, m

accuse me, if they had ought against me.

20 Or let thefe them felues fay, if they have founds ay whiteft thing in me, while I flood in the Councill,

at Except it be for this one voyce, that I cried fire

accused of you this day.

22 Now when Felix heard these thinges, he defend them, and said, When I shall more persectly knowed things which concerne this way, by the comming off first the chiefe Captaine, I wil decise your matter.

and that he should have ease, and that he should have ease, and that he should have ease, and that he should have some of his acquaintance to minister vato him, of come vato him.

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And after certaine dayes, came Felix with his me Drufilla, which was a leweffe, and he called forth

aland heard him of the faith in Chrifte.

And as he disputed of righteonfielle and tempemee, and of the judgement to come, Felix trembled, he apfwered, Go thy way for this time, & when I have consenient time, I will call for thee.

16 He hoped also that money should have bin given mof Paul, that he might loefe him : wherefore he fenz

he him the oftener, and communed with him.

17 When two yeeres were expired , Porcius Feftas une into Felix roume : and Felix willing to get fauous dhe lewes, left Paul bound.

CHAP, XXV.

Heftus jucceeding Felix, 6 commandeth Paul to be brought firib. 11 Paul appealeth vinto Cefar. 14 Feftus openeth Pouls matter to King Agrippa, 23 and bringeth him beforehim, 27 that he may under fland his cause.

Miles Festus was then come into the province, after three dayes he went up from Cefarea vnto

Riernfale m.

I Then the high Prieft, & the chiefe of the Iewes ap-Bitted before him against Paul; and they befought him, And defired fauour against him, that he would fend brain to Hierufalem ; and they laide waite to kill him by the way.

4 But Feftus answered, y Paul should be kept at Cewea, and that he himselse would shortly depart thither.

I Let them therefore, faide he, which among you are ble, come downe with vs ; and if there be any wicked-

affe in the man, let them accuse him.

6 (New when he had taried among them so more benten dayes, he went downe to Cefarea, and the next enfate in the judgement feate, and commaunded Paul to be brought.

7 And when he was come, y I ewes which were come Hierufalem, flood about him , and laid many & grieest complaints against Paul, where of they could make

Foralmuch as he answered, that he had neither ofanything against the lawe of the lewes, neither the temple, nor against Cefar.

Yet Feftus willing to get fauour of y lewes, anive red Paul and faide, Wilt thou go vp to Hierufalem, and there be judged of thefe things before me?

10 Then faid Paul, I ftand at Cefars judgement fene where I ought to be judged : to the lewes I have done

no wrong, as thou very well knoweft.

tr For if I have done wrong, or comitted any thing worthy of death, I refuse not to die: but if there be none of thefe things whereof they accuse me, no man, to plesfare them , can deliver me to them : I appeale voto Cefar.

12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed vnto Cefart vnto Ca far fhalt thou goe.

13 4 And alter certaine daies, King Agrippa and Bir nice came downe to Cefarea to falute Feffus,

14 And when they had remained there many daies, Festus declared Pauls cause vnto the King, faying, There is a certaine man left in prison by Felix,

Tr Of whom when I came to Hierufalem , the his Priestes and Elders of the Iewes informed me, and delle

red to have judgement against him.

16 To whom I answered, that it is not the maneral the Romanes for fanour to deliner any man to y death before that he which is accused, have the accusers be fore him, and have place to defend him felfe, conter ning the crime.

17 Therefore when they were come lither, without delay the day following I fate on the indgement feat, and commaunded the man to be brought forth,

18 Against whom when the accusers stoode vp, the brought no crime of fuch things as I supposed:

19 But had certaine queftions againft him of theil owne superstition , and of one lesus which was dead whom Paul affirmed to be aline.

20 And because I doured of fuch maner of quellion Laskedhim whether he would goe to Hierufalim, me

there be judged of thefe things.

21 But because he appealed to be referned to !! examination of Augustus, I commaunded him to be kept, till I might fend him to Cefar.

32 Then Agrippa faid ento Feffus,I would also ben

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enen my felfe . To morow, faide he, thou fhaltheare

And on the morowe when Agrippa was come and Benice with great pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus comaundement Paul was brought fath.

24 And Festus saide, King Agrippa, and all men which we present with vs, ye see this man, about whom al the militude of the lewes have called upon me, both at Hierafalem, and here, crying, that he ought not to line any longer.

as Yet have I found nothing worthy of death, that he lath committed; neuerthelesse, seeing that he hath appelled to Augustus, I have determined to fend him.

of whom I have no certaine thing to write vinto my lorde: wherefore I have brought him forth vinto you and specially vinto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shew y causes which are layed against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 & his calling, 22 w fuch efficacie of words, 18 that almost he persuadeth him to Christianitie: 30 but he adhis companie depart doing nothing in Pauls matter.

Then Agrippa faid vnto Paul. Thou art permitted to fpeake for thy selfe. So Paul stretched forth the hand,

and infwered for him felfe.

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I I thinke my felfe happie, King Agrippa, because I hall answere this day before thee of all the thinges whereof I am accused of the Iewes.

3 Chiefly, because thou hast knowledge of al customes, and questions which are among the lewes : wherefore,

Ibeleeche thee, to heare me paciently.

As touching my life from my childehood, and what kwalfrom the beginning among mine owne nation as herefalem, know all the Iewes,

Which knew me heretofore, even from mine elders films would restifie that after the most straite sette of the religion I lived a Pharise.

And nowe I flande and aim accused for the hope of

che

e semmes made of God vato our fathers; Whereunto our twelue tribes inftantly feruing God day and night , hope to come; for the which hopes fake, O King Agrippa, I am accused of the lewes. 8 Why should it be thought a thing incredible vnto you, that God fhould raife againe the dead? . 9 I alfo verely thought in my felfe, that I ought toda many contrarie things against the Name of IESV So Nazareth. 10 .* Which thing I also did in Hierusalem. for manie Chap. 8.3. of the Saintes I thut vp in prifon, having received author ritie of the high Priefts, & when they were put to death, Loane my fentence. st And I punished them throughout all the Symp gogues, & compelled them to blafpheme, & being must mad against them, I perseented them, enen voto ftrange ofb cities. 12 At which time , euen as I went to " Damalcus tela

bap. 9.2.

with authoritie, and commission from the high Priefls,

12 At midday, O King, I faw in the way a light from heaven, palsing the brightnes of the funne, thine round

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about me, and them which went with me,

14 So when we were all fallen to the earth, I heard a vovce (peaking vato me, and faying in the Hebrent tongue, Saul, Saul, why perfecuteft thou me? It is hard for thee to kicke against prickes.

15 Then I faid, Who art thou, Lorde? And he faidh

am lefus whom thou perfecuteft.

16 But rife and fland up on thy feete : for I have sp peared vnto thee for this purpole, to appoint thee ame nifter and a witnes, both of the thinges which thou hal feene, and of the things in the which I will appeare min thee.

17 Delinering thee from this people, and from the

Gentiles, voto whom now I fend thee,

18 To open their eyes, that they may turne from darknes to light, and from y power of Satan unto God that they may receive forgivenesse of finnes, and intertance among them, which are fandified by faith in me.

19 Wherefore, King Agrippa, I was not disobedies

voto the heanenly vision,

ao " But thewed first voto them of Damalen, mis 36.0 33.4

He commeth to fancli Scation , patieth on Christes righteaufnes, he much a by an aroument taken of Baptisfrae: 12 and theremon exhortests to bolines of life, 16 triefely making mention of the Law pranfere fod.

17 Hat fhall we fay then ? Shall we continue fill in W finne, that grace may abound? God forbid.

3 How that we, that are dead to finne, line yet therin?

. Know we not that *all we which have bene baptized Gali 2.29 into lefus Chrift, have bene baptized into his death?

We are buried then with him by baptifine into [al.2.12. his death, that like as Christ was raised up from y dead to the glorie of the Father, fo we also should * walke in Ephe.4. 23. newnes of life.

For if we be planted with him to the similitude beb. 12.1. of his death, even fo shall we be to the fimilitude of his 's.pet 2.1.

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I knowing this, that our olde man is crucified with him, that the body of finne might be deftroyed, that benceforth we should not ferue finne.

7 For he that is dead, is freed from finne.

& Wherefore, if we be dead with Chrift, we beleeue

that we shall line also with bim,

9 Knowing that Christ being raised from the deade, dieth no more : death bath no more dominion ouer

to For in that he died ,he died once to finne. but in that he liveth, he liveth to God.

It Like wife thinke ye alfo, that ye are dead to finne. but are aline to God in Tefus Christ our Lord.

12 Let not finne reigne therefore in your mortall bodie, that ye should obey it in the lustes thereof.

13 Neyther give ye your members as weapons of vntighteanines unto finne : but give your felues unto God, as they that are aline from the dead, and give your sembers as weapons of righteoufnes voto God.

14 For finne shall not have dominion ouer you : for

perenot under the Law, but under grace.

If What then? that we finne, because we are not Vnto the Lawe, but vnder grace? God forbid,

Mow ye not, that to whomfocuer ye gine your John 8. 344 AaI

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felnes as fergents the by, his fernants ye are to whome ye obey, whether is be of finne unto death, or of obedi-

ence voto righteonines?

17 But God be thanked, that ye have bene the ferwants of finne, but ye have obeyed from the heartvote the forme of the doctrine, whereanto ye were deline-

18 Being then made free from finne, ye are made the

feruants of righteonfnes.

49 I freake after the maner of man, became of the infirmitie of your fleshifor as ye have given your members servants to vncleannes and to insquitie, to commit insquitie, so now give your members servants vnro right teousness in holines.

20 For when ye were the fernants of finne, ye were

freed from right coufnes.

21 What fruite had ye then in those things, whered ye are nowe ashamed? For the ende of those things a death.

22 But nowe being freed from finne, and made fer wants anto God, ye have your fruite in holines, and the code. everlafting life.

23 For the wages of finne is death ; but y gift of God se eternall life, through lefus Chrift onr Lord.

CHAP. VII.

the declareth what is u, to be no more under the Lam, the panexample taken of the Law of marriage: 7.12 And least the Lawe should seems faultie, 14 he product, the our since with cause, 13 that the same is an occasion of death, 17 which was given us, unso life: 21 He settled the battaile betweene the fiesh and the spirit.

K Nowe ye not, brethren, (for I fpeake to them the knowe the Lawe) that the Law hath dominionoun

a man as long as he lineth?

2 * For the woman which is in fubiedion to 2 mm, is bound by the Lawe to the man, while he liseth : he if the man be dead, the is delivered from the Lawest the man.

. 3 So then, if while the man fructh, the take mother man, the thalbe called an adultereffe; but if them be dead, the is free from the Lawe, fo that the is not adultereffe, though the take another man.

a-Car.7-39-

Mas. 5. 3 1.

so ve,my brethren, are dead a body of Christ, that ye should be varous other, even voto him that is raifed up from the dead, that we foould bring forth fruite vnto God.

For when we were in the fielhe, the affections of fines, which were by the Lawe, had force in our mem-

bers,to bring forth fruite vito death.

6 Bat now we are delinered from the Law, he being dead in whom we were holden, that we fhould ferne is newnes of Spirit, and not in the oldenes of the letter.

What fhal we fay then' Is the Law finne? God forbid Nav. I knewe met finne, but by the Lawe; for I bad nor knowen luft, except the Lawe had faid, "Thou fhalt Exed 20.19

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8 But finne tooke an occasion by the commandemet. md wrought in me all maner of cocupifcence: for without the Lawe finne # dead.

For I once was alive, without the Lawe: but when

the commandement came, finne renined,

to But I died. & the fame comaundement which was rdemed viro life was found to be vito me viro death.

It for finne tooke occasion by the commandement, and deceived me, and thereby flew me.

13 Wherefore the Law is tholy, and that commande-

ment is boly and inft, and good.

13 Was that then which is good, made death vinto me? God forbill but finne, that it might appeare finne, wrought death in me by that which is good, that finne might be out of meafure finful by the commandement.

in For we know that the Law is fpirituall, but I am

carmal,folde under finne.

Is For I slowe not that which I doe : for what I woold, that do I not; but what I hate, that do I.

16 If I do then that which I would not, I confent to

he Law, that it is good.

17 Now then it is no more I, that do it, but finne y ewellechin me ?

18 Fort know that in me, that is, in my flefh, dwelleth no good thing: for to wil is prefent with me:but I finde o meanes to performe that which is good, the is co

Is for I doe not the good thing, which I would, but bresil, which I would not that do I o mind and black

deut. 5.3 1.

20 Now

L'would not; it is no more Ithin to ic baothe fime that dwelleth in me. I finde then that when I would do good, I am thu yoked, that enill is prefent with me, 22 For I delite in the Law of God, concerning the in-22 But I fee another lawe in my members, rebelling against the lawe of my minde, and leading me captive vnto the lawe of finne, which is in my members. 24 O wretched man that I am, who shall deliver me from the body of this death! 25 I thanke God through Ie fus Chrift our Lord Thes I my felfe in my minde ferue the Lawe of God but in my Befhe the lawe of finne. CHAP. VIII. I He concludesh that there is no contemnation to them, who are grafted in Christ through bu Spirit, 3 homfocuer the be as yet burdened with finnes; 9 for they time through that Spirite, 14 mhofe testimonte 15 drineth away all fest. 28 and relieneth our prefent miferies. TOw then there is no condemnation to them that at in Christ Lefus, which walke not after the fielhe, bit 12.1 after the Spirit. 80 2 For the Law of the Spirit of life, which # in Chris TI. Iefus, bath freed me from the law of finne and ofderth 3 For(that that was impossible to the Law in as much as it was weake, because of the Beshe) God fending his owne Sonne, in the Smilitude of finfull Acfhe, and la IL OI IL VO figneredndemned finne in the flefh. 21 A That that right couldes of the Law might be fulfilled the L in vs, which walke not after y fielh, but after the Spitt the f 5 For they that are after the fielne, fauour the thing 21 of the flesh but they that are after the Spirit, the things 160 of the Spirit. 6 For the wifedome of the fielhe is death; butth 1500 the hi wildome of the Spirit is life and peace, men felges 7 Because the wildome of the fielh is enimitie agunt Of Other God: for it is not subject to the Law of God, neither if

8 So then they that are in the flesh, cannot please God a Mowy a are not in the fleshe, but in the Spirit of God dwelleth in you that if any and

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decde can be.

a not the Spirit of Christ, the And if Christ be in you, the bo of inverbut he Spirit is life for righteouines fake. It But if the Spirit of him that raifed vp lefus from the dead, dwell in you, he that raised up Christ from the dead shall alfo quicken your mortall bodies, by his Spirit that dwelleth in you. 12 Therefore brethren, we are detters not to the left, to line after the fleih: to For if ye line after the ficfh, ye fhall die:but if ye mortifie y deedes of the body by the Spirit, ve shal line. 14 for as many as are lead by the Spirit of God, they

are the fonnes of God.

Is For ye have not received the Spirit of bondage to feare againe: but ye have received the Spirit of adoption, whereby we crye Abba, Fathet.

16 The fame Spirit beareth witneffe with our Spirit,

that we are the children of God.

17. If me be shildren, we are olfo heires, even the heires God, and heires appexed with Chrift: it fo be that we lifter with him, that we may also be glorified with him.

18 For I count that the afflictions of this prefent time Frot worthie of the glory, which shalbe shewed vate

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19 For the feruent defire of the creature wayteth when the fonnes of God Shalbe reueiled,

20 Becaufe the creature is fubied to vanitie, not of nowne will, but by reason of him, which hath subdued it vader hope,

At Because the creature also that be delivered from the bondage of corruption into the glorious libertie of

the fannes of God.

It for we know that every creature groneth with vs alloand transileth in paine together voto this prefent.

And por onely the creature, but we also which have the first fruites of the Spirit, euen we do fighe in our files, waiting for the adoption, even the * redemption Lake. 21.2 stour body.

14 For we are faued by hope: but hope y is feene, is but hope for how can a man hope for y which he feeth? 19 But if we hope for that we fee pot, we do with pas abide for its in the land of the

A STATE OF THE STA

as Likewile was also helpeth our infirmities he we know e not was to pray as we hught: but the Spite it felle maketh request for vs with lighs, which can not be expressed.

27 But he that feartheth the heartes, knoweth whi

the Saintes, according to the wil of God.

28 Alie we know that all things worke together for the best voto them that lone God, even to them that are called of bis purpose.

29 For those which he knew before, he also predelle nate to be made like to the image of his Sonne, thathe might be the first borne among many brethren.

30 Moreoner whom he predeftinate, them allo he called, and whom he called, them allo he infined, and

whom he inftified, them he alfo glorified.

at What that we then fay to thefe things ? If Godbe

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on our fide, who can be against vs?

32 Who spared not his owne Sonne, but gave his for vs all to death, howe shall he not with him, give via things also?

33 Who shall lay any thing to the charge of God

chofen? it is God that iuftifieth,

34 Who shal condemne it is Christ which is deadyst or rather, which is rifen againe, who is also at the nest hande of God, and maketh request also for vs.

34 Who shal separate vs from the lone of Chriftel shall tribulation or augusts, or perfecution, or famile,

or nakednes, or perill or (worde?

36 As it is written, For thy fake are we killed aldy long: we are counted as fheepe for the flaughter.

37 Neuertheles, in al thefe things we are more the

conquerours through bim that loued ve.

38 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come.

39 Nor height, nor depth, nor any other createre fine be able to separate vs from the lone of God, which is

Chrift lefus our Lord.

P[2.44.33.

CHAP. IX.

Reansworeth an objection, that might be brought at I lemes behalfe, 7 & sellesh of two fores of Abraham

11 and that God workers cording to his will, 36 even as the second out 24,30 He as aswel the calling of the Centiles, 31 m also thereisme of the lemes, 2 5.2 7 by the restimontes of the Prophets. In the tructh in Chrift, I lye not, my confcience beame witnes in the holy Ghoft, That I have great heavines, and continual forowe mmine heart, For I would wishe my felle to be separate from Chift, for my brethren that are my kinimen according tathe fiefbe, Which are the Ifraclites, to whome pertaineth the ption, and the glorie, and the * Cournauts, and the Chap. 3, 17. pling of the Law, and the fernice of God, and the pro- ephe.2.12. of whom are the fathers, and of whom concerning betefh, Chraft came, who is God over all, bleffed for e-Bit. Amen. 1 Notwithstanding it can not be that the worde of (hat, 3,18 Withould take none effect; for all they are not Ifrael, which are of Ifrael: 1 Neither are they al childre, becanfe they are y feede "Abraham: but, " In Ifaac fhal thy feede be called: Gene, 21.13 I That is, they which are the children of the flefh, are bebr. 11. 18 atthe children of God: but the Children of the pro- Galatia, 28 metare counted for the frede. s For this is a worde of promes, & In this fame tyme Gen. 18. 10 l come, and Sara Shall have a fonne. mine,

to Neither be only felt thu, but alfo * Rebecca when Gen. 23. 28 he had concedued by one even by our father Isaac.

at For yer the children were borne, and when they maither done good nor enil (that the purpose of God might remaine according to electro, not by works,

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It le was faid voto her, * The elder shall ferne the Gna, 3.23. 1) At it is written, * I have loved lacob, and have Malae 1.2.

4 Wast fast we fay then! Is there varighteoufnes winGodi God forbid,

If the land to Mofes, "I wil have mercy on him, to Exo.33.196 I millien merey: & wil baue copassion on him,

I wil haus copalaion. 1650

felies as fernance on by, his fernance ye are to whome ye obey, wheeler is be of finne unto death, or of obedi-

ence vato righteoufnes?

17 But God be thanked, that ye have bene the fer. wants of finne, but ye have obeyed from the heart vite the forme of the doctrine, whereanto ye were delined

18 Being then made free from finne, ye are made the

feruants of righteonfnes.

19 I speake after the maner of man, became of the infirmitie of your flesh for as ye have given your members fernants to vncleannes and to insquitie, to commit iniquitie, so now give your members fernants vntorighteousnes in holines.

20 For when ye were the fernants of finne, ye were

freed from right confnes.

ye are nowe ashamed? For the ende of those things a death.

22 But nowe being freed from finne, and made fer wants wate God, ye have your fruite in holines, and the ende, everlatting life.

33 For the wages of finne is death : but y gift of God

is eternall life, through lefus Chrift our Lord.

CHAP. VII.

He declareth what it is, so be no more under the Lame, so by an example taken of the Law of marriage: 7.12 In least the Lawe should seeme faultie, 14 he products, the our sinne is the Cause, 13 that the same is an occasion of death, 17 which was given us, unto life: 21 He settle in the battaile betweene the flesh and the spirit.

K Nowe ye not, brethren, (for I fpeake to them the knowe the Lawe) that the Law hath dominionous

a man as long as he lineth?

2 * For the woman which is in fubjection to a mag is bound by the Lawe to the man, while be listed in the man be dead, the is delinered from the Lawe of the man.

. 3 So then, if while the man lineth, the take another man, the thalbe called an adultereffe; but if thense be dead, the is free from the Lawe, for that the is not adulter effe, though the take another man.

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So ye, my brethren, are dead ndy of Christ, that ye should be voto an other, enes whim that is raifed up from the dead, that we should mag forth fruite vnto God.

For when we were in the fielhe, the affections of fires, which were by the Lawe, had force in our mem-

bersto bring forth fruite vito death.

6 Bat now we are delinered from the Law, he being led in whom we were holden that we should ferue is server of Spirit, and not in the oldenes of the letter.

What shal we say then Is the Law finne? God forhid Nav. I knewe met finne, but by the Lawe: for I bad be mowen luft, except the Lawe had faid, "Thou fhalt Exed. 20.19 not luft.

8 But finne tooke an occasion by the commandemet. mi wrought in me all maner of cocupifcence: for withot the Lawe finnes dead.

for I once was alive, without the Lawe; but when be commandement came, finne renined,

to But I died. & the fame comaundement which was rained viro life, was found to be vito me voto death.

tt for finne tooke occasion by the commandement, nd deceived me, and thereby flew me.

13 Wherefore the Law is tholy, and that commande-

not i boly and just, and good, or and have and and and

13 Was that then which is good, made death virto me? God forbid: but finne, that it might appeare finne, trought death in me by that which is good, that finne hight be out of measure finfal by the commandement

for we know that the Law is spirituall, but I am

amifolde under finne.

If For I slowe not that which I doe : for what I world, that do I not; but what I have, that do I.

16 If I do then that which I would not, I confent to

he law, that it is good.

17 Now then it is no more I, that do it, but finne y wellethin me

Il For I know that in me, that is, in my flesh, dwelleth good thing: for to wil is prefent with merbue I finde meanes to performe that which is good. the toes

For I doe not the good thing, which I would but Il which I would not that do le ming and have

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A Novilla A Fivould not, it is no more I that do it barths firme that dwelleth in me.

1 I find then that when I would do good, I am thus yoked, that enill is prefent with me.

22 For I delite in the Law of God, concerning the intermana

23 But I fee another lawe in my members, rebelling in

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23 But I see another lawe in my members, rebelling against the lawe of my minde, and leading me capture ynto the lawe of sinue, which is in my members.

24 O wretched man that I am, who shall deliver me

as I thanke God through Iesus Christ our Lord. The I my selfe in my minde serve the Lawe of God, but in my selfie the lawe of finns.

CHAP. VIII.

He concludes that there us no condemnation to them, whe are grafted in Christ through his Spirit, 3 homfocuse the be as yet burdened with sinves; 9 for they live through that Spirite, 14 whose tessimonie 15 drives haway all feet, 28 and relieve to our present miseries.

Now then there is no condemnation to them that are in Chault Lefus, which walke not after the fielhe, but

after the Spirit.

2 For the Law of the Spirit of life, which it in Christ Iesus, bath freed me from the law of sinne and of death 3 For that that was impossible to the Law, in as much as it was weake, because of the Beshe) God sending his owne Sonne, in the similitude of sinfull stelle, and lot since condemned sinne in the sector.

A Part that right coulues of the Law might be fulfilled in vs, which walke not after y field, but after the Spirit

of the flesh but they that are after the fleshe, sanour the things of the flesh but they that are after the Spirit, the things of the Spirit.

6 For the wifedome of the fighte is death butth wifedome of the Spirit is life and peace,

7 Recause the wildome of the fielh is enimitie again God; for it is not subject to the Law of God, neither it deeds can be.

8 So then they that are in the flesh, cannot please Ges Mow go are not in the fleshe, but in the Spirit, we cause the Spirit of God dwelleth in you, but it my are not on

not the Spirit of Christ, the 10 And if Chrift be in you, the bod dinner but the Spirit if life for righteouines fake, It But if the Spirit of him that raifed up lefus from hedead, dwell in you, he that raised up Christ from the desdefitall alfo quicken your mortall bodies, by his Spifit that dwelleth in you. 12 Therefore brethren, we are detters not to the

left, to line after the fleih:

to For if ye line after the fiefh, ye shall die:but if ye mortifie y deedes of the body by the Spirit, ye shal line.

14 for as many as are lead by the Spirit of God, they

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It For ye have not received the Spirit of bondage to fare againg: but ye have received the Spirit of adoption, whereby we crye Abba, Fathet.

16 The fame Spirit beareth witneffe with our Spirit,

that we are the children of God.

17. Il me be children, me are also heires, euen the heires God, and heires appexed with Christ: it so be that we Mer with him, that we may also be glorified with him.

18 For I count that the afflictions of this prefent time senot worthie of the glory, which shalbe shewed vate

19 For the feruent defire of the creature wayteth when the fonnes of God shalbe reueiled,

Becaufe the creature is fobiect to vanitie, not of nowne will, but by reason of him, which hath subdued it vader hope.

At Becaufe the creature alfo that be delivered from he bondage of corruption into the glorious libertie of

the lannes of God.

It For we know that every creature groneth with vs and transileth in paine together voto this prefent. 4 And not onely the creature, but we also which have hearft fruites of the Spirit, euen we do fighe in out latt, waiting for the adoption, even the * redemption Lake.21.1 Woor body.

14 For we are faued by hope: but hope y is feene, is hthope for how can a man hope for y which he feeth? But if we hope for that we fee not, we do with pas sabide for it.

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as Likewise was raife helpeth our infirmities to we know a nor what to pray as we haght but the spine it felle maketh request for vs with light, which can not be expressed.

27 But he that leartheth the heartes, knoweth what is the meaning of the Spirit : for he maketh requel for

the Saintes, according to the wit of God.

28 Alis we know that all things worke together for the best voto them that love God, even to them that are called of his purpose.

29 For those which he knew before, he also predefice mate to be made like to the image of his Sonne, thathe might be the first borne among many brethren.

30 Moreoner whom he predeftinate, them ale he called, and whom he called, them ale he infified, and

whom he inftified, them he alfo glorified.

32 What faal we then fay to thefe things ? If Godbe on our fide, who can be againft vs?

32 Who spared not his owne Sonne, but gave his for vs all to death, howe shall he not with him, give via things also?

33 Who fhall lay any thing to the charge of God

chofen it is God that iuftifieth,

34 Who shal condemne it is Christ which is deadyst or rather, which is rifen againe, who is also at the new hande of God, and maketh request also for vs.

3 c Who shal separate vs from the lone of Christis

or nakednes, or perill or (worde?

36 As it is written, For thy fake are we killed aldy long: we are counted as theepe for the flaughter.

37 Neuertheles, in al thefe things we are more the

38 For I am perfuaded that neither death, nor like, nor Angels, nor principalities, nor powers, nor things prefert, nor things to come,

39 Nor height, nor depth, nor any other createreth brable to separate vs from the lone of God, which it

Chrift lefus our Lord.

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CHAP. IX

At answereth an objection, that might be brought to Temes behalfe, 7 & selleth of two forces of Abraham Of when the Life, Chr. Amen.
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end that God worketh to his will, 20 even as the h 24,30 He welshe calling of the Gentales, 31 m alfo the resebe lemes, 23.27 by the testimonies of the Prophets. meteneth in Chrift, I lye not, my conscience bease witnes in the holy Ghoft, That I have great heavines, and continual forowe ebeart, wil would wishe my felle to be separate from for my brethren that are my kinimen according elefhe. Which are the Ifraclites, to whome pertaineth the tion, and the glorie, and the "Cournants, and the Chap.s. 17. of the Law, and the fernice of God, and the pro- ephe. 2.12. Of whom are the fathers, and of whom concerning th Christ came, who is God over all, bleffed for e-Amen. Notwithstanding it can not be that the worde of Chap.3.18 hould take none effect; for all they are not Ifrael, are of Ifrael: Neither are they al childre, because they are & feede mam but, * In Ifaac shal thy feede be called: Gene, 21.13 Thatis, they which are the children of the flefh, are hebr. 11. 18 children of God: but the children of the pro- Galatia, 2 recounted for the fcede. Het this is a worde of promes, & In this fame tyme Gen, 18. 10 lome, and Sara Shall have a sonne. Nether be only fels thu, but alfo * Rebecca when Gen. 13. 16 described by one even by our father Ifaac. for yer the children were borne, and when they ther done good nor enil (that the purpose of mitremaine according to electio, not by works, him that calleth) hwas faid voto her, * The elder fhall ferne the Gna. 3,230

the written, * I have loved lacob, and have Malae.s.s.

Matshal we say then! Is there varighteousnesdi God forbid.

Lefath to Moses, "I wil have mercy on him, to Exc. 33. 19.

Mew mercy: & wil have copalition on him.

im that willeth, nor in him the hat fheweth mercy. 17 For the Scripture faith voto Pharao, * For this fame purpole haue I ftirred thee vp, that I'might fhewe my power in thee, and that my Name might be declared throughout all the earth. 18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth. 19 Thou wilt fay then vote me, Why doeth he vet complaine? for who hath refifted his wil? 20 But, O man, who art thou which pleadeft against God? Shall the * thing formed Tay to him that formed Tfai.45.9. it, Why haft thou made me thus? 21 * Hath not the potter power of the clay to make Lere. 18.6. of the fame lumpe one veffell to honour, and another vnto dishonour? 22 What and if God would, to shewe his wrath, and to F make his power knowen, fuffer with long patiencethe veffels of wrath, prepared to deftruction? and 23 And that he might declare the riches of his glory bue God. vpon the veffels of mercy, which he hath prepared vi

to glory? 24 Euen vs, whom he hath called, not of the lewer

onely, but also of the Gentiles, 25 As he faith alfo in Ofee, "I wil call them, My pea ple, which were not my people; and her, Beloued, which was not beloved.

26 And it shalbe in the place where it was faid vnto them, *Ye are not my people, that there they shalbe called. The children of the living God.

27 Alfo Elaias cryeth concerning Ifrael, * Though the nomber of the children of Ifrael were as the fande of the fea, yet fhal but a remnant be faued.

28 For he will make his account, and gather it into thort fumme with righteouines for the Lord will mile a fhort count in the earth.

29 * And as Efaias faid before, Except the Lorde of hoftes had left vs a feede, we had bene made as Sodou, and had bene like to Gomorrha.

to What fhal we fay then? That the Gentiles which followed not righteoulnes, have attained vato right outnes, even the righteonfpes which is of faith.

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Bot Ifrael which follower could not atteine vnto the La Wherefore? Because they fought it not by faith but his in were by the workes of the Law : for they have fine led at the flumbling frane. red T(al. 118. As it's written; Beholde, I layin Sion a ftum-22.164.8.24 ling frone, and a rocke to make men fall: and enerie and € 28.16 ne that beleeueth in him, fhall not be afhamed. 1.pct. 3.5 CHAP, X. yet He bandleth the effetis of election, a that some refuse, and fome embrace & Christ, who is the end of the Law. 19 He inf hemeththat Mofes foretolde the calling of the Gentiles. ned to and Efains the hardening of the lewes. DRethren, mine heartes defire and prayer to God for ake Mirael is, that they might be faued. 25 For I beare them recorde, that they have the zeale food, but not according to knowledge. dto For they, being ignorant of the right confnes of God, the andgoing about to stablishe their owne righteousnes, 110 bue not submitted them selves to the righteousnes of God. 4 For Christ's the ende of the Lawe for righteouf. Gal.3.14. 15W strato enery one that beleeueth. For Moles thus describeth the righteousnes which nof the Law, *That the man which doeth thefe things, Lewi. 18. -890 full live thereby. nich ezec.20.11 6 But the righteoufnes which is of faith, speaketh galat, 3. 12. mithis wife, * Say not in thine heart, Who fhal afcende Deu.zo.12, nte lbe uto heaven ? (that is to bring Christ from above) 1 Or, Who shall descende into the deepe? (that is to agh ing Christ againe from the dead) nde 8 But what faith it? * The word is neere thee enen in Den 20.14 thy mouth, and in thine heart. This is the word of faith which we preach. to 1 ake For if thou fhalt confesse with thy mouth the Lord leis, and shalt beleene in thine heart, that God raysed e of mypfrom the dead, thou fhalt he faued: 00, to For with the heart man beleueth voto righteoufand with the mouth man confesseth to faluation. hick It Por the Seripture faith, " Wholoener beleeneth 1f4.18.16 thal not be ashamed. For there is no difference between the Iewe and she Aa 5

is Lorde over all, is

tord thalbe faued.

14 But how shal they call on him, in whom they not beleeved and howe shall they beleeve who whom they have not heard? and howe shall they is without a preacher?

15 And how shall they preach, except they beh as it is written, *Howe beautiful are the secretly which bring glad tidings of peace, & bring gladus of good things!

16 But they have not all obeyed the Gofpell in

17 Then faith is by hearing, and hearing by thew

18 But I demand, Haue they not heard? No dobt their founds went out through all the earth, and in wordes into the endes of the worlds.

19 But I demannd, Did not I frael know God? Firth fes faith, *I wil pronoke you to enuie by a nation that not my nation, and by a fool th nation I will anger you

20 And Efzias is bolde, and fatth, I was found of that fought me not, & haue bene made manifest to the that asked not after me.

21 And voto Ifrael he faith, * All the day long his I firetched forth mine hand unto a disobedient, & gaintfaying people.

C H A P. XI.

I Lest the casting off of the Iewes should be limited according to the outward appearance, 4 he sheweth that Eliux in times past deceived, 16 and that, seeing they have as he ty roote, 23 many of them likewise shalle boly. 18.24 the exhortesh the Gentiles to be humble, 33 and cryeth out, has Gods sudgements are vascarcheable.

I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seeds of Abia ham, of the tribe of Benjamin.

2 God bath not cast away his people which he knew before. Knowe ye not what the Scripture saith of Biss, howe he communeth with God against Israel, saying, 2 *Lord, they bane killed thy Prophetes and diggs.

52.7. 56.1.15.

2/ai.52.1. 3068 13.28.

P(al.19.3.

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what faith the anfwere of Goden him to d vnto my felfe feuen thouland nien, which have 18. red the knee to Baal,

ben fo then at this prefent time is there a rem-

scording to the election of grace.

ad if it be of grace, it is no more of works ; or els recent more grace: but if it be of workes, it is e grace: or els were worke no more worke.

that then? Ifrael hath not obtayned y he foughts ededion bath obteined it, and the reft haue bin

stording as it is written, "God hath given the the Ifa.6.9.and offinmber : eyes that they fhould not fee,& cares 29.10 mat. her fhoold not heare vnto this day.

d Dauid fairh, * Lertheir table be made a fnare, 12.40 alles artiand's frumbling blocke, enen for a recopence: 28.26. hem alerian

Let their eyes be darkened that they fee not, and downe their backe alwayes.

Themaund then, Haue they frumbled, that they daleGod forbid:but through their fall, faluation mentay Gentiles, to prouake the to tollow them. Wherfore if the fall of them be the riches of the and the diminishing of them the riches of the eshow much more first their aboundance be? for in that I fpeake to you Gentiles, in as much 28. the Apostle of the Gentiles, I magnife mine office, To trie if by any meanes I might prouoke them of the follow them, and might fine fome of them. for if the casting away of them be the reconcil the world, what shal the receiving be, but life ite

For if the first fruites be holy, fo is y whole lumpe: dereste be holy, fo are the branches.

and though fome of the braches be broken of & lere. 11.4 sing a wilde Oline tree, waft graft in for them, & itaker of the roote, & farnes of the Olive trees haft not thy felfe against the branchesode if this felie, thou beareft not the roote, but the roote

13.14.10hm

bospitalitie. which perfecute you while 15 Rejoyce with them that rejoyce, and weene them that weepe. 16 Be of like affection one towards another hie minded: but make your felues equal to then things honeft in the fight of all men.

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420.42 al.5.29.

3.7.

cor. 8. 11-.pet.3.9. Heb. 12.14 Becke. 2. 118

MEG. 5-39. Dent. 2 2.35 bebr. 10.20 Pro. 25.22.

3.pes.2.13.

lower fort; be not wife in your felues. 107 3673 17 *Recompence to no man eufl for euil; proc

18 * If it be poffible, as much as in you is habes with all men.

ig Dearety befoned, anenge not your felnes, giae place vnto wrath: for it is written, " Vengeand mine: I wil repay, faith the Lord.

20 * Therefore, if thing enemie hunger, feede him he thirft; give him drinke : for in fo doing, theen heape chales of fire on his head.

21 Benot ouercome of euil, but ouercome euil goodnes.

CHAP. XIII.

B He willeth that we submit our felues to Magistrates: lone our neighbours : 12 To live oprightly, 14 unite on Chrift.

TEt enery foule be fubied vnto the higher por for there is no power but of God : and the pe that be are orderned of God."

Whofoener therefore refifteth the power, tell the ordinance of God and they that relift, that it to them felues condemnation.

Por Magistrates are not to bee feared for worker, but for enil . Wile thou then be wonte the power? do well to that thou have prayed

thou do enil feare of for he beareth nor the for nought: for he is the minister of God to there our la giuing honour, chas disais fell und us

Wherefore ye muft be fubiect, got berauft mele but alfo for confcience fake,

" For The cause to pay and thantes in one minufects, spolying them felnes for thes

ribate: cuftom e feare:honour, to wh cething to any man, but to love one incloses another, bath fulfilled the Lawe. Thou fhalt not commit adulterie, Thou Exa. il Thou fhalt not fteale. Thou fhalt not beare deut. Thou fhalt not couet and if there be any andement, it is briefly comprehended in quen in this, *Thou fhalt love thy neighbour Leu. To. mat. 22.2 me doeth not enil to his neighbour : therefore mar. 12.2 he fulfilling of the Lawe. galat . 5. 14 that, confidering the feafon, that it it nowe sam. 2.8. 27/8 weshould arise from sleepe : for nowe is out L.Tim. 1. inct neerer, then when we beleeved it. 1102-69 The night is paft, and the day is at hand . letvs e him meaft away the workes of darkenes, and let vs ot D the armour of light, that we walke honeftly, as in the day : not in wil wi mand drunkennes, neither in chambering and Luk, 31.24 es, por in ftrife and enuying: apurye on the Lord IESVS CHRIST, Galate. 16 Mr. T thought for the flesh, to fulfil the latter 1.pet.2. I to mête CHAP. XIIII. hthat we fo deale with the weake in faith, te that fault they be not offended, to And on the other nandeth shem not rashly to indge of the stronger? thin the boundes of edification 20 and charities an libertie may confift. Is weake in the faith , receive voto you, but controverfies of difputations. defueth that he may eate of all things: and him that eateth, defpile him that eateth not him which eareth not, condemne him for God hath received him. tthou that condemnest another mans feet lam. 4.13. eth or falleth to his owne mafter ; reathe thed for God is able to make him fland. efteemethone day about another day assounces every day alike : let carry

al oblemeth not the d the Lord. He that eateth, eateth to t e greeth God thankes and he that extent not to the Lord, and gineth God thanker 7 For none of vs lineth to him felfe, neither nie dve to bim felfe. 8 For whether we line, we line vato the Lorde whether we die, we die vnte the Lord: whether w therefore, or die, we are the Lordes. 9 For Chrift therefore died & role againe, & te that he might be Lord both of the dead & the o 10 But why doeft thou condemne thy brother! why doest thou despise thy brother ? * for we shall appeare before the judgement feate of Christ, 45,22. 1. For it is written, "I line, faith the Lord, & 10, 2, 10. knee shall bowe to me, and all tongues shal confess to Gad. felfe to God. age Let vs not therefore indge one another any 0 5 at 1 2 m but vie your indgement rather in this, that no mi occasion to fal, or a stumbling block before bubu 14 I knowe, and am perfuaded through the Lott fas, that shere is nothing vncleane of it felie: but him that indeeth any thing to be vncleane, to his Aneleane " fo solut or all the too weeks at how well is But if thy brother be grieved for the meat, 21. walkest thou not charitably : deftroy not him wa meste for whom Christ dyed. 16 Caufe not your commoditie to be enlife 1 7 For the kingdome of God, is not meat not Due righteonines, and peace, and love in the ho 1.28 For wholoener in thefe things ferneth C exeptable ento God, and is approved of mos Let vs then follow those things which a and wherewith one may edificatorbet 120 Deftroy not the worke of God for m allahings in deede are pure: but it it st as which esters with affence

emocth mot him lell in s the and I my felfe also am perfer letthe and whatforner is not of oriol send Tinentend shed south an GHAP. X V. imploye sheir firength to frengthen the Chriffese cample, 7 who received 8 not overly ally alfo the Genetles. 15 The canfe mby be are frong, ought to beare the infirmities other maile, and por to pleafe our felues. fire let epoty man pleafe bis neighbour in Megodes edification, 1 10 am felic but as is 10.4 onleffe The rebukes of them which rebuke thee Pfal. 69. when his read to revered in Wat ounts of declarring that we through patience, and er 2074 of the Scriptures might have hope. anti- onts no mi p the Ged of perience & confolation gine you hu bra file minded one towards another according 1.Cor. 1.10 the Lon fe: but leins. po with one mind, and with one mouth maye , to be senen the Father of our Lord lefus Chrift, e meat efore receive ye one another . as Chrift alfo mothe glory of God. e hun W I fay, that lefus Chrift was a minister of the enil for Morthe truesh of God to confirme the proeat not Vacashe fathers. . . sthe Gentiles praise Ged for bu mercie, 45 For this cante I wil confesse the earmone Pfal 1254 meth C southing vatochy Name. fmen. which othet se, Prayle the Lorde, all ye Gentiles, & Pfel. 127.2 l people together. orh . There fhalbe a roote of Ifai. 13.1 er the Genteles, in

s Reivyce with them that reivyce and them that weepe. re He of like affection one towards another is bie minded: but make your felues equal to the lower fort; be not wife in your felues. 19 3073 Recompence to no man end for euil: 30.43 things honest in the fight of all men. 5.27. "If it be poffible, as much as in you is, have . S. c t THE POST OF YOUR TON THE PARTY OF THE with all men? 3.9 Dearety beloued, " auenge not your feltes, plue place visto wrath for leis written, " Vengeane mine: I wil repay, faith the Lord. 20 Therefore, if thine enemie hunger, feede his thirt give him drinke ; for in fo doing , then tribe chales of fire on his head. 21 Denot ouercome of east but ouercome esil roodnes natistin and season on the or want or realist beca. I i on CHRP. STILL Be willeth that we submit our felues to Magistrates loke age neighbours : 12 To line oprichily; 14 Et eneryfoule be fubled vato the higher pi for there is no power bar of God; and the pe the de me arbethed of Ghuig ex and, all and any a Phosoener therefore relisteth the power. e ardinance of God and they that relifting to them felnes condemnation. Manftrates are not to bee feared for east. Wilethou chen be what wert de wellers mant thou have prayre He he is the minifter of Shat for thy wealth on does Il Jeare tor he bearets not the las exerge telle marite of conterna HOUSE CHARLES THOUGH ON HIS ALL THE

Mere fore ye must be lubled, see beta

nothing to any man, but to lone longth another hath fulfilled the Lawe. Thou fhalt not commit adulcerie, Thou Es kil, Thou fhalt not Reale, Thou flialt not beare de thes, Thou shalt not couet: and if there be any manudement, it is briefly comprehended in renen in this. Thou fhalt love thy perchone Leu. To. me doeth not enil to his neighbour : therefore mer 12. *fulfilling of the Lawe. ealat . S. Z that, confidering the feafon, that it it nowe sem 2.8. we should arise from sleepe : for nowe is our s. Tim. s. acorer, then when we beleeved it. The might is paft, and the day is at hand . Teevs eraft away the workes of darkenes, and les ve the armour of light. that we walke honestly, as in the days not in ie and drunkennes, neither in chambering and Lak. 31. mes, por in ftrife and enuying: me purve on the Lord I BSVS CHRIST, Galatate no thought for the fielh, to fulfil the lafter toes. The CHAP XIIII. th that we fo deale with the weake in faith, to the we fault they be not offended, to And on the b sandeth shem not rashly to judge of the frome ishen the bosondes of edification 20 and characte. an libertie may confift. weake in the faith , receive vote you, controverfies of disputations, leguesh that he may eate of all things : and h is weake, eaterly herbes. thim that exteth, delpife him that eateth mochim which eareth not, condemne him lat God hath received him. thou that condemned mother manteer lane 4.13. deth or falleth to his owne mafter imed a for God is able to make Ritt Rand teement one day about another

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d I my felfe alfo am perfuadet of your mel me a sent of goodness and Med with a manifologe another Sh 20 ny Neuertheles brethren, I have fomowhat boldele after a forte written vino you, as one y putteth you m demembrance through the grace y is given me of God 16 That I Should be the minister of Telus Christ, toward the Gent Heisministring the Gospel of God, the the offring vp of the Gentiles might be acceptable, being the dined by the toly chott. 17 I have therefore whereof I may reloyed in Chill Teins in those things which pertains to God. 18 For I dare not fpeake of any thing, which Chill Wath but weducht By me to make the Gentiles obedient Flakson With the power of fignes and wonders, by the wet of the Spirit of God: fo that from Hierofaleme and about wito Hyricum, I have canfed to abou the Golpel of Chrift. 1020 Yes, To I enforced my felfe to preach the Goff 1. (05. 1.1 where Chrift was named; left I should have be on another mans foundation. Tr Bur as fe is written, + To whome he was not fo ken of they shal fee bin, and they that heard not, I vodetfland him. * Therefore alfo I have bene oft let to comes

ay But nowe feeing I have no more place in the quarters, and also have a bene desirous many years come to come vnto you,

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When I shal take my iourney into Spaine, I come to you: for I troft to see you in my iourney, and the brought on my way thitherward by you, after the bene somewhat filled with your companie.

he Saintes.

36. For it hath pleased them of Macedonia & Al

them this fruite, I wil paffe by you into Spaine, And I know when I come, y I shall come to you abundance of the blessing withe Gospel of Christ. Alfo brethren, I befeech you for our Lorde lefue stake and for the lone of the fpirit, that we would e with me by prayers to God for me, and and That I may be delivered from them which are difebedient in Indea, & that my fernice which I have to do Millerufalem, may be accepted of the Saintes, -22 That I may come voto you with joy by the will of God and niay with you be refreshed. Thus the God of peace be with you all. Amen tel the sea Tone CHAP. XVI. he the He commendeth Phebe. 2 He fendeth greeting to many. alemia by and warnesh to beware of them which are the causes division, sand the extend of the love to the street and commend voto you Phebe our fifter, which is a fer-Golpe nof the Churche of Cenchrea: That ye receine ber in the Lord, as it becommech tes, and that we afsift her in whatfocuer bufines the etholyour ayde: for the hath ginen hospitalitie manie, and to me alfo. Greece Priscilla, and Aquila my felowe helpers All Chrift Jefus. Which have for my life laide downe their owne Wato whom not I onely give thankes, bur alfo al y yeres Autehes of the Gentiles) thewife greete the Church that is in their boufe. my beloved Epenerus, which is the first fruites ein Christ. to Marie which bestowed much labour on vs. inte Andronicus and Innia my confins & fellow which are notable among the Apostles, and te Amplias my beloned in the Lord. ourfellow helper in Christ, & Sta-

the Gentiles be made pareakers of their of , their ductic is alfo- to minifier vato them in ill things. When I have therefore performed this, and have

proped in Christ . Salutet ittobulus friends. A 24 1702) The pol Er Salute Heradion my kinfman.Greete them which are of the frames of Marcillus which are in the Lord, 22 Salate Tryphens and Tryphofa, which women labour in the Lord, Salute the beloued Perfis, which we men hath laboured much in the Lord. 13 Salute Rulus cholen in the Lord, and his mother and mine. 14 Greete Afyneritus, Phlegon, Hermas, Patrobat Mercurius, and the brethren which are with them, 15 Salute Philologus and Iulias, Nereas, & his fifter, and Oh mpas, and all the Samtes which are with them. t 6 Salute one another with an "holy kiffe. The Char Cov. 16, ches of Christ falute you, only a deal of 17 (Now I befeech von brethren, marke them die gently which cause druision and offences, contrariete tobn. to, the doctrine which ye have learned, and a suoide them, 8 18 Forthey that are fuch, ferue not the Lorde left Chrift, but their owne bellies, and with faire fpeach and flattering deceive the hearts of the fimple. . 19 For your obedience is come abroade amongali I am glad therefore of your but yet I would have you wife, rate y which is good, and fimple concerning cuil 26 The God of peace fhall treade Sacan under you feete fhortly. The grace of our Lorde Jefus Christ & with you. 16.1. 21 Timothers my helper, and Lucius, and Ialon, and 1,19. Sofipater my kinimen, falute you. 22 1 Tertins, which wrote out this Epiffle, falute jet in the Lorde. 22 Gains mine hofte, and of the whole Church fale eeth you. Eraftus the feward of the citie faluteth 10% and Quartus abrother. 24 The grace of our Lorde Iefus Chrift be withyou and double of tach her all Amen. the 3.20. 25 To him now that is of power to establish your the 2.9. carding to my Gofpel & preaching of Iries Christ, f. 1.26. the renelation of the mysterie, which was keptfem 1,10, fince the world begans

Out now is opened, and published

the Seriotures of the of y enertafting God for t

To God, I fay, onely wate, be praise?

Christ for euer. Amen.

Weitten to the Romanes from Corinthus, and fent by Phebe, fernant of the Church. which is at Cenchroa.

FIRST EPISTLE OF PAVL TO THE CO. RINTHLANS.

CHAP. I.

After the salutation, to which in effect is an exhortation, 13 be reprehendeth the Corimbians fettes and dinifions. 17 and calleth them from pride to bumilitie: 20 For ouerthrowing all worldly wifdome, 22,25 be advancesh onely the preaching of the croffe.

AVL called to be an Apostle of 1 E-SVS CHRIST, through the will L of God, and our brother Softhenes

2 Vnro the Church of God which is at Corinthus, to them that are fanctifi Atts, 15. ed in Chrift Jefus, *Saintes by calling, with all that call on the Name of our

lard lefus Chrift in enery place, both their Lorde, and thre t

Grace be with you, & peace from God our Father, I.tim. T. nd from the Lord Iefus Chrift.

4 Ithankomy God alwayes on your behalfe for the 2. Time 1.3 pace of God, which is given you in Jefus Chrift,

That in all things ye are made riche in him, in all inte of speache, and in all knowledge :

As the testimonie of Iefus Christ hath bene confired in you:

So that ye are not destitute of any gift: "waiting Philip. 3, 20 appearing of our Lord lesis Christ. "ii. 2., 11.

Who shal also confirme you voto the end, that ye. 1. Thefiair blameleffe in the day of our Lord Jefus Chrift. 13.0 5.03

is faithful, by whom years called voto the 1. Theft. 5. of his Sonne lefus Christ our Lard.

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which are of Arittobulus friends.

are of the friends of Narciffus which are in the Lord.

to Salute Tryphena and Tryphofa, which women labour in the Lord, Salute the beloued Perfis, which we man hath laboured much in the Lord.

13 Salute Rufus chofen in the Lord, and his mother

and mine.

1.Cor. 16.

61F. L. Z.

14 Greete Afyneritus, Phlegon, Hermas, Patroba; Mercurius, and the brethren which are with them.

and Olympas, and all the Saintes which are with them.

16 Salute one another with an holy kiffe. The Chur

20. 2.cor. ches of Chrift falute you.

13.12. 17 Now I befeech you brethren, marke them dis 1.pes. 5.14. gently which cause division and offences, contrasted 2. Iohn. 10. the doctrine which ye have learned, and a unide them

18 For they that are fuch, ferue not the Lordeleis Christ, but their owne bellies, and with faire speach and

flattering deceive the hearts of the fimple.

I am glad therefore of you; but yet I would have you wife, voto y which is good, and fimple concerning cut

The God of peace shall treade Satan under jour feete shortly. The grace of our Lorde Iesus Chill #

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with you.

Alts. 16.1. 21 *Timothens my helper, and Lucius, and Islon, and philip. 2.19. Sofipater my kinfmen, falute you.

22 I Tertius, which wrote out this Epiffle, falute ju

in the Lorde.

23 Gaius mine hofte, and of the whole Church falls teth von Eraftus the steward of the citie falutethyes and Quartus abrother.

24 The grace of our Lorde Iefus Christ be with you

all. Amen.

Ephe. 3.20. 25 * To him now that is of power to establish yourse Fphe. 3.9. cording to my Gospel & preaching of Issus Christ, M colof. 1.26. the renelation of the mysterie, which was keptern 2.1im. 1.10. fince the world began:

26 (But now is opened, and published among slip)

tions by the Scriptures of the Prophets, at the commandement of y enerlafting God for the obedience of faith) 17 To God, I far, onely wife, be praife through lefus Chrift for euer. Amen.

Weitten to the Romanes from Corinthus, and fens by Phebe, feruant of the Church, which is at Cenchrea.

FIRST EPISTLE PAVL TO THE CO-RINTHIANS.

CHAP. I.

1 After the Salutation, 10 which in effect is an exhortation, 13 be reprehendeth the Corinthians fettes and diustions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all world!; wisdome, 22.25 he advancesh onely the preaching of the croffe.



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onre : g Grace be with you, & peace from God our Father, and from the Lord Iefus Chrift.

4 Ithanke my God alwayes on your behalfe for the 2.Tim. 1.23 pace of God, which is given you in Iefus Chrift,

f That in all things ye are made riche in him, in all hinde offpeache, and in all knowledge :

6 As the testimonie of Jesus Christ hath bene confir-

med in you : 7 So that ye are not destitute of any gift : * waiting Philip. 3.20

for the appearing of our Lord lefus Chrift. Who shal also confirme you vnto the end, that ye

my be blameleffe in the day of our Lord Jefus Chrift. "God is faithful, by whom ye are called vnto the Mowship of his Sonne lefus Christ our Lord.

Now I befeech you, brethren, by the Name of our Bb 3 Lord

AEts. 13.9. 1.thefs.4.7.

Rom. 1.7. ephe. 1.1.

coloff. 1.22. I.tim. I. 9.

111.2.2.

135.2.11.

1. Thefsa. 2. 13.0 5.23 1. Thefs. 5.

24.

Lord Iefus Chrift, that ye all speake one thing, and the there be no diffentions among you: but be ye knit together in one minde, and in one judgement.

It For it hath bene declared vnto me, my brethien. of you by them that are of the house of Cloe, that there

are contentions among you.

12 Now this I fay, that enery one of you faith, I am 48,18,24 Pauls, and I am * Apollos, and I am Cephas, and Iam Christs.

> 13 1s Chrift deuided? was Paul erucified for you?th ther were ye baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but

*Crispus, and Gains. 18t; 18.8.

15 Left any fhould fay, that I had baptized into mine owne name.

16 I bapt zed alfo the housholde of Stephanas: furthermore know I not, whether I baptized any other.

17 For Chrift fent me not to baptize, but to presch the Gofpel, not with wifdome of wordes, left the croffe of Chrift should be made of none effe &.

18 For that preaching of the croffe is to them that perifh, foolifhnes : but voto vs, which are faued, it is the

*power of God. 19 For it is written, *I wil deftroy the wildome of

the wife, and will cast away the understanding of the prudent. 20 Where is the wife? where is the Scribe? whereis

the difputer of this world? hath not God made thewiome of this world foolishnes? in at For feeing the world by wifdome knewe not God

of the wifdome of God, it pleased God by the foolihate preaching to faue them that beleeve: Mat. 12.38 Graz "Seeing alfo that the lewes require a figne, & the

zecians feeke after wifdome. ene 3 But we preach Chrift crucified : vnto the lewel,

an a flumbling block, & vnto the Grecians, foolifhers nd4 But vuto them which are called, both of y lewer 3 i Grecians, we preach Christ, the power of God, & the w fdome of God.

25 For the foolishnes of God is wifer then men, and the weakenes of God is fronger then men.

26 For brethren, you fee your calling, how that all

bap. 2.13. .pef.1.16.

Rom. I. 16. Tai. 29.14.

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8 Wen:

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with wife men after the fle flee, wat manie mightie, not manie noble are called.

world to confound y wife, and God hath choice y weake things of the world, to confound the mightie thinges.

and thinges of the world and thinges which are despited, hath God choien, and things which are not, to bring to nought thinges that are,

29 That no flesh should reloyce in his presence.

30 But ye are of him in Christe Iesus, who of God is made vnto vs wifedome and righteournes, and sanctification, and redemption,

31 That, according as it is written, *He that reioy. Jere. 9. 24.

CHAP. II.

the fetteth downe a platforme of his preaching, 4 which washafe in respect of mans wisedome, 7. 13 but noble in respect of the spirituall power & efficacie, 14 and so continue that flesh and blood cannot rightly radge thereof.

And I, brethren, when I came to you, came not with excellencie of words, or of wysedome, shewing va-Chap. 1. 17.

10 you the restimonie of God.
2 For I esteemed not to know any thing among you,

hue lefus Christe, and him crucified.

3 *And I was among you in weakenes, and in feate, Alls. 18.1.

and in much trembling.

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4 Neither flood my word, and my preaching in the sentifing speach of mans wisdome, but in plaine suidece Chap. 1. 17. of the Spirit and of power, 2-pet. 1. 16

5 That your faith should not be in the wisdome of

men, but in the power of God.

6 And we speake wisedome among them that are price: not the wisdome of this world, neither of the princes of this world, which come to hought.

7 But we speake the wisdome of God in a mysterie, much hid misdome, which God had determined before

theworld, vato our glory.

Which none of the princes of this world hath known for had they knowed it, they would not have crusted the Lord of glorie.

"But as it is writte, "The things which eye hath not Ifini 64.4.

Bb A heart,

beart are which the hath prepared for them that les

him. 10' Bur God hath reneiled them vnto vs by his Spirit for the Spirit fearcheth all things, yea, the deepethings of God.

t I For what man knoweth the things of a man, fant the fpirit of a man, which is in him ? even fo the thinger of God knoweth no man, but the Spirit of God.

12 Now we have received not the fpirit ofy world but the Spirit, which is of God, that we might know the

things that are given to vs of God.

Chap. 1. 17. 13 Which things also we speake, not in the world 2.901. 1. 16. which mans wifedome teacheth , but which the holy Ghaft teacheth, comparing spirituall thinges with fin tuall things.

> 14 But the naturall man perceiveth not the things of the Spirit of God: for they are foolishnes vntehm neither can he know them, because they are spiritually

difcerned.

se Bothe that is fpirituall difcerneth all things: ju

he himfelie is judged of no man.

16 . For who buth knowen the minde of the Lett, 3fai.40. 13. that he might inftruct him ? But we have the mindes Pem. 11. 34. Chrifte.

CHAP. III.

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I He yeeldeth a reason why he preached small matters will thema: 4 He Sheweth how they ought to effectme of minfer. 6 she ministers office. 10 A true forme of edifine, 16 h marneth the Corinthicus, that they be not aranne angu pronhane shinges, 18 shrough the proud wife iome of it fofhe.

AND I could not fpeake ento you, brethren , armi spirituall men, but as voto carnall, euen as veto babe

in Chrifte.

, 2 I gave you milke to drinke, & not meate:for yeum not yet able to beare it, neither yet now are ve able.

3 For yeare yet carnall : for whereas there is among you enviyag, and ftrife, and divisions, are ye not canal and walke as men?

4 For when one faith, I am Pauls, & another, I am Apil los, are ye not carnal?

3 Who is Paul then ! and who is Apollos, bar her

sifter by whom ye beleeved, and as the Lorde gave to euery man?

I have planted, Apollos watred, but God gaue the

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TH Apal

7 Sothen, neither is he that planteth, any thing, neytherbethat watreth, but God that gineth the increase. 8 And he that planteth , & he that watreth, are one, and every man shall receive his wages, according to Pfal. 62. 1 his labour.

o For we together are Gods labourers : ye are Gods hisbandrie and Gods building.

to According to the grace of God given to me , 25 a Mifull mafter builder, I have laied the foundation, and mother buildeth thereon: but let every ma take heede howe he buildeth vpon it.

it Forother foundation can no man lay , then that

which is laied, which is Iefus Chrifte.

13 And if any man build on this foundation , golde,

finer, precious stones, timber, have, or stubble,

13 Every mans worke shalbe made manifest : for the by fhal declare it, because it shalbe reuerled by y fire: the fire shall trie enery mans worke of what fort it is. 14 If any mans worke, that he hath built vpon, abide,

hefhall receive wages. is If any mans worke burne, he shall lofe, but he shalbe fined bim felfe: neuertheles yet as it were by the fire.

16 * Know ve not that ye are the Temple of God, and Chap. . 10.

that the Spirit of God dwelleth in you? 17 If any man destroy the Temple of God, him shall

God destroy: for y Temple of God is noly, which ye are. 18 Let no man deceiue himfelf: If any man among you feeme to be wife in this world, let him be afoole, that he

may be wife.

19 For the wifedome of this world is foolishnes with God: for it is written, * He catcheth the wife in their 706 5.18. owne craftines.

And againe, the Lord knoweth that the thoughts pfal 44.14 d'the wife be vaine.

H Therefore let no man reinyce in men: for al things Meyours.

11 Whether it be Paul, or Apollos, or Cephas, or the Told, or hie, or death: whether they be thinges prefent,

Lalat, 6.3

2.cur.6. 16.

INTHIANS

or things to come, even all are yours, 23 And ye Chriftes, and Chrift Gods.

CHAP. IIII.

Bringing in the definition of a true Apofile, 7 he Therest that humilitie ought rather to be an honour then a fhome onto him. 9 He bringeth in proofe whereby it may eniden. ly appeare, to that he neither had care of glorie, 11 mm of his bellie. 17 He commendeth Timuthie.

TEt a mar fo thinke of vs, as of the ministers of Chrit and disposers of the fecrets of God:

2 And as for the reft, it is required of the dispolers

that every man be found faithfull.

3 As touching me, I paffe verie litle to be indgedil you, or of mans judgement: no , I judge not myne own felte.

4 For I know nothing by my felie, yet am I not there by justified : but he that judgeth me, is the Lord.

5 Therefore * judge nothing before the time, and the Lord come, who will lighten things that are hydr darknes, and make the counfels of the heartes maniet and then shall every man have praise of God.

6 Now thefe things, brethren, I have figuratively plied vnto mine owne felfe and Apollos, for yourisks, that ye might learne by vs, that no man prefume about that which is written, that one fwel not against another for any mans caule,

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7 For who separateth thee? and what haft thought thou half not received? if thou half received it, why me Loyceft thou, as though thou haddeft not received if

8 Now ye are full : now ye are made riche geriff as kings without vs , and would to God ye did reign that we also might reigne with you.

9 For I thinke that God hath fet forth vs the lall pottles, as me appointed to death: for we are madeage fing flocke vnto y world, and to the Angels, and tomes

To We are fooles for Christes fake, and yeare will in Chrift : we are weake, and ye are flrong; ye we how table, and we are despised.

II Vntothis houre we both hunger, and thirly, Att.20.34. are naked, and are buffeted, and haue no certaine de 1.shef.1. 9. ling place, 2.3bes.z.8.

12 And labour, working with our owne handill

Mat. 7. 1.

nereniled , and yet we bleffe : we are perfeented, and fefer it.

it * Weare euill fpoken of , and we pray : we are Mat. 5.44. made as the filth of the worlde , the offskowring of all luke. 23.34. Sthings, vato this time. 14 I write not thefe thinges to fhame you, but as my

£85.7.600

beleved children I admonifh you.

te'fer though ye haue ten thousand inftructors in Chriff yet have ye not many fathers: for in Christe Iefus Ihme begotten you through the Gofpel.

16 Wherefore, I pray you, be ye folowers of me.

if Ferthis caufe haue I fent voto you Timotheus, which is my beloued fonne, and faithfull in the Lorde, which shal put you in remebrance of my wayes in Christ Blteach euery where in euery Church.

18 Some are puffed vp as though I would not come

to you.

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ig But I will come to you fhortly, " if the Lord wil, Ad. 19. 25 adwill know, not the wordes of them which are puffed iam.4.15. mout the power.

to For y kingdom of God is not in word, but in power. It What wil ye? Shall I come voto you with a rod, or

slove, and in the Spirit of meekeneffe?

CHAP. V.

I That they have winked at him who committed incest with bis mother in Lawe, 2.6 he sheweth should cause them rather to be ashamed, then to rein ce: In Such kind of wictemefe is to be punified with excommunication, 12 left other be infetted with it.

It is heard certainely that there is fornication among 700, and fuch fornication as is not once named among beGentiles, that one fould have his fathers wyfe.

And ye are puffed vp and hane not rather forowed. hathe which hath done this deede, might be put from amena you.

3 for I verely as absent in body, but prefent in spiare wit e hone Muse determined already as though I were prefent, turbe that hath thus done this thing,

ir ft, and 4 When ye are gathered together, and my fpirit, in neder tellame of our Lord Iefus Christ, that fuch one , I fajo The power of our Lord lefus Chrift,

andil I delinered voto Satan, for the deftruction of the Beil.

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& Your reloycing is not good, know ye not that al

tle leaven leaueneth the whole lumper

7 Purge out therefore the olde leaven, that ye my be a newe lumpe, as ye are valeauened; for Christon all Passeouer is factificed or vs.

8 Therefore let we keepe the feast, not with old leaven, neither in the leaven of makeiousnessead with kednesse; but with the walcauened tread offynesses and trueth.

9 I wrote voto you in an Epiftle , that ye fhould at

company together with fornicatours,

no And not altogether with the fornicatours of the world, or with the couctous, or with extorsioners, a with idolaters : for then ye must go out of the world.

ny not together: if any that is called a brother, but fornicatour, or couetous, or an idolater, or a railer, and drunkard, or an extor fioner, with fuch one extend.

12 For what haue I to do, to judge them also which are without? do ye not judge them that are within?

13 But God judgeth them that are without. Putaws therefore from among your felnes that wicked man. CHAP. VI.

He inveyeth against their contentions in lawe matter, i wherewith they vexed one another under judges that wa insideles, to the reproche of the Gospell, 9 and then hap

ly threatnesh fornicatours.

Dare any of you, having bufines against another, h judged under the valufte, and not under the Saintes?

. 2 Do ye not knowe, that the Saintes shall indgeth world? If the world then shalbe indged by you, are voworthy to indge the smallest matters?

3 Know ye not that we shall judge the Angels bott much more, things that perraine to this life?

4 If then we have indgements of thinges perting to this life, fet wp them which are least effected in Church.

5 I speake it to your shame . Is it so that there is a wife man among you? so not one, that can indicate

1. Thef. 4.6.

were his brethren?

16 But a brother goeth to lawe with a brother,& that nder the infideles.

" Nowe therefore there is altogether infirmitie in my sounthat ye go to law one with another: why rather Mat. 5.29. hiferye not wrong? why rather fusteine ye not harme? luk.6.29.

8 * Nay, ye your felues do wrong, and do harme, and rom. 12.19. that to your brethren.

olde , Know ye not that the wnrighteons fhall not inhe-WIG thethe kingdome of God? Bee not deceined : neither THE fornicators, nor idolaters, nor adulterers, nor wantons,

set ! lor bouggerers,

to Nor thieues, nor couetous, nor drunkards,nor this nilm, nor exterfioners shall inherite the kingdome of

3,0 God. ld.

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it And such were * fome of your but ye are walked, Titus. 3.3. buyeare fandified, but ye are inflified in the Name of the Lord Jefus, and by the Spirit of our God.

11 f* All thinges are lawfull ento me: but all things Chap. 10,22 ment profitable. I may do all things, but I will not be

wought under the power of any thing.

which 13 Meates are ordemed for the bellie, and the bellie whemeates: but God shall destroy both it, and them. awa! Nowthe body is not for fornication , but for the Lorde, withe Lord for the body.

14 And God hath alforaifed vp the Lorde, and fhall Rom. 6. 5.

thevs up by his power.

15 knowe ye not, that your hodyes are the members Chrifte Ihall I then take the members of Chritte,

ad make them the members of an harlot? God forbid.

16 Do ye not knowe, that he which coupleth himfelfe With an harlot, is one body? * for two, fayth he, shaibe Gen. 2.24.

mat. 19.5. 17 But he that is joyned vnto the Lord, is one spirit. mar. 10.8.

18 Flee fornication: euery finne that a man doeth, is ephef. 5.31. Then Thout the body : but he that committeth fornication,

methagainst bis owne body.

19 knowe ye not, that * your body is the Temple of Chap. 2. 17. distill the toly Ghoft, which is in you, whom ye have of God 2.cor. 6:16. Mye are not your owne.

rejane "For yeare bought for a price: therefore glorifie (hep.7. 22. deb Glis your body, and in your fpirit: for they are Gods. 1.98.1.18. CHAP.

MAP. VII.

I Entreating here of marrage, 4 which is a remedicaging fornication, 10 and may not be broken, 18. 20 he milette nery man to live contented with his lot, 25 He formeth what the end of virginitie should be, 33 and who ought to man, NTOw concerning the thinges whereof ye wroterno me, It mere good for a man not to touche a woman.

2 Neuertheleffe, to anoid fornication , let euery ma haue his wife, & let enery woma haue her own husbid,

3 * Let the husband give vnto the wife due benene lence, and likewife also the wife vnto the Lusband,

4 The wife hath not the power of her owne body, but the husband: and likewife alfo the husband hath north power of his owne body, but the wife.

5 Defraude not one another, except si be with coofer for a time, that ye may give your feines to fastingand praier, and againe come together that Satan temptyo not for your incontinencie.

6 But I speake this by permission, not by commands

ment.

7 For I would that all men were euen as I my file am but every man hath his proper gift of God, one alin this maner, and another after that.

8 Therefore I fay voto the vomaried , and vote it widowes, It is good for them if they abide euenailm

9 But if they cannot abiteine, let them mary: forit

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better to mary then to burne.

10 * And vnto the married I commaund, not I, it the Lord, Let not the wife depart from her hashand

II But and if the depart, let her remaine vamanit 12.luke. 16. or be reconciled vuto her husband, and let not the be band put away bis wife.

32 But to the remnaunt I fpeake, and not the Lord any brother have a wife, that beleeneth nor if fiel content to dwell with him, let him not forfake her.

13 And the woman which hath an husband thather Jecueth nor, if he be content to dwell with her, litter pot forfake him,

14 For the unbeleening husband is fardified tow wyfe, and the vabeleening wife is fandified to the band, els were your children uncleane : but noweas they holy.

Pet .3.7.

Mat. 4.32. and 19.9. 9347.10.11. 18.

te Bat ifthe vnbeleening depart, let him depart : a Imther ora fifter is not in fubiection in fuch thinges: bot God hath called vs in peace.

16 For what knowelt thon , O wife , whether thon hale fare thine husband Or what knowest thou, O mana

whether thou shalt faue thy wife?

11 But as God hath diaributed to euery man . as the Lord bath called every one, fo let him walke: and fo or-

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18 Is any man called being eirumeifed? let bim not gither his uncircumcifion : is any colled vacircumcifed? kthim not be circumcufed.

19 Circumcifion is nothing , and vneireumcifion is ming, but the keeping of y commaundemets of Gad.

10 * Let euery man abide in y faine vocation Where- 1.77m.6. 2

mhe was called. it Art thou called being a ferwant? care not for it:but

Aget thou maieft be free, vie it rather. to For he that is called in the Lord being a fermant, is the Lords freeman: likewyfe alio he that is called being

teeis Chriftes fernant.

3 Ye are bought with a price : be not the feruantes eimen.

4 Brethren, let every man, wherein he was called, therein abide with God.

15 Now concerning virgins, I have no commaundenent of the Lord : but I give mine aduife, as one that but obtained mercie of the Lord to be faithfull.

16 Isuppose then this to be good for y present netellitie: I meane that it is good for a man fo to be.

17 Art thou bound vato a wife ? feeke not to be loo-Miart thou loofed from a wife? feeke not a wife.

28 Butif thou takeit a wife, thou finneft not : and if # mgin marie, fhe finneth not:neuertheles, fuch fhal haue

trouble in the fefh: but I fpare you. 19 And this I fay, brethren, because the time is short, breshery both they which have wines, be as though they had none:

1. And they that weepe , as though they wept not: Mithey that relovce, as though they reloyeed not and Beythat bye, as though they poffeffed not:

Il And they y vie this world, as though they vied it

Chap. 6. 200 1.pet. 1. 18. note for the fathien arthis world goeth away.

32 And I would have you without care. The many red careth for the thinges of the Lorde, howehemy fileafe the Lord.

33 But he that is married, eareth for the thinges of

world, how he may please his wyfe.

34 There is difference also betweene a virgine mile wife: the vinmaried woman careth for the things of the Lord, that she may be holy, both in body and in spirit but she that is married, careth for the thinges of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not tangle you in a snare, but that je followe that, which honest, and that we may cleave fast voto the Lorde with

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36 But if any man thinke that it is vncomely for his virgine, if the paffe the flower of her age, and needed require, let him doe what he wyll, he finneth notife them be maried.

37 Neuerthelesse, he that standeth firme in his heart that he hath no neede, but hath power over his own wyll, and hath so decreed in his heart, that he wyl keepe his virgine, he doeth wel.

38 So then he that giveth her to mariage, doeth well but he that giveth her not to mariage, doeth better

husband * limeth : but if her husband be dead, ficiss libertie to mary with whom the will, only in the Lord 40 But the is more bleffed, if the fu abide, in !!

#.Thef.4. 8. indgement: *and I thinke y I have also y SpiritofGod. CHAP. VIII.

I From this place was the end of the tenth Chapter, high lesh them not to be at the Gentiles prophase bankes. 8 M. restraineth the abuse of (bristian libertie, 11 and should that knowledge must be tempered with charitie.

AND as touching thinges facrificed vinto idoles, when we have we all have knowledge; knowledge per feth up, but lone edifieth.

a Now, if any man thinke that he knowethanything be knoweth nothing yet as he ought to know.

3 But if any man loue God, y fame is knowen ofhis 4 Concerning therefore y eating of things famile

TON.7.1.

so idoles , we knowe that an idole i nothing in the world, and that there & none other God but one. A for though there be that are called gods, whether in heauen, or in earth, (as there be many gods , and mam lords.) 6 Yet unto vs there is but one God, which is that Fatheref whom are al thinges , and we in him: and * one (hap. 12.2. lord lefus Chrift, by whom are all things, & we by him. 10h. 12. 13. But enery man bath not that knowledge: for many having conference of the idole, until this houre , eate as sthing facrificed voto v idole, and fo their confeience being weake, is defiled. & But meate maketh not vs acceptable to God, for muber if we eate, have we the more: neither if we cate not have we the leffe. e But take heede left by any meanes this power of your be an occasion of falling, to them that are weake. to For if any man fee thee which baft knowledge, fit nuble in the idols temple, shall not the conference of him which is weake, be boldened to eate those thinges which are facrificed to idoles? II And through thy knowledge shall the * weake Rom. 14.15 bother perifh, for whom Chrifte dyed. 12 Now when ye finne fo against the brethren , and Would their weake confeience, ve finne against Christe. 13 * Wherefore if meate offend my brother, I wyll Rom.14.33 the no hefte while the world frandeth, that I may not and my brother. CHAP. IX. the declareth, that from the libertie which the Lorde gave bmis he willingly absterned, 18.22 left in things indifficrm he should offend any. 24 He sheweth that our life is like unio a vace. MInotan Apostle ? am I not free ? haue I not feene Melus Christe our Lorde? are yo not my worke in the Allibe not an Apostle vnto other, yet doutles I am. Moyourfor ye are the feale of mine Apoftlefhip in the y thing I by defence to them that examine me, is this, Alme we not power to eate and to drinke? Ot hane we not power to leade about a wyfe being

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INTHIANS.

a fifter, as well as the reft of the Apostles, andasthe brethren of the Lord and Cephas?

6 Or I onely and Barnabas , haue not we power and

to worke?

7 Who goeth a warfare any time at his owneroff who planteth a vineyard , and eateth not of the fruite thereoft or who feedeth a flocke , and easeth not of the milke of the flocke?

8 Say I their things according to man? faith not the Law the fame allo?

De4. 25.4-

9 For it is written in the Lawe of Moles, *Thousand I.tim. 5.18. not muffell the mouth of the exc. that treadeth outthe corne : doeth God take care for oxen?

> Io Bither faith he it not alrogether for our fakes Fe our fakes no doute it is written, that he which earth, should eare in hope, and that he that thresheth in hope,

mould be partaker of his hope.

Ross. 15. 27.

rr * If we have fowen vato you fpirituall thinges, it a great thing if we reape your carnall things?

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M.

12 If others with you be partakers of this power, or not we rather? neuertheleffe , we have not viedthit power: but fuffer all thinges, that we fould not hinder the Gofpel of Christ.

13 Doe ye not know, that they which ministerabet Deut. 18. 1. the holy thinges, eare of the things of the Temple' ad they which waite at the altar, are partakers w thealtal

14 So also hath the Lord ordemed, that they which preach the Gefpel, should line of the Gospel.

15 But I have vied none of thefe things:neither wrott I thefe things, that it should be fo done vnto me: lord were better for me to die, then that any man shoot make my reloycing vaine.

16 For though I preach the Gofpel, I have nothing en reloyce of: for necessitie is laid upon me, and wors

vnto me, if I preach not the Goipel.

17 Forif I do it willingly, I have reward, but iff del against my will, norwithflanding the dispensationis co mitted vnto me.

18 What is my reward then?verely y when I prest the Goipel, I make y Gospel of Christ freethat labb the not mine anthoritie in the Gofpel.

so For though I be free from al men, yet have Ind

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10 "And vnto y lewes, I become as a lew, that I may Att. 16. 3. wimethe lewes : to them that are under the Lawe, as galat.2.3.

thurs I were under the Lawe, that I may winne them

m felle feruant ento all men, that I might winne y mo.

that are vader the Law:

it To them that are without Law , as though I were without Law (when I am not without Law as pertaining b God, but am in y Lawe through Christ) y 1 may winne hen that are without Law:

11 To the weake I become as weake, that I may win beweake: I am made all things to all men, that I might wall meanes faue fome.

11 And this I doe for the Gospels sake, that I might bepartaker thereof with you.

14 Know ye not, y they which runne in a race, runne il, yetone receineth the price? fo runne that ye may obtaine.

if And every man that proneth mafteries, abftaineth femall things : and they do it to obtaine a corruptible nowne : but we for an vncorruptible.

16 Itherefore fo runne, not as vacertainely : fo fight

hotas one that beateth the ayre.

17 But I beate downe my body, and bring it into fub-Rition, left by any meanes after that I have preached to ther, I my felfe should be reproved.

CHAP. X.

Ilf God spared not the Iewes, neither mil be spare those who we of like condition, 2. 4 touching the outward figues of bugrace. 14 That it is abfur!, that fuch should be partahosofibe table of denils, who are partakers of the Lordes Super. 24 To have consideration of our neighbour in thinges indifferent.

Moreoner, brethren, I would not that ye flould be ignorant, that al our fathers were vnder*that cloude, Exe. 13.24

ad all paffed through that *fea,

num.9. 18. Andwere all baptized vnto Mofes, in that cloude, Exed. 14.22 mintfat fea,

3 And did all eate the fame fpiritualI meate,

And did at drinke the fame fpirituall drinkeffor Exo. 17.6. hydranke of the spiritual Rocke that followed them: num. 10.20 MitteRocke tyas Chrift.)

In with many of them God was not pleafed : for

C 21.16.

Cc 2

they

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NA.26. 65. they were " enerthrowen in the wildernes.

Num. 11.4. that we should not lust after euil thinges * as they alle

2. 106.14 7 Neither be ye idolaters as were some of them, ait and 32.6. is written,* The people sate downe to cate and drink, and rose up to play.

8 Neither let vs commit fornication, as some of the Num. 25.9. committed fornication, and fell in one a day three and twentie thousand.

9 Neither let vs tempt Christe, as some of themale. Num. 21.6. tempted him, and * were destroyed of serpents.

pfal. 106.14 10 Neither murmure ye, as some of them's alsome.

Num. 14. murch, and were destroyed of the destroyer.

37. indg. 8.

34.

II Now all these thinges came vnto them for ensamples, and were written to admonish vs, vpon whom the endes of the world are come.

12 Wherefore, let him that thinketh he standeth, talk heede lest he fall.

apperteineth to man: and God is faithfull, which will not suffer you to be tempted about that you beably but will even give the iffue with the tentation, that property beable to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which have vnderstanding indge ye what I say.

th

to The cup of blessing which we blesse, is it not the communion of the blood of Christe? The bread which we breake, is it not the communion of the body of Christ.

17 For we that are many, are one bread and one be die, because we all are partakers of one bread.

18 Behold I frael which is after the flesh: are not the which eat of the facrifices partakers of the altar?

19 What say I then? that the idole is any thing!"
that that which is facrificed to idoles, is any thing?

20 Nay, but that these thinges which the Gentiles berifice, they secrifice to deuils, and not vnto God and I would not that ye should have selowship with the bulls.

of the denils . Ye can not be partakers of the Louis

3.Thef. 3. 9.

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12 Do we prouoke the Lord to anger? are we firen-

2; * All things are lawfull for me, but all thinges are Chap. 6. 12.
exterpedient: all thinges are lawfull for me, but all
things edific not.

14 Let no man feeke his owne, but euery man ano-

15 Whatfocuer is fold in the fhambles, care ye, and pkeno queftion for confcience fake.

26 * For the earth is the Lords, & all that therein is. Pfal. 24.

27 If any of them which beleeue not, call you to a full and if ye wil go, what focuer is fet before you, eate, sking no queflion for confcience fake.

18 But it any man fay vnto you, This is facrificed vnbidols, eate it not, because of him that shewed it, and forthe conscience (for the earth is the Lordes, and all shat therein is)

29 And the conscience I say, not thine, but of that there for why should my libertie be condemned of an-

other mans conscience?

jo For if I through Gods benefit be partaker, why am I will spoken of, for that wherefore I give thankes?

31 * Whether therefore ye eate, or drinke, or what- Col.3.17

fetter ye do, do all to the glory of God.

31 Give none offence, neither to the lewes, nor to
the Grecians, nor to the Church of God:

13 Euen as I pleafe all men in all things, not feeking mine owne profite, but the profite of many, that they night be faued.

CHAP, XI.

the blameth the Corinthians for that in their holy affemblit, 4 men do pray heaving their heads concred, 6 and women have headed, and because their meetings tended to wall: 31 who mingled prophane b nkets with the hely support the Lord, 23 which he requires to be celebrated according to Christes institution.

BE ye followers of me, euen as I am of Christe.

1 Nowe brethren, I commend you, that ye remembrall my things, and keepe the ordinances, as I delinemitten to you.

Buts will that ye know, that Christ is the * head of Ephel. 5.23

BRINTHIANS.

enery man : and the man is the woman's head : and GM is Chrifts head.

4 Euerie man praying or prophecying hauing in

thing on his head, dishonoreth his head.

5 But enery woman that praieth or prophecieth bm headed.difhonoreth her head : for it is euen one vent thing, as though fhe were fhaven.

6 Therefore if the woman be not conered,let hers fo be fhorne: & if it be fhame for a woman to be fhom

or shauen, let her be couered.

7 For a man ought not to couer his head : forafmed as he is the * image and glory of God: but the wome is the glory of the man.

8 For the man is not of the woman, but the womin

of the man.

9 * For the man was not created for the woman fake: but the woman for the mans fake.

to Therefore ought the waman to bane powere

her head, because of the Angels.

11 Neuertheleffe, neither is y man without them man, neither the woman without the man in the Lord,

12 For as the woman is of the man, fo is the man

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So by the woman: but all things are of God.

13 Indge in your felues, is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it felfe teache vou,that ifama

bane long heare, it is a fhame vnto him?

15 But if a woman haue long heare, it is a praiser

to her: for her heare is ginen her for a conering.

16 But if any man lust to be contentious, we haten fuch custome, neither the Churches of God.

17 Now in this that I declare, I praife you not, the ye come together, not with profite, but with hurt.

18 For first of all , when ye come together inth Church, I beare that there are diffenfions among jot and I beleeve it to be true in fome part.

19 For there must be herefies enen among ron, the they which are approued among you, might be known

30 Whe ve come together therefore into one place this is not to eate the Lords Supper.

21 For every man when they fhould eate, takel owne supper afore, and one is hungrie, and and

Gen. 1.26. Per 5.1.00 19.6.coloß. 33.10.

Gen. 2.72.

bamken. Haue ye not houses to eate and to drinke in? debijeye the Church of God , and fhame them that have not what fhall I fay to your fhall I prayle you in this? I ptale you not. 22 For I have received of the Lord that which I alfo henedelinered vato you, to wit, That the Lord lefus in the night that he was betraied, tooke bread; 24 * And when he had given thankes, he brake it, and Mat, 26. fid, Take, eate : this is my body, which is broken for you: mar. 14.3 this do ye in remembrance of me. luk 22, 19 at After the fame maner alfo he tooke the cup, when behad supped, faying, This cup is the Newe testament imy bloodithis do as oft as ye drinke it, in remebrance ofme. 16 For as often as ye shall eate this bread . & drinke this cup, ve flew the Lords death till he come, 27 Wherefore, whofoever shall eate this bread, and drinke the cup of the Lord vnworthily, shalbe guilty of the body and blood of the Lord. e mo 18 Let euerie man therefore examine himfelfe, 2. Cor. 13.5 and so let him eate of this bread, and drinke of this cup. 120 2 19 Forhe that eateth and drinketh vnworthily , camit and drinketh his owne dammation, because he dif-Vomat cerneth not the Lordes body. 30 For this cause many are weake, and ficke among a mat you, and many fleepe. It For if we would judge our felnes, we should not ifers be indged. 32 But when we are judged, we are chaftened of the anem lord, because we should not be condemned with the World: ot, that 33 Wherefore, my brethren, when ye come together to tate, tarie one for another. r in the 34 And if any man be hungrie, let him eate at home, DO YOU that ye come not together voto condemnation . Other things will I fet in order when I come, H, that CHAP. XII. asver. The draw away the Corinthians from contention and pride, e place, be bereth that spirituall eiftes are therefore diner fly bea fixed, 7 that, the same being toynth to eche other imployketh 12 we may growe up together into one body of Christe

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Christe in fuch equal proportion and measure, 20 ath members of maks body do.

Nowe concerning spirituall giftes, brethren, I woulde not have you ignorant.

2 Ye know that ye were Gentiles, and were carieda Way voto the dumme idoles, as ye were lead.

Mark.9.39. 3 Wherefore, I declare voto you, that no man * fpes Chap. 8. 6. king by the Spirit of God calleth Iefus * execrable:il fo no man can fay that lefus is the Lord, but by the bo bn. 13.13. bil. 2. 1 I. ly Ghoft.

4 Now there are divertities of gifts, but y fame Spirit, 5 And there are diverfities of administrations , bu

the fame Lord.

6 And there are dinerfities of operations, but Godis

the fame which worketh all in all,

7 But the manifeltation of the Spirit is given to eat.

rieman, to profit withall.

8 For to one is given by the Spirit the word of wife. dome : and to another the word of knowledge , by the fame Spirit:

9 And to another is given faith, by the fame Sphin and to another the gifts of healing , by the fame Spirite

10 And to another the operations of great worker and to another, prophecie : and to another, the differning of fpirits; and to another, diverfities of tongues and to another the interpretation of tongues,

tt * And al thefe things worketh one and y felffamt Spirit, diffributing to enery man feuerally as he wyll.

12 For as the body is one, and bath many member, and all the members of the bodye, which is one, though they be many, yet are but one bodie: euen fo is Chrifte.

L

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13 For by one Spirit are we al baptized into one bo die, whether me fe lewes, or Grecians, whether mile bond, or free, and have bin all made to drinke into one Spirit.

14 For the body alfo is not one member, but many.

15 If the foot would fay, Because I am not the hand, am not of the body , is it therefore not of the body?

16 And if the eare would fay, Because I am notthe eye,I am not ofy body,is it therefore not of the bodist

17 If the whole body were an eye, where were ? her

phef 4.7.

Rom. 12. 3.

is But nowe hath God disposed the members every me of them in the body at his owne pleasure.

19 for if they were al one meber, where were y body?

at And the eye can not fay vnto the hand, I have no seede of thee: nor the head againe to the feete, I have somede of you.

is Yea, much rather those members of y body, which

kemeto be more feeble, are neceffarie.

as And vpon those members of the body, which we thinke most unhonest, put we more honestie on: and our tocomely parses have more comelinesse on.

24 For our comely parts neede it not: but God hath timpered the body together, and hath given § more he-

monto that part which lacked,

15 Lest there should be any division in the body:but that the members should have the same care one for another.

16 Therefore if one member fuffer, all fuffer with its

17 Noweyeare the body of Christe, and members

for your part.

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A *And God hath ordained some in the Church: as Ephel.4. 28

Applies, secondly Prophets, thirdly teachers, then
then that doe miracles: after that, the gifts of healing,
kipers, governours, diversitie of tongues.

19 Are all Apostles? are all Prophets? are all tea-

thers?

jo Are all doers of miracles? have althe gifts of heading do all fpeake with tongues? do all interprete?

It But defire you the belt gifts, and I wyll yet thew mamore excellent way.

CHAP. XIII.

Illestweth that there are no gifts so excellent, which in our signs are not corrupt, if (haritie be away: 4 and thresore he digresset water the commendation of it.

Though I speake with the tongues of men and Angels, and hane not loue, I am as founding braffe, or a tink-

Sandthough I had the gift of prophecie, and knews

Ccs

all

all fecretes and all mowledge, yea, if I had all finh 6 Mat. 17.20. that I could remove mountaines, and had not love! were nothing.

3 And though I feede the poore with all my gook, and though I give my body, that I be burned, and have

not lone,it profiteth me nothing.

4 Loue fuffereth long : it is bountifull: lone enum not: loue doeth not beaft it felfe : it is not puffed vp

It doeth no vncomely thing:it feeketh not bet on thingsit is not prouoked to anger:it thinketh not cult 6 It reioyceth not in iniquitie, but reioyceth inthe

Erueth:

7 It fuffereth all thinges: it beleeveth all thingesis

hopeth all thunges : it endureth all things.

8 Love doeth neuer fall away, though that prophs syings be abolished, or y tongues cease, or knowledge vanish away.

9 For we know in part, and we prophecie in part 10 But when that which is perfect, is come, thenthe

which is in part, shalbe abolished.

II When I was a child, I spake as a childe, I vade Rood as a childe, I thought as a childe : but when lo came a man, I put away childish things.

12 For now we fee through a glaffe darkly : butha shall we fee face to face. Nowe I know in part: but the

shall I know even as I am knowen.

13 And now abideth faith, hope & loue, wen this three: but the chiefest of thefe is lone.

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CHAP, XIIII.

He commendeth the gift of prophecipne: 7 and by a smil sude taken of musicall instruments, 12 he seachesh the in The of interpreting the Scriptures: 17 he takethamajta abuse: 34 and forbiddesh women to speake in the Coupt gatton.

Collow after lone, and couet spirituall gifter, andit

ther that ye may prophecie.

2 For he that fpeaketh a ftrange tongue, fpeakethel ento men, but ento God: for no man heareth bimhowith it in the spirite he speaketh fecret things.

3 But he that prophecieth, fpeaketh unto mente

fiying, and to exhortation, and to comfort,

4 He that Speaketh ftrange language, edifieth himf

butethat prophefieth, edifieth the Church.

f I would that ye all spake strange languages, but raher that ye prophecied : for greater is he that prophement, then he that speaketh diners tongues, except he emound it, that the Church may receive edification.

6 And now, brethren, if I come vnto you speaking first tongues, what shall I profite you, except I speake myon, eyther by renelation, or by knowledge, or by

prophecying, or by doctrine?

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y Moreover things without life which give a founde, whether it be a pipe or an harpe, except they make a diffiction in the foundes, how that it be knowen what is judet harped?

8 Audalfe if the trumpet gine an vnoertaine found,

who shal prepare him selfe to battel?

of So likewife you, by the tongue, except ye vtter words that have fignification, how shall it be understand

what is spoken? for ye shal speake in the ayre.

to There are so many kindes of voyces (as it comment to passe) in the world, and none of them is dumme. It Except I know then the power of the voyce, I

halbevnto him that fpeaketh a Barbarian, and he that

heaketh, fhalbe a Babarian vnto me.

12 Enen so, forasimuch as ye couet spirituall gistes, stekethat ye may excel unto the edisiyng of y Courch. 13 Wherefore, let him that speaketh a strange tongue,

my, that he may interprete.

4 For if I pray in a strange tongue, my fpirit prayeth:

but mine vaderstanding is without fruite.

if What is it then? I wil pray with the spirit, but I mil pray with the vnderstanding also: I will fing with the spirit, but I wil fing with the vnderstanding also.

that occupieth the roome of the volearned, fay, A. ma, at thy giving of thankes, feeing he knoweth not withou fayeft?

17 Forthou verely giveft thankes wel, but the other boredified.

is I thank my God, I speak languages more the ye al.

19 Yethad I rather in the Church to speak fine words
who mine understanding, that I might also instruct o
thenten thousand wordes in a franze tongue.

20 Breen

RINTHIANS.

Mat. 18. 3. 20 Brethren, be not a children in understanding be as concerning malicionsnelle be children, but in under standing be of a ripe age.

16.28. II. 21 In y Law it is writte, *By men of other tongue, and by other languages will I speake vnto this people vet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not them that believe, but to them that believe not in prophecying server not for them that believe not, but for them which believe.

23 If therefore when the whole Church is comess gether in one, and al speake firange tongues, there comes in they that are vulcarned, or they which beleeving, will they not say, that ye are out of your wittes?

24 But if all prophecie, & there come in one y belte meth not, or one wnlearned, he is rebuked of all men, all

is indged of all.

25 And so are the secrets of his heart made manifely and so he will fall downe on his sace and worship 604, and say plainely that God is in you in deede.

26 What is to be done then, brethren' when ye come together, according as energy one of you hath a Pfalmer hath doctrine, or hath a tongue, or hath repelation, or hath interpretatio, let all things be done you editing.

27 If any man speake a firance tongue, let it bebyten or at the most, by three, and that by course, and let or interprete.

28 But if there be no interpreter, let him kept flett in the Church, which speaketh languages, & let him speak

to him felfe, and to God.

29 Let the Prophets speake two, or three, and let the other judge.

30 And if anything be reueiled to another that for

seth by, let the first hold his peace.
31 For ye may all prophecie one by one, that alm

learne, and all may have comfort.

tu

by

32 And the spirits of the Prophets are subied to the

33 For God is not the authour of confusion, but of peace, as we fee in all the Churches of the Saintes.

14 * Let your wome keepe filence in & Churchetiki it is not permitted vnto them to fpeake; but they

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Gent. 3. 10

mbe fubied, as alfo * the Lawe faisth.

is And if they will learne any thing, let them aske heir husbandes at home: for it is a shame for women tofpeake in the Church.

36 Camethe worde of God out from you? either

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aflfany man thinke him felfe to be a Prophet, or fpimall, let him acknowledge, that y things, that I write mo you, are the commandements of the Lord.

48 And if any man be ignorant, let him be ignorant.

19 Wherefore, brethren, couet to prophecie, and forbidnot to fpeake languages.

40 Let al things be done honeftly, and by order.

CHAP. XV. 1 The Gospel that Paul preached: 3 The death and refurrection of Christ. 8 Paul Saw Christ. 9 He bad per fecuwithat Church, whereof afterward he was made a minsfer. 12 (hrift first rose againe, & we al shal rise by him. 16 The last enemie, death, 29. To bee baptized for dead. 32 At Ephefus Paul fought with beaftes. 25 How the dead meraised. 45 The first Adam The last Adam. 47 The fift and second man, st We shal all be changed, we shal mall fleepe. 55 Deaths fling. 57 Victorie. 58. Conflantie and ftedfaftne ffe.

Moreouer, *brethren, I declare unto you the Gofpel, Galat. 1,3 3, which I preached vnto you, which ye have also re-

trived, and wherein ye continue,

And whereby ye are faued, if ye keepe in memorie, after what maner I preached it vnto you, except ye have beleened in vaine,

3 For first of all, I delivered vnto you that which I Meined, how that Christ died for our finnes, according to the & Scriptures,

And that he was buried, and that he arofe the 1.pes.2. 24

third day, according to the * Scriptures, 1 And that he was feene of Cephas, then of the John, 20, 19 twelne.

After that, he was feene of mo then five hundreth butter at once: whereof many remaine voto this preint,and fome also are a fleepe.

After that, he was feene of lames: then of al the A.

15ai.53.5. lonas, 2.1.

S* And

3 * And laft of all he was feene also of me, as of one

20he.3.8.

borne out of due time.

'9 *For I am the leaft of the Apostles, which amout
meete to be called an Apostle, because I persecuted
the Church of God

Ephe.3.7.

the Church of God.

10 *But by the grace of God, I am that I am: and his grace which is in me, was not in vaine; but I laboured more aboundantly then they all yet not I, but the grate of God which is with me.

II Wherefore, whether it were I, or they, fo wet

preache, and fo haue ye beleeued.

12 Now if it be preached, that Christ is rifen from the dead, how fay fome among you, that there is not furrection of the dead?

13 For if there be no refurredion of the dead, the

is Christ not rifen;

14 And if Christ be not rifen, then is our preaching vaine, and your faith is also vaine.

15 And we are foud also laste witnesses of God:forw have testified of God, he hath raised up Christ whom he hath not raised up, if so be the dead be not raised.

16 For it y dead be not raifed, the is Christ not raifed,

are yet in your finnes.

18 And so they which are assept in Christ, are perished.

19 It in this life onely we have hope in Christ, we so
of all men the most miserable.

20 But now is Christe rifen from the dead, and was

made the * first fruites of them that flept.

21 For fince by man came death, by man came alfothe refurrection of the dead.

22 For as in Adam all die, euen fo in Christ shal albe

1. Thef.4.13

Col. 1.18.

Penel.1.5.

23 But every man in his *owne order: the fiftfruit is Christ, afterwarde, they that are of Christ, at his comming shalrife againe.

24 Then Shalbe the ende, when he hath del neredy the kingdome to God, even the Father, whe he hath put

the kingdome to God, even the Father, whe he downe all inle, and all authoritie and power.

25 For he must reigne * rill he hath put all his ent

26 The last enemie that shalbe destroyed, i deith

act 2.34. beb. 1.13.

and 10. 13.

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of For he hath put down al things vader his feete. Pfal. 8.6. that when he faith that all things are subdued to him, it beb. 2.8. smanifest that he is excepted, which did put downe al mmgs vader him.)

at And when all things shalbe subdued vato him, the full the Sonne alfo him felfe be fubiect vnto him, that defubdue all things under him, that God may be all

19 Els what shall they doe which are baptized for had? if the dead rife not at all, why are they then bapthed for dead?

why are we also in icopardy enery houre?

It By your reloycing which I have in Christ Iefus our

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31 IfI have fought with bealtes at Ephelus after the mer of men, what aduantageth it me, if the dead be mtrailed up? * let vs eate and drinke: for to morowe 1/4,32,18. we fhall die.

33 Be not deceined : euill speakings corrupt good

chom naters.

14 Awake to line righteoufly, and finne not : for fome me not the knowledge of God, I speake this to your fame.

If But some man will say, Howe are the dead raised

mad with what body come they forth? 16 O foole, that which thou fowest, is not quickened,

ticept it dye:

If And that which thou fowest, thou sowest not that bodie that shalbe, but bare corne as it falleth, of wheat, of fome other.

18 But God giueth it a bodie at his pleasure, euen to

nerie feede his owne bodie.

39 All fiefh i not the fame flefh, but there is one flefh when, and another fielh of beaftes, and another of tifhes, and another of birdes.

to There are also heavenly bodies, and earthly bois but the glorie of the heavenly sone, and the glorie ofthe earthly is another.

A There is another glorie of the funne, and another brie of the moone, and another glorie of the starres:

wose flarre differeth from another ftarre in glorie. a So allo n the refurrection of the dead. The bodie is

fowen

fowen in corruption and is railed in incorruption. 43 It is fowen in dishonour, and is raised in glorieit

is fowen in weakenes, and is raised in power.

44 It is fowen a naturall bodie, and is raifed a fpirit all bodies there is a naturall bodie, and there is a foris tuall bodie.

ene.2.7.

45 Asit is also written, The first man * Adam was made a living foule: and the lait Adam was made a quick ning Spirit.

46 Howbeit that was not first which is spiritual: but which is naturall, and afterward that which u fpuintal

47 The first man is of the earth, earthly : the fecond man is the Lord from heaven.

48 As is the earthly, fuch are they that are earthly and as is the heavenly, fuch are they also that are heavenly, 49 And as we have borne the image of the earthlyle

shall we beare the image of the heausnly.

50 This fay I, brethren, that fielh and blood cannot inherite the kingdome of God, neither doeth corrupti inherit incorruption.

51 Beholde, I fhewe you a fecret thing, we shallow

all fleepe, but we shall all be changed,

Mat.24.31

52 In a moment, in the twinkeling of an eyeat thela * trumpet : for the trumpet shall blowe, and the deal 3. shef. 4.16 shalbe raifed vp incorruptible, and we shalbe change

53 For this corruptible must put on incorruption

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this mortall must put on immortalitie.

54 So when this corruptible bath put on incorrupt on, and this mortall bath put on immortalitie, then ful be brought to paffe the faying that is written, Deaths fwallowed vp into victorie.

55 O death where is thy fling? O grane where is if

victorie?

56 The fting of death is finne : and the ftrengthal finne is the Lawe.

B. John 5.5.

Ofe.13.14.

beb. 2.14.

57 * But thankes be vnto God which hath ginen # victorie through our Lord lefus Chrift.

58 Therefore my beloued brethren , be ye Redfal, vnmoueable, aboundant alwayes in the worke of the Lord, foralmuch as ye knowe, that your labour is soil vaine in the Lord.

the inverteth them to belpe the po breshren of Hierusain: 10 Then he commendeth Timothie: 13 and fo mith rie:it afriendly exhortation, 19 and commendations, endeth the Epistle. DITHE-Oncerning the gathering for the Saintes, as I have fpui. Pordeined in the Churches of Galatia, fo do ye alfo. a Enery firft day of the weeke, let euery one of you m was mafide by him felfe, and lay vp as God hath prospered quick hin, that then there be no gatherings when I come. a And when I am come, who foeuer ye fffall alowe by buty letters,them will I fende to bring your liberalitie vnto itual econd Biernfalem. And if it be meete that I go also, they shal go with ly:and De. Now I will come vnto yon, after I have gone thoneph, much Macedonia (for I will paffe through Macedonia) thly,lo 6 And it may be that I wil abide, yea, or witter with you, y ve may bring me on my way whitherforuer I go. an pet 7 For I wil not fee you now in my passage, but I trust ruptin wabide a while with you, if the Lord permit. all pot & And I wil carre at Ephefus vntill Pentecoft. for a great doore and effectual is opened vnto me: Mithere are many aduerfaries. he la e dead to Nowe if Timothens come, fee that he be withanged mlere with you: for he worketh the worke of the tion: & lorde, euen as I do. It Let no man therefore despise him : but conueye rrupth himforthin peace, that he may come vinto me : for I n (hull looke for him with the brethren. eaths 11 Astouching our brother Apollos, I greatly defired imtocome voto you with the brethren; but his minde e is the minotatall to come at this time : howbeit hee will tome when he firall have connenient time. ogth d 13 Watche ye: ftand fast in the faith : quite you themen, and be ftrong. nent 14 Let all your things be done in loue. If Nowe brethren, I befeeche you (ye knowe the edfall. befofStephanas, that it is the first fruites of Achaia, of the that they have ginen them felues to minifter vnto the s not # Saintes) If That ye be obedient cuen vnto fuch, and to all that with vs and labour, DdI 17 I am

TV THINKS TO

17 I am glad of the comming of Stephanas, and For tunatus, and Achaicus : for they have supplied the war of you.

18 For they have comforted my fpirit and yours: at

knowledge therefore fuch men-

19 The Churches of Afia falute you. Aquila and Pril cilla with the Church that is in their house, salute you greatly in the Lorde.

20 All the brethren greete you. Greete ve one and

m. 16.16 ther with an * holy kille.

per. 13 12 21 The falutation of me Paul with mine owne hand, per. 5. 14. 22 If any man love not the Lord leius Chriff, lethin be had in execution maran-atha.

23 The grace of our Lord lefus Chrift be with you,

24 My loue be with you all in Chrift Icfus, Amen,

The first Episte to the Corinthians, written from Philippi, and fent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVI TO THE CO. RINTHIANS.

CHAP. I.

The beginnesh with the praise of afflictions, 8 declared what he hash suffred in Asia, to and howe happill sul assisted him 17 He sayeth it was not upon any lighter, that he came not according to his promise.

by the will of God, and our brother Is mothers, to the Church of God, which is at Corinthus with all the Saints, which are in all Achaia:

a Grace be with yon, and peace from God out Father, and from the Lordle

fus Chrift.

3 * Bleffed be God, enen the Father of our Lordiese Chrift, the Father of mercies, and the God of all confort.

Epbe. 1.3.

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Which comforteth vs in all tribulation, that may beable to comfore them which are in any afflibon by the comfort wherewith we our felues are combeted of God. : 26. for as the fuffrings of Christ abounde in vs, fo our Pri tonfelation aboundeth through Chrift. 6 And whether we be afflicted, it is for your confolayes tion and faluation, which is wrought in the raduring of 100 the fame faffrings, which we also fuffer: or whether we becomforted,it is for your confolation and faluation. And our hope is fledfaft concerning you, to as much nde. him sweknowe that as ye are partakers of the fuffrings, fo halpetealfo of the confelation. I for brethren, we would not have you ignorant of ouraffiction, which came voto vs in Aha, howe we wee preffed out of meafare paifing ftrength, fo that wealtogether doubted, enen of life. y Yea, we received y fentence of death in our felves, brinfe we should not truft in our felues, but in God, which raifeth the dead. 10 Who deliuered vs from fo great a death, & doeth Whoer vs : in whom we truft, that yet hereafter he wil dehuer vs. 11 * So that ye labour together in prayer for vs, that Rom, 15.30 with gilt bestowed upon vs for many, thankes may be menby many perions for vs. It for our recovering is this, the testimonie of our GH mefcience, that in simplicitie and godly purenes, and win help wifedome, but by the grace of God we LHES, me had our conversation in the worlde, and most of al byon wardes. rift, 13 For we write none other things vato you, then e Ti hatyereade, or els that ye acknowledge, and I trust ge hick halseknowledge voto the ende. ates In Enemas ye have acknowledged vs partly, that we repour releyeing, even as ye are ours, in the day of our rei lad lefus, 110 If And in this confidence was I minded first to come mo you, that ye might have had a double grace,

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MAnd to passe by you into Macedonia, and to come Mune ont of Macedonia vnto you, and to be led foorth and lades of you. 17 When Dd a

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17 When I there here was thus minded, did I the lightness or minde I those things which I minde, according to the sicshe; that with me should be, Yea, yea, and Nay, nay?

18 Yea; God is faithfull, that our word towarde you it

was not Yea, and Nay.

19 For the Sonne of God Iesus Christe, who was preched among you by vs, that is by me, & Siluanus, and Ii motheus, was not Yea, and Nay but in him it was Yes.

in him Amen, vnto the glorie of God through vs.

at And it is God which fablifheth we with you is

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Chrift, and hath anounted vs.

22 Who hath also sealed vs, and hath ginen theen nest of the Spirit in our heartes.

23 Now, I call God for a recorde voto my foilethit to spare you, I came not as yet voto Corinthus.

24 Not that we have dominion over your fath, bet we are helpers of your loye; for by faith ye stand.

CHAP. II.

He excuseth his not comming visto them, 2 and prinish to prehendesh them: 4 He shewesh that such is his assessing towardes them, 3 that he never veiovceth but when he are merie. 6 Perceining the adultered whom he communded to be delivered up to Satan) to repeat, 7 he requisitely they forgive him. 3 the metioneth his going into Macdam by I determined thus in my selfe, that I would not come again to you in heavines.

2. For rf I make you force, who is he thenthat forth

"3 And I wrote this some thing vato you, least when came, I should take heavines of them, of whom I ongo to recover : this confidence have I in you all, that of love is the love of you all.

4 For in great affliction, and anguish of heart luret water you with many teares not that ye should be make forse, but that ye might perceive the love which I had,

specially voto you.

5 And if any hath canfed forowe, the same hith me made me fore, but partly (least I should more things from) you all:

6 It is fofficient vnto the fame man, that he with

buked of manie.

of So that now contrariwife ye eight rather to forglubm, and comfort him, left the fame should be swa-

wed vp with oner much heatines.

8 Wherefore, I pray you, that you would confirme

our lone towardes him.

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9 for this cause also did I write, that I might know the proofe of you, whether ye would be obedient in al things.

to To whom ye forgine any thing, I forgine also: tot weely if I forgave any thing, to whom I forgave it, for

your fakes forgane Ist in the fight of Chrift,

it Left Satan fhould circumuent vs: for we are not

ignorant of his enterprises.

12 (Furthermore, when I came to Troas to preache Chiftes Gospell, and a doors was opened vnto me of the Lorde,

is I had no reft in my fpirit, because I found not Timmy brother, but tooke my leave of them, and went

sway into Macedonia.

14 Now thankes be vnto God which alwayes maketh ntotriumphe in Christ, and maketh manifest the sanour this knowledge by vs in everie place.

If For we are vnto God the fweete fauour of Chrift,

uthem that are faued, and in them which perifh.

16 To the one we ere the fauour of death, vnto death, and to the other the fauour of life, vnto life; and who is inficient for these things?

17 For we are not as marie, which make marchan- Chap. 4.2.

God in the fight of God fpeake we in Chrift.

CHAP. III.

Wedfreih no other commendation, 3 then their continuing whe faith. 6 He is a minister not of the letter, lut of the sprit. 8 He showeth the difference of the Lawe and the Galpel, 13 that the brightnes of the Lawe doeth rather immethe sight then sighten it. 18 But the Cospell doeth metemanis st Gods countenance unto us.

Dowe begin to praise our selues againetor neede we assome other, epistles of recommedation vnto you,

When of recommendation from you?

1 Yeare our epiffle, written in our heartes, which is

Dd 3

In that ye are made manifest, to be the spiffled Christ, ministred by vs, and written, not with yocke, but with the Spirit of the living God, not in tables of flore, but in stelly tables of the heart.

4 And fuch truft have we through Chrift to God:

Not that we are sufficient of our selues, to think anie thing, as of our selues: but our sufficiecie no sold our self ou

Then the ministration of death written with the ters & ingrauen in stones, was glarious, so that the children of lirael could not behold the face of Moses, for glorie of his countenance (which glarie is done away)

8 Howe shal not the ministration of the Spirite be

more glorious?

9 For if the ministerie of condemnation was glorious, much more doth the ministration of righteestes exceede in gloric.

in this point, that which was glorified, was not glorified in this point, that is, as touching the exceeding glorif,

ous, much more shall that which remaineth, be glorious, much more shall that which remaineth, be glorious, 12 Seeing then that we have such trust, we viegest

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boldnes of speache.

E19d.34-34

13 * And we are not as Moles, which put a vaile you his face, that the children of I frac! fhould not looke to the ende of that which fhould be abelified.

14 Therefore their mindes are hardened; for will this day remayneth the fame concerns votakenawing the reading of the o'de Testament, which vaile in Chief is put away.

15 Bot euen unto this day, when Moles is read, the

vaile is layed oner their heartes.

16 Nepertheles when their heart fhalbe turned is the Lord, the vayle fhalbe taken away.

17 Now the Lord is the * Spirit, and where the Spirit and Where the Spir

18 But we at behold as in a mirrour the glorieofth Lorde with open face, and are changed into the first image, from glorie to glorie, as by the Spirit of the Lorde.

CHAP. I 195

He seweth that he hash so laboured in preaching the Gofyel, 4 shat such are even blinded of Sasan, who do not perture the brightnes thereof, 7 that the same is carried in eartion vessels, 10 who are subject to many miseries, 16 and thresprehe exhortes them by his owne example to be coungious, 17 and contemne this present life.

Therefore, feeing that we have this ministerie, as we have received mercie, we faint not:

s But have cast from vs the clokes of shame. & walke both craftines, neither handle we the worde of God deceifully but in declaration of the trneth we approue surselves to every mans conscience in § fight of God.

3 Ifour Gospel be then hid, it is hid to them that are

4 In whom the God of this world hath blinded the mindes, that is, of the infidels, that the light of the gloriest Gofpel of Christ, which is the image of God, should so thine vato them.

f For we preach not our felues, but Chrift Iefus the lordand our felues your fernants for Iefus fake.

6 For God *that commanded the light to fine out Gent. 1.3.

Address, who which hath flined in our hearts, to

justhe light of the knowledge of the glory of God in the fee of lefus Christ.

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7 But we have this treasure in earthen vessels, y the stelletie of that power might be of God, & not of vs.

8 We are ail ited on enery fide, yet are me not in dibefle we are in doubt, but yet we despaire nor.

9 Weare perfecuted, but not forfaken : caft downe,

but we periffe not.

In Enery where we beare about in our body the dymgofthe Lord Lefus, that the life of lefus might also be
midemanifed.

It for we which line, are alwayes delinered vito dath for lefus fake, that the life also of lefus might be manifest in our mortal! seeks.

11 Sothen death worketh in vs, and life in you

13 And because we have the same sprin of faith. se triding as it is written, *I believed, and therefore have Pfal. 116. Isoken, we also beleeve, and therefore speake,

If knowing that he which have raifed up the Lord Iednal raife us up also by Iesus, & shall set us wish you.

Dd 4 33 Fer

plenteous grace by the thankelgiuing of many, my to

dound to the prayle of God,
ro Therefore we faint not, but though our outward

man perifh, yet the inward man is renewed dayly.

17 For our light affiction which is but for a moment, caufeth vnto vs a farre most excellent and an eternal

weight of glorie:

18 While we looke not on y things which are fees, but on the things which are not feene: for the things which are feene, are temporall: but the things which are not feene, are eternall.

CHAP. V.

I He continueth in the same argument, 6 touching the tot taine hope of saluation 8 through saith, 12 not to push him selfe, 14 seeing he hath God and his Church before eves, 17 and esteemeth nothing, but newnes of life in (high Por we know that if our carthly house of this tabe nacle be destroyed, we have a building given of God that is, an house not made with handes, but everall is the heavens.

3 For therefore we figh, defiring to be clothed with our house, which is from heaven.

3 Recause that if we be clothed, we shall not be

4 For in deede we that are in this tabernacle, fight and are burdened, because we would not be vaciously but woulde be clothed upon, that mortalitie might be swalowed up of life.

5 And he that hath created vs for this thing, is God, who also hath given vnto vs the earnest of the Spirit.

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H

Therefore we are alway bolde, though we know that whiles we are at home in the body, we are ablest from the Lord.

7 (For we walke by faith, and not by fight.)

8 Nenertheles, we are bolde, and loue rather to the moue out of the body, and to dwel with the Lord.

Wherefore also we couet, y both dwelling at home and remouing from home, we may be acceptable to him.

10 * For we must all appears before the judgement seate of Christ, that every man may receive the things which are done in his body, according to that he had

em. 14.10

whether it be good or euil.

It Knowing therefore that terrour of the Lord, we infrademen, & we are made manifest vnto God, and I mhalfo that we are made manifeft in your confcieces. Is For we prayle not our fetues againe vnto you, but meyon an occasion to reloyce of vs, that ye may have amfere against them, which reloyce in the face, and

sot in the heart.

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it for whether we be out of our wit, me are it to God: ewhether we be in our right minde, me are it vato you. is Forthat love of Chrift conftrameth vs,

if Because we thus judge, that if one be dead for Athen were all dead, and he dyed for all, that they with live, fhould not henceforth live vnto them felues, between him which died for them, and rofe againe. 16 Wherefore, henceforth knowe we no man after

tileft, yea though we had knowen Chrift after the three now henceforth know we him no more.

17 Therefore if any man be in Christ, les him be a new

mure. *Olde things are paffed away : beholde, all 1/4.43. 39 Tenel .31. 5 tings are become new.

18 And all things are of God, which bath reconciled noto him felfe by lefus Chrift, and hath given voto nthe ministerie of reconciliation.

19 For God was in Chrift, and reconciled the world him felfe, not imputing their finnes vinto them, & bath unmitted to vs the worde of reconciliation.

to Nowe then are we ambaffa tours for Chrift : 28 hough God did befeech you through vs, we pray you in

Chiftes fleade, that ye be reconciled to God.

it for he hath made him to be finne for vs , which hew no finne, that we should be made the righteousmof God in him.

CHAP. VI.

I Hexhortesh them to leade their lines as it becommeth Chiftians, g neither to be diffray din tribulations, 9 nor Med up with glorie, 14 to anoyde ail vicleannes, 16 tundering that they are the somples of the lining G d. Owe therefore as workers together befeech you, that preceine not the grace of God in vaine.

I forhelaith, "I have heard thee in a time accep- Ifa.49.8. Mandin the day of faluation hane I fuccoured thee:

Dds beholde

ORINIHIANS,

beholde nowe the accepted time, beholde nowthen of faluation.

3 We give no occasion of offence in any thing, the

** Sor.4. I. 4 But in all things we approue our felues as the ministers of God, in much patience, in afficious, in mind fities, in diffrestes,

In ftripes, in prifons, in tumultes, in labours,

By watchings by fastings, by puritie, by knowledg, by long suffering, by kindnes, by the holy Ghost, by low vufained,

7 By the worde of trueth, by y power of God, but armour of righteousnes on y right hand, & on thelite, 8 By honour, and dishonour, by easil reports, & god

reporte, as decemers, and yet true:

9 As vaknowen, and jet knowen: as dying, and behill

We live as chaffened, and yet not killed:

to As forowing, and yet alway reloycing: as pont and set make many siche: as having nothing, and yet felling all things.

heart is made large.

13 Yeare not kept fraight in vs , but ye are by

13 Now for the same recompence, I speake as to #

children, Be you alfo enlarged.

14 Be not vnequally yoked with the infidelt fit what felowship hath righteons with vnrightent ness and what communion hath light with darkeness

what part hath the believer with the infidel?

2.Cor.3. 16 idoles? *for ye are the temple of the living Godus and 6.19. hath faid, *I will dwell among them, and walke thereal Leni. 26.11 I will be their God, and they shalbe my people.

parate your felues, ayth the Lord: and touch rout to cleane thing, and I wil receive you.

18 * And I wil be a Father vote you, and ye falls my fonnes and daughters, faith the Lord aimights.

E Lest by onermuch veging them he shoulde disma the

Eccle. 53.

Ja 50, 11.

teragi.t.

21

Mofibe great good wil he bare unio them: 8 And therefields should not be offended, that he made them forie, to and brought them to repentance not to be repented of.

Cing then we have these promises, dearely beloued, let's clense our selves from all filthines of the field massirit, & finish our sandification in the seare of God.

Receive vs : we have done wrong to no man : we becorrepted no man: we have defrauded no man.

I speake it not to your condemnation: for I have hiddefore, that ye are in our hearts, to die and live to-

meeding loyous in al our tribulation.

for when we were come into Macedonia, our fiells beforest, but we were troubled on enery side, sighe significant, and terrours within.

f But God, that comforteth the abied, comforted va

the comming of Titus :

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7 And not by his comming only, but also by the conflation wherewith he was comforted of you, when kinders your greet defire, your mourning, your ment minde to me warde, so that I recoyced much not.

I For though I made you forie with a letter, I remont, though I did repent: for I perceive that the intepiffe made you forie, though is were but for a late.

I now rejoyce, not that ye were forie, but that ye were forie, but that ye would to repentance: for ye forowed godly, so that anothing ye were hart by vs.

10 For godly forowe caufeth repentance wate falua-

Athdeath.

If for behalde, this thing that ye have bene godly shie, what great care it hath wrought in you? yea, what during of your felues? yea, what indignation? ea, what her? yea, bow grear defire? yea what a zeale? yea, what mage in all things ye have shewed your felues, that the fire in this matter.

12 Wherefore,

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To Wherefore, though I wrote vnto you, I didnet for his cause that had done the wrong, neither for he cause that had the iniurie, but that our care town you in the fight of God might appears vnto you.

13 Therefore we were comforted, because ye were comforted but rather we reioyced much more for jip of Titus because his spirit was refreshed by youall.

\$4 For if that I have boafted any thing to him of you. I have not bene ashamed: but as I have spoken with you all things in trueth, even so our boafting vito be the was true.

15 And his inwarde affection is more aboundant to warde you, when he remembreth the obedience of you all, and how with feare and trembling ye received him.

16 I resoyce therefore that I may put my confident

in you in all things.

CHAP. VIII.

He exhortesh them, by the example of the Macedonian, and also even of Christ him selfe, 14 to be liberal tomas the Saintes: 16 For which purpose, he sheweth that Tim, 18 and an other brother came unto them.

WE doe you also to wit, brethren, of the grace of God bestowed when the Churches of Macedonia,

Because in great tryal of affliction their ioy about ded, and their most extreme, powertie abounded van their riche liberalitie.

3 For to their power (I beare recorde) yea, and be

yonde their power, they were willing,

4 And prayed vs with great inflance that we would receive the grace & fellowfhip of the ministring which is toward the Saintes.

5 And this they did, not as we looked for : but gmt their owne felues, first to the Lord, and after vato viby

the will of God,

That we fould exhort Titus, that as behable gonne, to he would also accomplishe the fame graces

mong you alfo.

7 Therefore, as ye abounde in enery thing, in fath and worde, and knowledge, and in all diligence, and in your loue towards vs, even fo fee that ye abounde in this grace also.

8 This lay I not by commaundement, but because

the ligence of others: therefore proue I the naturalof your lone. For ye know the grace of our Lorde lefus Chrift. duthe being riche, for your fakes became poore, that were betrough his ponertie might be made rich. w And I for my minde herein : for this is expedimirron, which have begun not to do onely, but alfo fyon will, a yere agoe. II Nowe therefore performe to doe it alfo, that as herms a readines to will, even fo ye may performe it ofthat which ve haue. in for if there be firft a willing mind, it is accepted meding to that a man hath, and not according to that whath not. dent it Neither is that other men fhould be eafed and mgiened : But vpon like condition, at this time your wandance Supplieth their lacke: 4 That alfo their aboundance may be for your lack, unthere may be equalitie : If As it is written, " He that gathered much, had no Exq. 16. 18. ing over, and hee that gathered litle, had not the if And thankes be vnto God, which hath put in the unofTitus the fame care for you. 17 Because he accepted the exhortation, yea, he was stirefull that of his owne accorde he went vnto you. 18 And we have fent also with him y brother, whole mile win the Gospel throughout all the Churches. 14 (And not fo onely, but is also chosen of the Churinto be a fellowe in our journey, concerning this face that is ministred by vs vnto the glory of the fame lad and declaration of your prompt minde) to Auoyding this, that no man fhoulde blame vs in disboundance that is ministred by vs, Il Providing for honest things, not onely before Rom. 12.17 he lord, but alfo hefore men. 12 And we have fent with them our brother, whome White oft times proued to be diligent in many things, knowe much more diligent, for the great confidence, n this wich I have in you. 4 Whether anie do enquire of Titus, he is my fellowe leper to youward:or of our brethren, they are mefiengers

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fengers of the Churches, and the glory of Chrift, 24 Wherefore fhew toward them , and before the little Churches the proofe of your lone, and of the reigie that we have of you.

B Why, albeit he shinke wet of their read; wils, 3 yet in nefly exhorses bihem, 4 he yeldesh a reason. 6 He come reth almes to feede fowing, 10 which Gud doth renge | with great games.

Cor as touching the miniftring to the Saintes, ithis fall

perfluons for me to write vnto you.

2 For I know your readines of mind, whereof) bed 118 my felie of you voto them of Macedonia, and far, that chaia was prepared a yere ago, and your zeale bath me moked many.

2 Now haue I fent the brethren, left our reiovenes mer you fhould be in vaine in this behalfe, that yelis!

haue faid be readie :

4 Left if they of Macedonia come with me, and find you vaprepared, we (that we may not fay, you) should

afhamed in this my conftant boaffing.

5 Wherefore, I thought it necessarie to exhorty by thren to come before vnto you, and to finish your best molence appointed afore, that it might be readie, al some as of beneuolence, and not as of niggardines.

6 This yet remember, that he which foweth sparing ly, that reape also sparingly, and he that fowerh libers has

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er thi

ly, shal reape also liberally.

7 As every man wisheth in his heart , fo let him gin, Mm Rom. 12. 8. not * gradgingly, or of necessitie : * for God louds 16

cheereful giuer. Zecl.35.10

8 And God is able to make all grace to abounde in warde you, that ye alwayes hauing all fufficience in things, may abound in every good worke,

9 ("Asit is written, He bath sparfed abroad & brief men to the poore: his beneuolence remaineth for eurs

so Alfo he that findeth feede to the fower, will men fter likewife bread for foode, and multiplie yout feet, and increase the fruites of your benenolence,)

It That on all parts ye may be made rich vote allo rality, which canfeth through vs thakigining vato Gal

12 For the ministration of this feruice not onth

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Ffal, 112.9

wheheneceffities of the Saintes, but allo aboundante cufer many to gine thanks to God, it (Which by the experiment of this ministration Jan pale God for your voluntarie lubmiffion to the Gofpel

Chrift, and for your liberal diffribution to them, and ballmen) 100

4 And in their prayer for you, to long after you muly for the aboundant grace of God in you.

is Thankes therefore be vuto God for his vufpeaketiste Tale gift.

CHAP. X.

bod i Hefteweth with what confidence, 4 with what weapons, sad with what reverge he w armed against the cautifatsmofthe wicked, 7 and that, when he is prefent, his indishane no leffe power, II then his wordes have force. when he is ablent.

Nowe I Paul my felfe befeeche you by the meeknes, ind gentlenes of Chrift, which when I am prefent adink Impyou, am bafe, but am bolde toward you being ab-

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And this I require you, that I neede not to be bir Wie when I am prefent , with that fame confidence, bent threwith I thinke to be bolde againft fome, which deme vs as though we walked according to the

I Nevertheles, though we walke in the ficfh, yet we bend warre after the flefh,

((For the weapons of our warrefare are not carnal,

m ein, Mmightie through God, to cast downe holdes) ment I Calling downe the imaginations, and enery high methatis exalted against the knowledge of God, and ide to the obedi-

einal ecof Chrift,

And having ready the vengeance against all diso-

Mence, when your obedience is tulfilled.

? Looke ye on things after the appearance ? If any euet. mutalt in him felfe that he is Christes, let him confi-Il mith White againe of him felfe, that as he s Christes, euen feedly berwe Chriftes.

allibe threthough I should booth somewhat more of our 10 Gal mitte, which the Lord hath given vs for edification, Mile your deftruction, I should have no shame,

Q This

OK NEWS SANS

9 This I fat that I may not feeme as it were to feare,

to For the letters, faith he, are fore-& firong, but is bodily presence is weake, and his speach is of no value.

ut Let fuch one thinke this, that fuch as we are worde by letters, when we are ablent, fuch will will

alfo in deede, when we are prefent,

12 For we dare not make our felues of the nombe, or to compare our felues to them, which praise the felues but they widerstand not that they measure their felues with them felues, and compare them felues with them selues.

Fphef. 4.7. Within our measure, *but according to the measure the line, whereof God hath distributed vinto vi action to attain even vinto you.

14 For we firetch not our felues beyonde ow me fure, as though we had not attained voto you : for on to you also have we come in preaching the Gospella

Chrift.

15 Not boaffing of thinges which are without measure: that w, of other mens labours: and we hope when your tayth shall increase, to be magnified by according to our line aboundantly,

16 And to preach the Gospel in those region white

that is, in the things that are prepared already.

17 But let him that recoverth, recoverintheled.

18 For he that praifeth him felfe, is not allowed he whom the Lord praifeth.

CHAP. XI.

He sefliffeth, that for the great loves fake he bestehning Cornethians, he is compelled 5 to viter his ownered 9 And that he bestowed his labour on them without reward, 13 that the false Apostles should not surpsificate any thing, 22 whom he farre excelled in shose thing which are prayse worther in deede.

Would to God, ye could fufter a litle my foolihood and in deede, ye juffer me.

1 For I am ielous ouer you, with godly ieloufe's I. haue prepared you for one husband, to prefem to a pure virgine to Chrift:

Sere. 9.24.

a Bat I feare left as y *feipent beguiled Epe through Gen. in inbultie, fo your mindes should be corrupt from the

fmplicitie that is in Chrift.

For if he that commeth, preacheth another lefus whom we have not preached : or if ye receive another britwhome ye have not received: either another Gofwhich ye have not received, ye might well have fulfred him.

y Verely I suppose that I was not inferiour to the veriechiefe Apoitles.

6 And though I be rude in Speaking, yet I am not foin howledge, but among you we have bene made manilet to the vemoft, in all things.

Hane I committed an offence, because I abased my. kle, that ye might be exalted, and because 1 preached byon the Gofpel of God freely?

I I robbed other Churches, and tooke wages of them

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9 And when I was prefent with you, and had neede. 'Iwa not flouthfull to the hinderance of any man: for Cha. 13.12. the which was lacking vnto me, the brethren which amefrom Macedonia, supplied, and in all things I kept ad will keepe my felfe, that I should not be grienous to you.

to The trueth of Christ is in me, that this reloyeing fulnot be flut up against me in the regions of Achaia:

II Wherfore?hecause I loue you not God knoweth. 13 But what I dee, that will I doe : that I may cut my occasion from them which defire occasion, that hey might be founde like vnto vs in that wherein they

13 For fuch falle apostles are deceitful workers, and busiome them selves into the Apostles of Christ.

14 And no marneile : for Satan him felie is transfor-

minte an Angel of light.

If Therefore it is no great thing, though his miniin transforme them felues, as though they were the mithis of right coulnes, whose end shalbe according to berworkes.

16 Ifay againe, let no man thinke, that I am foolithe, Welttake me euen as a foole, that I also may boaft my

Ee 1

ent your Mahile.

17 That

17 That I freakt, I fpeake it not after the Lord: bet as it were food iffily, in this my great boaffing,

18 Seeing that many reioyce after the flesh , I wil me

ioyce allo.

19 For ye fuffer fooles gladly, because y ye are wife.

20 For ye fuffer, euen if a man bring you into bordege, if a man deuqure you, if a man take your goods, if man exalt him felfe, if a man finite you on the face.

*21 I'speake as concerning the reproche: as though that we had bene weake; but wherein any man is bold

(I speake feolishly) am bolde also.

bil.3.5. 22 They are Hebrewes, *fo am I: they are Ifraelite, fo am I: they are the feede of Abraham, fo am I:

23 They are the ministers of Christ (I speake at a soole) am more: in labours more aboundant: in stripe about measure: in prison more plenteously: in demost.

24 Ofthe Iewes fine times receined I fourtie fine

At. 14.19 At. 14.19 At. 17. 14 25 I was thrife beaten with roddes . I was one floned: I fuffered thrife thipwracke; night & daybas

I bene in the deepe fea.

26 In journeying I mas often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils awildernes, in perils in the fea, in perils among falle brothren.

27 In wearines and painefulnes, in watching often hunger and thirth, in faftings often, in colde and sales

peffe.

28 Beside the things which are ontward, I am combred dayly, and have the care of all the Churches.

29 Who is weake, and I am not weake? who is offeded, and I burne not?

30 If I must needes reloyce, I wil reloyce of mine!

31 The God, even the Father of our Lord lefus Chrid which is bleffed for evermore, knoweth that I here

32 In Damascus the gonernour of the people will King Aretas And watche in the citie of the Damascus and would have caught me,

33 Butat a window was I let downe in a bal

ASTs. 0.34.

drough the wall, and escaped his hands.

CHAP, XII.

the doeth even unwillingly make rehearfal 3 of the heamaly unions, 4 that were reneited unto him: 6 for which though he might in deede glovie, yet he will not, 10 being prime of his owne infirmities: 11 but they drive him to histinde of folly, 20 in that they give eare to certaine ammelorious persons, who drawe them from (brist.

Timot expedient for me no doubt to reioyce: for I

I know a man in Christ aboue sourtene yeeres aper, (whether he were in the body, I can not tell, or out the body, I cannot tel: God knoweth) which was tahip into the third heaven.

And I know fach a man (whether in the body, or

How that he was taken vp jeto Paradife, and heard widerwhich caunot be spoken, which are not possible trainto veter.

of Offich a man will reioyce t of my felfe will I not

Moyce, except it be of mine infirmities.

For though I woulde reloyce, I shoulde not be a first wilf sy the trueth, but I refraine, lest any missould thinke of me about that he seeth in me, or the heareth of me.

And left I fhould be exalted out of measure through the aboundance of renelations, there was given voto the pricke in the flesh, the messenger of Saran to busine, because I should not be exalted out of measure. I forthis thing I befought the Lorde thrise, that it is the depart from me.

Andhe said voto me, My grace is sufficient for thees improver is made perfect through weakenes. Very therefore will I relovee rather in mine infirmiment the power of Christ may dwel in me.

Therefore I take pleafore in infirmities, in teproinnecessities, in perfecutions, in anguish for Chriinterfer when I am weake, then am I strong.

on lord ought to boaft my feller ye have compelbet for I ought to have bene commended of your for was I inferiour vato the very chief Apolles,

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bar chre though I be nothing.

12 The fignes of an Apostle were wrought among you with all pattence, with fignes, and wonders, and great workes.

Tap. 11.9. other Churches, *except that I have not bene flouthful to your hinderance? forgine me this wrong.

14 Beholde, the third time 1 am ready to come vote you, & yet wil I not be flothfull to your hinderance for I feeke not yours, but you; for the children ought not to laye up for the fathers, but the fathers for the children

for your foules : though the more I loue you, the left!

am loued.

16 But be it that I charged you not yet forafmuchat

I was craftie, I tooke you with guile.

17 Did I pil you by any of the whom I fent vnte yet 18 I have defired Titus, and with him I have fents

brother: did Titus pil you of any thing? walked we set in y felfe same spirit? walked we not in the same stepped

19 Againe, thinke ye that we excuse our selves vote you?we speake before God in Christ, But we do althing,

dearely beloned for your edifying.

20 For I feare left when I come, I shall not findy fuch as I would: and that I shalbe founde vero you said as ye would not, and lest there be strife, ennying, wrath, contentions, backbitings, whisperings, swellings, and discorde.

are I fewe left when I come againe, my God abalems among you, & I shall bewayle many of them which have finned already, and have not repented of the vactors nes, and fornication, and wantonnes, which they have committed.

CHAP. XIII.

T Comming the third time, 2 he denounceth the flarper ver geance towards them, 5 who have a perfect train of the preer of Christ in his Apostleship: 10 At length he propose their repentance, 11 and wishesh them prosperite.

Den. 19.15 Do this is the third time that I come vnto you. "lath man, 18.16. I mouth of two or three witnesses shall every words tohn. 8. 17. Stand.

beb. 10.28. 2 I tolde you before, and tel you before: as though

bidbene present the second time, fo write I now being Ment to them which heretofore have finned, and to all others, that if I come againe, I wil not fpare,

, Seeing that ye feeke experience of Chrift, that besteth in me, which toward you is not weake, but is

mightie in you.

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Inth words . For though he was crucified concerning his infirmitie, yet liveth he through the power of God. And we so doubte are weake in him, but we shal line with him. through the power of God toward you.

Proue your Celues whether ye are in the faith: I.Cor.I To enmine your felues : knowe ye not your owne felues, 28.

how v lefus Christ is in you, except ye be reprobates? 6 But I trust that we shalknowe that we are not re-

probates.

7 Nowe I pray vnto God that ye doe none enil , not hat we fhould feeme approved, but that ye fhould doe that which is honest: though we be as reprobates.

8 Fet we cannot do any thing again & the trueth, but

for the trueth.

9 For we are glad when we are weake, & that ye are kong : this alfo we wish for enen your perfe aion.

to Therefore write I thefe things being absent, left when I am prefent, I fould wfe tharpnes, according to the power which the Lord hath given me, to edification, and not to destruction.

It Finally brethren, fare ye wel : be perfect : be of good comfort : be of one minde: line in peace, and the God of loue and peace shalbe with von.

11 Greete one another with an * holy kiffe . All the I. Cor. 16.

Saints falute you.

13 The grace of our Lord Tefus Chrift, and the loue a God, and the communion of the holy Ghoft be with jou all, Amen.

The second epifile to the Corinthians, written from Philippi, a citie in Macedonia, and fent by Titus and Lucas.

THE EPISTLE OF APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

x Straight after the falutation, 6 he reprehendeth the Ga latians for renolting o from his Gofpel, 19 which bere ceined from God. 17 before he bad communicated mit any of the Avoilles.

F.1.3.

Aul an Apostle (not of men, neither br man, but by Iefus Chrift, and God the Father which hath raifed him from the dead)

2 And all the brethren which are with me, vnto y Churches of Galatia

3 Grace be with you, & peace from God the Father, and from our Lord Jefus Chrift,

4 Which gaue himfelfe for our finnes, that he might Lake. 1.74. deliner vs *from this prefent euil worlde, according to the will of God even our Father,

To whome be glorie for euer and euer, Amen.

6 I marueile that ye are fo foone remoned away me to another Gospel, from him that had called you inthe grace of Chrift,

7 Which is not another Goffell , faue that there be Some which trouble you, and intend to permert the Gol

pel of Chrift,

8 But though that we, or an Angel from beauts preach vnto you otherwife, then that which we had preached vnto you, let him be accurfed.

o As we faid before, fo fay I now againe, If any mat preach vnto you otherwife, then that ye have received,

let him be accurfed.

to For now preach I mans do Strine, or Gods? or gol about to please men? for if I should yet please men, ! were not the fernant of Chrift,

Di

11 * Now I certifie you, brethren, that the Gospell which was preached of me, was not after man.

12 For neither received I it of man, neither was ! taught it, but by the revelation of lefus Chrift.

13 For ye have hearde of my conversation in time Actes. 9.1. paft, in the lewish religion, how that * I perfecuted the Church of God extreemely, and wasted it,

t.Cor.IS.E

海型区域: 但 图 1 And profited in the Lewish religion about many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers. 14 But when it pleafed God(which had fe parated me from my mothers wombe, and called me by his grace) 16 To reneile his Sonne in me, that I should preach him famong the Gentiles, immediatly I communica. Ephe.3.8. udsot with fiefh and blood : 17 Neither came I againe to Hierufalem to them which were Apostles before me, but I went into Ara. his, and turned agayne into Damafeus. 18 Then afterehree yeres I came againe to Hierufilm to vifite Perer, and abode with him fiftene dayes. 19 And none other of the Apostles faw I faue lames the Lordes brother. 20 Nowe the things which I write vnto you, behold, Inities, before God, that I lie not. M. After that, I went into the coaftes of Syria & Ci. lita: for I was vaknowen by face vato the Churches of Indea, which were in Christ. 22 But they had heard onely some fay, He which per-

22 But they had heard onely fome fay, He which perkuted vs in time past, nowe preacheth the faith which before he destroyed.

23 And they glorified God for me.

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ted the

CHAP. II.
I That the Aposses did nothing disagree from his Gospell,
3 bedeclareth by the example of Titus being uncircucised,
11 and also by his advouching the same against Peters aisfinulation: 17 And so he passes to the handling of our
free institution by Christ, &c.

Then fourtene yeres after, I went vp againe to Hierufilem with Barnabas, and tooke with me Titus alfo-

a And I went up by renelation, and declared unto hithat Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any manes I should runne, or had runne in vaine:

3 Butneither yet Titus which was with me, though

4 To wir, for the falle brethren which were craftily in m, & crept in privily to spie out our liberale, which rehans in Christ Lesus, that they might bring vs into budge.

e 4 . S To

LO E GALALIANS

to whome we game not place by sublection for a houre, that the trueth of the Gospel might continue with you.

6 But by them which seemed to be great, I wam tangh: (what some they were in time passed, I am no Den. to. to thing the better: * God accepteth no mans person) for archy. 19.7 they that are the chiese, did adde nothing tome some

ob. 34. 19. that I had.

effs. 10.34. 7 But contrariwise, when they sawe that the Gospel some 2.11. ouer the vacircumcision was committed vato me, we sphe. 6.9. the Gospel ouer the Circumcision, was vato Peter col.2.2. 8 (For he that was mightie by Peter in the Aposso

501.3.25. 8 (For he that was mightie by Peter in the Apoffs. 1.966.1.17. This ouer the Circumcifion, was also mightie by meter

ward the Gentiles.)

9 And when Iames, and Cephas, and Ioha, knewed the grace that was given vnto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of felowship, that we should preach vnto the Gattles, and they vnto the Circumcision,

to Warming onely that we shoulde remember the

poore: which thing also I was diligent to doe.

tr And when Peter was come to Antiochia, I with floode him to his face: for he was to be condemned,

12 For before, that certaine came from lames, heart with the Gentiles: but when they were come, he with drew and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hypocrites like wife with him, infomuch that Barnabas was led awn

with them by that their hypocrifie.

14 But when I faw, that they went not the right way
to the trueth of the Gospel, I faid vnto Peter before all
men, If thou being a lewe, linest as the Gentiles, and not
like the Iewes, why constraynest thou the Gentiles to
de like the Iewes?

15 We which are Iewes by nature, and not finners of

he

the Gentiles,

the Law, but by the faith of Iefus Christ, euen we Is, have beteened in Iefus Christ, that we might be infinite by the faith of Christ, & not by the workes of the Law because that by the workes of the Law no fielh shall inchified.

If then while we feeke to be made sighteous by Rome 2.16. Chriftwe our felnes are found finners, is Chrift therebethe minister of finne? God forbid.

18 For iff builde againe the thinges that I have de. bored,I make my felfe a trefpaffer.

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tified

Law,

halbe

to For I through the Law am dead to the Law, that Imight live vnto God.

to I am crucified with Chrift, but I line, yet not I any mer, but Chrift liveth in me . and in that that I nowe is in the fefh, I live by the faith in the Sonne of God. wheth loued me, and given him felfe for me.

if Idonot abrogate the grace of God : for if rightewherbe by the Law, then Chrift died without a cause,

CHAP. III.

He rebuketh them, for suffring them selves to be drawen from the grace of firee instification in (brift, most linely fout unto them. 6 He bringeth in Abrahams example. 10 declaring the effect, 21 and causes of the giving of the Lawe.

Foolish Galatians, who hath bewitched you, that ye Thould not obey y trueth, to whom Iefus Christ benews deferibed in your fight, & amog you crucified?

! This onely would I learne of you, Received ye the buildy the workes of the Lawe, or by the hearing of bith preached?

Are ye fo foolish, that after ye have begun in the hint, ye would now be made perfett by the fleth?

4 Have ye fuffered fo many things in vayne? if lobe

the euen in vaine.

I Retherefore that ministreth to you the Spirit, and wheth miracles among you, doeth he is through the witts of the Law, or by the hearing of faith preached? 6 Yearather as Abraham beleeued God; and it was

imputed to him for righteoufnes. ! Knowe ye therefore, that they which are of faith, rom. 4.3.

befme are the children of Abraham.

For the Scripture forefeeing, that God would iuftithe Gentiles through faith, preached before the Gof-Mind Abraham, Saying, "In thee Shall all the Gentiles Gen. 12.3. bibleffed.

I So then they which be of faith, are bleffed with thin Abraham.

Gene. 1 5.6. \$17M, 2, 23.

aff. 2.25.

Be 5

to For

To For as many as are of the workes of the Laure Den. 27.26 vuder the curfe: for it is written, Curfed is entrym that continueth not in all things, which are witten the booke of the Law, to do them.

It An that no man is iuftified by the Law in the for Mabak.3.4. of God it is euident: *for the iuft shal line by faith rom. 1.17. 12 And the Lawe is not of faith : but the man the

beb. 10. 38. fleall do those things, shal live in them.

Zeut. 18. 5 .. . 1.3 Chrift hath redcemed vs from the curfe of the Den. 21.23 Lawe, made a curfe for vs (for it is written, & Cufets enery one that hangeth on tree)

> 14 That the blessing of Abraham might come out Gentiles through Christ Jelus, that we might rectin

the promise of the Spirit through faith.

15 Brethren, I fpeake as men do : *Though it bebt a mans conenant, when it is confirmed, yet no man doen abrogate it, or addeth any thing thereto.

16 Now to Abraham & his feede were the promit made. He faith not, And to the feedes, as freaking of m my : but, And to thy feede, as of one, which is Chill.

17 And this I fay, that the conenant that was com med afore of God in respect of Christ, the Lawe whith was foure hundreth and thirtie yeres after, cannot de anull, that it should make the promise of none effet.

18 For if the inheritance be of the Law, it is no men by the promise, but God gaue it freely vnto Abrahaby

promife.

19 Wherefore then ferneth the Lawe ? It wat adet because of the transgressions, till the fecde came un the which the promife was made; and it was ordeine by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one : M

God is one.

21 Is the Law then against the promises of God? Gal forbid : for if there had bene a Law ginen which could haue ginen life, furely righteoufnes fhould haue benty the Lawe.

22 But the Scripture hath concluded al vuder fant that the promise by the faith of Icius Christ shoulde be given to them that beleeve.

23 But before faith came, we were kept vadert Law, as under a gatifon, & thut wp voto that faith, w

Reb. 9. 17.

Alafterward be reueiled. Wherefore y Law was our scholemafter to bring meChrift, that we might be made righteous by faith. at Berafter that faith is come, we are no longer vn-Berafcholemafter. if for ve are all the fonnes of God by faith, in Chrift in Forall ye that are baptized into Christ, hane one Chrift. A There is neither lewe nor Grecian : there is neibebond nor free : there is neither male nor female: were all one in Chrift Jefus. to Andifre be Chrifts, then are ye Abrahams feede. wheres by promife. CHAP. IIII.

I line delivered from the bondage of the Law, 4 by Christs comming, who is the end thereof, 9 it is very abfurd to flide whe to beggerly ceremonies: 12 He calleth them agains therefore to the unritie of the doftrine of the Gospel, 21 confirming his discourse with a fine allegorie. Millay, that the herre as long as he is a childe, diffrenhnothing fro a feruant, though he be Lord of all,

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1 bit is vader tutours and gonernours, vatill the time bromed of the father.

} Euen fo, we when we were children, were in bonperader the rudiments of the world.

Alltwhen y fulnes of time was come, Gad fent forth Blome made of a woman, & made vnder the Lawe, That be might redeeme them which were vader y that we * might receine y adoption of the fonnes, Rem. 8.15 And because yeare sonnes, God hath sent forth the bittofhis Sonne into your hearts, which cryeth, Ab-

a Father. Wherefore, thou art no more a feruant, bur a fonne: wif shou be a fonne, thou art al o the heire of GOD enely trongh Chrift.

Inreuen then, when ye knew nor God, ye did ferfant, memto them, which by nature are not gods:

lde be Mutnow feeing ye know God, yea, rather are knoderbi molGod, howe turne ve againe voto impatent and sellbe in bondage againe?

1. Ye

成多級 過 (新 : 新 6 万 . 秦 帝 , 秦 培 6 年) 以 / 6

To Ye observe daies, and moneths, & rimet, & jung.
Tr. I am in searce of you, lest I have bestowed on you
Labour in vaine.

Es Be ye as I : for I am euen as you : brethren, lbe

feech you : ye have not hurt me at all.

13 And ye know, how through infirmitie of the let

14 And the triall of me which was in my fieth, yeld pifed not, neither abhorred: but ye received me an Angel of God, yea, as Christ IESVS.

15 What was then your felicitie? for I beareyone cord, that if it had bin possible, ye would have pluched out your owne eyes, and have given them vntome.

16 Am I therefore become your enemie, becautel

tell you the trueth?

They are iclous ouer you amiffe: yea, they well exclude you, that ye fronte altogether love them.

18 But it is a good thing to love earnefly always in a good thing, & not only when I am prefent within

19 My litle children, of who I trauell in birth again,

vatill Chrift be formed in you.

20 And I would I were with you nowe, that I mit change my voyce: for I am in doute of you.

21 Tell me, ye that wil be vnder the Law, do yest

heare the Law?

Gen. 16.15. * one by a fernant, and * one by a free weman.

Gen. 11.15. * one by a fernant, and * one by a free weman.

Gen. 11.1 as But he which was of the fernant, was borne after

the flesh and he which was of the free woman, was both

by promes.

24 By the which thinges another thing is ment; in these mothers are the two Testaments, the one which Agar of mount Sina which gendreth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and

bondage with her children.

26 But Hierusalem, which is abone, is free: which

the mother of vs all.

27 For it is written, Reiouse thou barren ben no children: breake forth, and crie, thou that trause not: for the defolate hath many mo children, then which hath an husband.

Mai.54.2.

Therefore, brethren, we are after the maner of Roms. gene dechildren of the promes. on ju But as then he that was borne after the flefh, perm, lbe med him that was borne after the fpirit, euen fo it is held and her forne : for the fonne of the feruant shall the heire with the fonne of the free woman. ye de In Then brethren, we are not children of y fernant, me na fre free woman. CHAP. your laine declared that we came of y free woman, he shewplache the price of that freedome, 13 & how we should wie the me. 1.16 that we may obey the Spirit, so and refift the flesh. ecaniel thid faft therefore in the libertie wherewith Chrift Puthmade vs free, and be not intangled againe with y work troke of bondage. "Behold, I Paul fay vnto you, that if ye be circumthat he is bound to keepe the whole Lawe. Yeare abolifhed from Chrift ; wholoeuer are I.Cor.1.37 I might miled by the Law, ye are fallen from grace. for we through the Spirit waite for the hope of o ye se etrousneffe through faith. f forin lefus Chrift neither circumcifion angileth fonts withing neither vacircumcifion, but faith which worin by love. ne after Te did runne well : who did let you , that ye did was born mobey the trueth? entin state leaven doeth leaven the whole lumpe. 1. Cor. 5. 6. which is I have truft in you through the Lord, that ye will ge. | beneotherwife minded : but he that troubleth you, and beare his condemnation, who foeuer he be. fhens a Andbrethren, if I yet preach circumcifion, why aljetinffer perfecution ? Then is the flander of the which the abolifhed. been Would to God they were even cut of, which do anaile

then the libertie as an occasion vnto the fiesh, but

te ferne one another,

Ta For all the Law is fulfilled in one word, which Zeni. 19.18 this, *Thou fait loue thy neighbour as thy felfe, mat.22, 39. 15 If ye bite and devoure one another , take heet mar. 12.31. left ye be confumed one of another. rom. 13.9. 16 Then I fay, Walke in the Spirit, and ye fhall iam. 2.8. fulfill the luftes of the flefh. Rom. 13.14 17 For the flesh lufteth against the Spirit , and the 3.pes. 2. II. Spirit against y flesh: and thefe are contrarie one tothe other, fo that ye can not doe the fame thinges there would. 18 And if ye be led by the Spirit, ye are not vnder the Lawe. 19 Moreover y workes of y flesh are manifelt, which are adulterie, fornication, vncleannes, wantonnes, 20 Idolatrie, witche craft, hatred, debate, emulation, Wrath, contentions, seditions, here fies, 21 Enuie, murthers, drunkennes, gluttonie, andfid like, whereof I tell you before, as I alfo have tolder before, that they which do fuch things, fhall not inherit the kingdome of God.

fuffring, gentlenes, goodnes, faith,

23 Meckenes, teperancie: against such there is no Law, 4

24 For they that are Christs, have crucified the left

with the affections and the luftes.

25 If we live in y Spirit, let vs also walke in y Spirit
26 Let vs not be desirous of vaine glorie, promoting

one another, enuying one another.

CHAP. VI.

I Now he entreateth particularly of charitie toward ficts
offend, 6 towardes the Ministers of the word, 10 and the
that are of the boushold of faith: 12 Not like who had
who have a counterfaite ceale of the Line. 13 glonping
the mangling of the flesh, 14 and not in the cross of the
Rethren, if a man be sodainely taken in any offent
yo which are spirituall, restore such one with the spirite of meekenes, considering thy selie, least thou all
the tempted.

2 Beare ye one another's buiden, and fo fulfill Lin

of Christ,

3. For if any man seeme to himselfe, that he is some what, when he is nothing, he decement himselfe in it amagination.

bids while every man proue his owne workerand them mercioycing in himfelfe onely and not in an

for every man fhall beare his owne burden. all me to the that is taught in the word, make him that

nd the the decemed : God is not mocked : for whatfo.

man foweth, that shall he also reape.
The he that soweth to his fleshe, shall of the fleshe thaty note pirit reape life euerlasting.

Let venor therefore be wearie of well doing : for 2. The fa. 3. which thetealon we shall reape, if we faint not.

While we have therefore time, let vs do good vnmen, but specially voso them , which are of the whold of faith.

ndfed Ing Ye fee howe large a letter I have written vote

deyet mwith mine owne hand.

Sealler of ac

fe in his

: other

ations,

nheme d Atmany as defire to make a faire fhew in y fleft, confraine you to be circumcifed, onely because toulde not fuffer perfecution for the croffe of ce,love

olaw, to forthey them felues which are circumcifed keepe he left me Lawe, but defire to have you circumcifed, that A STATE OF THE STA Spint & But God forbid that I fhould reioyce, but in the buoling of our Lord Iefus Christ , whereby the world is

if for in Chrift leins neither eircumcifion anailein

fuct a thing, nor vocircumcifion, but a new creature. and the And as many as walke according to this rule, peace in July a spon them, & mercie, and vpon the Israel of God.

offine Bethen , the grace of our Lord lefus Christ !! the fe Mont fpirit, Amen. non alle

Y Vato the Galatians written from Rome. s forme Mildalde

1. Cor. 3.8.

THE EPISTLE OF PAVE

TO THE EPHESIANS.

CHAP. I.

Afier the Jalutation, 4 he entreateth of the free election of God 5 and adoption: 7. 13 from whence mans falls on floweth, as from the true and naturall fountaine: because so high a mysterie can not be understood, it prayeth that the full 20 knowledge of Christ may bo be reaeiled unto the Ephelians.

1. Cor. 1.2.

AVL an Apostle of I ESVS Christie the will of God, to the & Saintes, which Vare at Ephefus, and to the faithfulls Chrift lefus:

2 Grace be with you , and peace for Ged our Father, and from the Lordle Charles Chrift.

1. Cor. 1.3. 1.pet. 1.3.

* Bleffed be God , and the Father of our Lordick Chrift, which bath bleffed vs with all fpirmuall blefing in heavenly things in Chrift,

4 As he hath chosen vs in him, before the foundation of the world, that we should be bely, & without blan

before him in loue:

5 Who hath predestinate vs , to be adopted through Jefus Chrift in him felfe, according to the good please of his will.

6 To the praise of the glory of his grace , wherever

he hath made vs freely accepted in his beloued,

7 By whom we have redemption through his blood exeny forginenes of finnes, according to his rich grad

8 Whereby he hath bin aboundant toward with

wisedome and vnderstanding,

9 And hath opened vnto vs the mysterie of his according to his good pleasure, which he had purpose in him.

to That in the dispensation of the sulnes of ytimes he might gather together in one all thinges, both which are in heaven, and which are in earth, enen in Chrift

It In whom also we are chosen when we went deltinate according to the purpose of him which we weth all things after the counfell of his owne will,

coloff.2. 18.

That we, which first trufted in Chrift, Should be nothe praise of his glory:

it in whom also ye baue trufted, after that ye heard Leword of trueth , cuen the Gofpel of your faluation. brein also after that ye beleened, ye were sealed with

holy Spirit of promes,

Which is the earnest of our inheritance ; for the demption of that libertie purchased vnto the praise his glory.

If Therefore also after that I heard of y faith, which when in the Lord Iefus, and love toward al y Saintes, of I cease not to give thankes for you, making men-

motros in my prayers,

17 That y God of our Lord Tefus Chrift that Father forie, might gine vnto you the Spirit of wifedome, menelation through the acknowledging of him.

If That the eyes of your vnderstanding may bee med, that ye may knowe what the hope is of his and what the riches of his glorious inheritance

lesing enthe Saintes.

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Lordie

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In And what is the exceeding greatnes of his powndatian stoward vs, which believe, * according to the wor- Chap.3.7. thin beofhis mightie power,

Which he wrought in Chrift, when he raifed him

pleason haly places,

It farre aboue al principalitie, and power, & might, Il farre aboue at principalitie, and porten, not in allemination, and every Name, that is named, not in mworld onely, but also in that that is to come,

sbled n'Andhath made all thinges fubied vnder his feete, the state of the head to the will things to be the head to the

his will

urpole

13 Th

Which is his bodie, even the fulnes of him that Mall in all things.

y times to fet out the grace of Christ, he wfeth a compastalling them to mind, 5 that they were altogether th which Imaget and aliantes: 8 that they are faued by grace, hrift: I and brought neere, 18 by reconciliation through were pour has be quickened, that were dead in tref Coloff. 2, 13.

Ff

2 Wherein

2 Wherein in time past ye walked, according to course of this world, and after the prince that ruled the aire, euen the spirit, that now e worketh in the dren of disobedience,

3 Among whom we also had our conversation in the past, in the lustes of our fiest, in sofilling the will off flesh, and of the mind, and were by nature the shift

of wrath, as well as others.

4 But God which is rich in mercie, through his

loue wherewith he loued vs,

5 Euen when we were dead by finnes, hath que ned vs together in Christ, by whose grace ye are sand 6 And hath raised vs vp together, and maden together in the heavenly places in Christ Iesus,

7 That he might fine win the ages to come the em

in Chrift iefus.

8 For by grace are ye faned through faith, and

not of your felues,it is the gift of God,

Not of workes, left any man should boast binds
to For we are his workemanship created in the
Jesus vnto good workes, which God hath ordeined,
we should walke in them.

II Wherefore remember that ye being in time, Gentiles in the flesh, and called uncircumcision of the which are called circumcision in the fleshe, made

hands,

12 That ye were, I fay, at that time without Can and were aliants from the common wealth of lirad, were* itrangers from the conenants of promife, and no hope, and were without God in the world.

13 But now in Chrift Jefus, ye which once were la

of, are made neere by the blood of Chrift.

14 For he is our peace, which bath made of both and bath broken the Roppe of the partition wall,

15 * In abrogating through his flesh the batted, is, the Law of commaund ments which flandeth in nances, for to make of twaine one new man in himse so making peace.

16 And that he might reconcile both vnto Godin

body by bis croffe, and flay harred thereby,

37 And came, and preached peace to you which

Rom.9.4.

Coloff.2.14.

STATE OF THE PARTY OF ing to mere hand to the m that were nere. Haid it if the ruleil it for through him we both haue an entrance vnto thechie father by one Spirit. 19 Now therefore ye are no more strangers and som in timber. but citizens with the Saintes, & of the houshold ill of God, children And are built vpon the foundation of the Apoand Prophets, lefus Chrift himfelf being the chiefe his mer flone,

at In whom all the building coupled together, gron quantum to an holie Temple in the Lord,
has a lawhom ye also are built together, to be the ba-

adent mon of God by the Spirit.

CHAP, III. ne est declareth that therefore he suffred many things of the owards neiz because he preached the m) sterie touching the sal-min of the Gentiles, 8 at Gods commaundement. 13 Afand the abe defireth the Sphelians not to faint for his afflittions: him is my understand the great love of (hrift. 14 And for this cause be prayeth unto God, 18 that they

in Charitis cause, I Paul am the prisoner of lesus Christeined, you Gentiles, illse have heard of the dispensation of the grace of

if the have heard of the dispensation of the grace of which is given me to you warde, notice that it, that God by revelation hath shewed this nade we wise vato me(as I wrote aboue in few wordes, Whereby when ye reade, ye may know mine valuding in the mysterie of Christ)

Israel. Which in other ages was not opened vato the equal to she had been and men, as at is now reverseled vato his holy Apo-

and Prophets by the Spirit,

verthe That the Gentiles should be inheriters also, and of time body, and partakers of his promife in Christ by both a Golpel,

Whereof I am made a minister by the gift of the selfod ginen vnto me through the effectuall wor-

afhis power.

all, tred,

th in hime

od in

hich W

hen voto me the leaft of all Saintes is this grace that I should preach among the Gentiles the vn-

salts make cleare voto all men what the fellowthe myfterie is which from the beginning of the

Ff a

world hath bin bid in God, who bath created althin

ro To the intent, that nowe vnto principalities powers in heavenlie places, might be knowen byte Church the manifold wiledome of God,

II According to the eternall purpose, which is

Wrought in Christ lefus our Lord:

12 By whom we have boldnes & entrance with the fidence, by faith in him.

13 Wherefore I defire that ye faint not at mym

bulations for your fakes, which is your glory.

14 For this cause I bowe my knees vnto the falle of our Lord lesus Christ,

15 (Of whom is named the whole familie in hems

and in earth)

16 That he might graunt you according to the riche of his glory, that ye may be stregthened by his Spirita the inner man,

17 That Christ may dwell in your hearts by faith

18 That ye, being footed and grounded in loue; my
be able to coprehend with al Saintes, what is y break,
and length, and depth, and height:

19 And to know the lone of Christe, which pass knowledge, that ye may be filled with all fulnes of Gal

20 Visto him therefore that is able to do exceeds, abundantly about all that we aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iefus, through

out all generations for euer, Amen.

CHAP. IIII.

These three last chapters conteine precepts of maners. 1 exhorteth them to mutuall love. 7 Sundrie gists are the fore bestowed of God, 16 that the Church may be built 18 He calleth them from the vanitie of the inside, 1 from lying, 29 and from silthie talke.

Therefore, being prisoner in the Lord, pray your ye walke worthy of the vocation whereunto ye

called,

2 With all humblenes of mind, and meekenn, a

Endenouring to keepe the vnitie of the Spins

Children Hills

Afferen one bodie, and one Spirite, enen as yeare alled in one hope of your vocation.

There is one Lord, one Faith, one Baptifme,

6 One God and Father of all, which is aboue all, and brough all, and in you all.

But voto euerie one of vs is ginen grace, according

behe measure of the gift of Chrift.

Wherefore he faith, When he ascended up on hie, bled captinitie captine, and gane giftes vnto men.

(Now, in y he afcended, what is it but that he had Modescended first into the lowest partes of the earth? to He that descended, is even the same that ascended. breabone al heavens, that he might fill al things)

it Hetherefore gaue fome to be Apostles, and some hophetes, and some Euangelistes, and some Pastours.

mi Teachers.

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Father

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Sputta

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breadi

through

it For the repayring of the Saints, for the worke of y millerie, & for the edification of the body of Chrift, 17 Till we all meete together (in the vnitte of faith mithat acknowledging of the Sonne of God) vnto a wite man, and voto the measure of the age of the fulmol Chrift,

ch palle 14 That we henceforth be no more children, wanes of Gal mand carried about with enery winde of doftrine, by xceedy Meceite of men, and with crastines, whereby they

according himwaite to deceine.

> If But let vs folow the trueth in loue, and in al things pow vp into him, which is the head, that is, Chrift,

16 By whom al the bodie being coupled and knit tomer by enerie joint, for the furniture thereof (accorers. 1 leto the effectuall power, which is in the measure of sarelin any part) receiveth increase of the bodie, vnto the be but 4. Wring of it felfe in loue. nfidels, 15

17 This I fay therefore and testifie in the Lord, that Menceforth walke not as * other Gentiles walke, in Roma, 1.21.

y youth wite of their minde.

nto re the Haning their voderstanding darkened, and being kenes, we ta them, because of the hardnes of their heart.

Which being paft feeling, haue gine thefelues vnto e Spirit mines, to worke all vncleannes, euen with griedines.

be ye have not fo learned Chrift,

21 16

bloot,

TO THE EPHESIANS.

or Iffo be ye have heard him, and have bin tanglithe him,as the trueth is in lefus,

Colof.3.8.

22 * That is that ye cast of concerning the connection tion in time palt, y olde man, which is corrupt throng the decemable luftes,

23 And be renewed in the fpirit of your minde,

24 And put on the new man, which afrer God iten ated vino rightedufueffe, and true holineffe.

25 Wherefore caft of lying , and fpeake enerymn trueth vnto his neighbour: for we are members one apother.

26 Be angrie, but finne not:let not y funne go downt

vpon your wrath,

37 Neither give place to the deuill.

28 Let him y ftole, fteale no more but let him rather labour, & worke with his hands y thing which is good, that he may have to give vnto him that needeth.

29 Let no corrupt communication proceede out of your mouthes:but that which is good, to the vie efell flyng, that it may minifter etace vito the hearers.

30 And griene not the holy Spirit of God, by whom

ye are fealed voto the day of redemption.

ftes fake, freely forgane you.

31 Let all bitternes, & anger, & wrath, crying, & en speaking be put away from you, with all maliciousnesse; 32 Be ye courteous one to another, and tender hemted, freely forgiuing one another, even as God for Chir

CHAP, V.

3 Le ft, in those vices which be reprehended, they Shouldfu light by his almonitions, she terrifieth themby demos cing senere indgement, 8 and stirreth them forward:11 Then be desconderb from generall leffons of maners, 11" the particular duties of wines 25 and husbands.

RE ye therefore followers of God, as deare children, 2 *And walke in loue, euen as Chrift hath loneden and hath given him felfe for vs, to be an offering and all crifice of a [weete fmelling favour to God,

3 * But fornication, and all viroleannes, or courtes neffe, let it not be once named among you, asit become

meth Saintes.

4 Neither Girhines, neither foolish talking, neither fling, which are things not comely, but rather gube chankes

John. 12. 34 dr 15.12.

1.10h.3.23. Chap.4. 29.

coloff.2.5. 2 sheff. 3.17

For this ye knowe, that no whoremonger, neither ncleine perfon, nor conetons perfon, which is an idoher, bath anie inheritance in the kingdome of Christ, md of God.

f'Let no man deceine you with vaine wordes: for, be fach things commeth the wrath of God vpon the dildren of difobedience.

7 Benot therefore companions with them.

I for ye were once darkenes, but are nowe light in the Lord : walke as children of light,

, (For the fruite of the Spirit is in all goodnes, and

mateoufnes, and trueth)

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ither is

to Approuing that which is pleafing to the Lord. It And have no fellowship with the vufruitful works darkenes, but enen reproue them rather.

It For it is fhame even to speake of the things, which

medone of them in fecret.

If But al things whe they are reproved of y light, are mifeft: for it is light that maketh all things mani feit.

4 Wherefore he faith, Awake thou that fleepeft, and and up from the dead, and Chrift shall gine thee light.

If Take heede therefore that ye walke circumfpet-

Motasfooles, but as * wife, 16 Redeeming the feafon: for the dayes are enill.

Wherefore, be ye not vowife, but vnderftande Rom. r 2,2. withe will of the Lard is.

if And be not dinnken with wine, wherein is excesse:

be belbilled with the Spirit, 19 Speaking vnto vour felues in Pfalmes, and hymnes,

Miritaall forigs, finging, and making melodie to the lardin your bearts,

to Guing thankes alwaies for al things vnto God,e. in the Father, in the name of our Lord Tefus Chrift,

I Sabmitting your felnes one to another in the feare God.

h f'Wines, submit your felues vnto your husbands, Colof 3 18. Sveto the Lord.

For the husband is the wines head, euen as 1.pet.3.1. Giftis the head of the Church, and the fame is the fa- 1. (or. 11.3. menf bis bodie.

Wherfore as the Church is in fubication to Christ, e. Mithe wines be to their husbands in every thing. FFA 25 9 Husbands,

Met. 24.4. mar. 13.5. luke 21.8. 2.thef. 2.30

Colof.4.5.

1.thef.4. 3.

1142.5.

Colof.3. 19. 25 4 * Husbands, loue your wines, enen as Chiff ned the Church, and gave him felfe fer it. 26 That he might fanctifie it, & clenfe it by the mi le la thing of water through the word, 27 That he might make it voto him felle a gloriou a ing Church, not having fpot or wrincle, or anie fuch there but that it should be holie and without blame. yirl 28 So ought men to loue their wines, as their own bodies: he that loueth his wife, loueth him felfe. ath 29 For no man euer vet hated his owne fleshe, bet 11 nourisheth and cherisheth it, enen as the Lord mibite Church. 30 For we are members of his bodie, of his felhal of his bones. porl 31 * For this caufe fhal a man leane father and me Gene. 2.24. high ther, and shal cleane to his wife, and they twaine shalk mat. 1 9.5. one fleshe. 13 MAY. 10.7. 32 This is a great fecret, but I fpeake concerning 1.cor.6.16. Christ, and concerning the Church. 33 Therefore euerie one of you, do ye for let enem FEFTE

one loue his wife, even as him felfe, and les the wiefe that the feare her busband.

CHAP. VI.

2 He sheweth the duties of children, & fernants 9 and mb flers: 10 Then he fpeaketh of the fierce battel that y fund full have, 12 and what weapons we must ofe in the fame at In the ende he commendeth Tychicus, Hildren, *obey your parents in the Lord: for this

Colof. 2.20.

right. 2 * Honour thy father and mother (which is the fift Ex0.20,12.

Lorde.

deut. 5.16. eccle. 2.9. MAI. 15.4.

MAT.7.10.

Colof. 3.32. Tit.2.9. 3.pet, 2.18.

commandement with promes) 3 That it may be well with thee, and that thou mil

line long on earth. 4 And ye, fathers, pronoke not your children to write but bring them vp in instruction and information of the

5 * Seruants, be obedient vnto them that are per mafters, according to the fielh, with feare & trembla in finglenes of your hearts as vnto Chrift,

6 Not with fernice to the eye, as men pleafers, but # y feruants of Chrift, doing the wil of God from y hear,

7 With good will, feruing the Lord, and not men.

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L'Ad know ye that what locuer good thing anie ma hen, that lame shall be receiue of the Lorde, whether kkbonde or free.

y And ye mafters, do the fame things voto them, puting away threatning; and knowe that even your mafter about in heaven, neither is there * respect of persone

with him.

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urt,

in Finally,my brethren, be ftrong in the Lord, and

II Puton the whole armour of God, that ye may be

is For we wrestle not against shesh and blood, but apins principalities, against powers, and against the wildly generatours, the princes of the darkenes of this wildly against spiritual wickednesses, which are in the hipplaces.

13 for this cause take vnto you the whole armour of buthat ye may be able to resist in the cuill day, and

uning finished all things, stand fast.

4 Stand therfore, & your loynes girded about with
write, and having on the brest plate of righteousnes,

If And your feete shod with the preparation of the wind of peace.

16 Aboue all, take the fhield of faith, wherewith ye

17 And take the helmet of faluation, and the fworde

dthe Spirit, which is the word of God.

And pray alwayes with al maner prayer and supplication in the Spirit: and watche thereunto with all

infeverance and supplication for all Saintes,

had for me, that vecerance may be given vnto me, that I may open my mouth boldly to publishe the seatofthe Gospell,

10 Whereof I am the ambaffadour in bondes, that

therein I may speake bodly, as I ought to speake.

at that ye may also know mine affaires, what loo, Tychicus my deare brother and faithfull minister the Lord, shall shewe you of all things,

11 Whom I have fent vnto you for the same purpole, intre might knowe mine affaires, and that he might

molort your heartes.

Brace be with the brethren, and lone with faith

Dent. 7 0.
17.2.chro.
19.7.
10b.34.19.
act. 10.34.
70m.2.11.
galat. 2.6.
colof. 3.25.
1.pet. 1.17.

Chap.3.2.

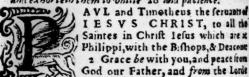
from God the Father, and from the Lord lefus thrift, 24 Grace be with al them which lone our Lord lefus Christ, to their immortalitie, Amen.

> Written from Rome vnto the Ephefians, and fent by Tychicus.

THE EPISTLE OF PAVL

CHAP. I.

3 Having testified his godly and tender affection towards the Philippians, 12 he entreatesh of him selfe, and his bonds 22 And pricketh them forward by his owne example, 17 and exhortesh them to writte 28 and pacience.



I lefus Christ.

3 I thanke my God having you in perfect memorit,
4 (Alwayes in all my prayers for al you, praying with

5 Because of the fellowship which ye have inthe

Gospell, from the first day voto now.

6 And I am persuaded of this same thing that he that hath begonne this good worke in you, will personne will the day of leius Chrift,

7 As it becommeth me forto judge of you al, because I have you in remembrance that both in my bandes, and in my defence, and confirmation of the Gospell you all were partakers of my grace.

8 For God is my record, howe I long after you alito

the verie heart roote in Iefus Chrift,

9' And this I pray: that your lone may abounde, 78 more and more in knowledge, and in all indgement,

to That ye may alowe those things which are bely that ye may be pure, and without offence vntill the day of Christ.

by Iefus Chrift vnto the glorie and prayle of Goda

13 TI WORL

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I would ye understood, brethren, that the things Michbane come voto me, are turned rather to the furbering of the Gofpeil,

17 36 that my bandes in Chrift are famous through-

milithe indgement hall, and in all other places,

is In fo much that many of the brethren in the Lord reboldened through my bandes, and dare more frank-Mheake the worde.

if Some preache Christ euen through ennie & ftrife,

at fome also of good will.

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16 The one part preacheth Christ of contention and mperely, sapposing to adde more alfitaio to my bands. But the others of lone, knowing that I am fet for be defence of the Gofpell.

What then? yet Christ is preached al maner waies, whither it be vader a pretence, or fyncerely; and I there

bioye: yea, and will loye.

is For I knowe that this shall turne to my saluation trough your prayer, and by the helpe of the Spirit of Min Christ.

10 As I feruently looke for, & hope, that in nothing Malbe ashamed, but that with al condence, as alwaies, browe Christ shalbe magnified in my body, whether is

horlife, or by death.

" For Chrift is to me both in life, and in death admitzoe.

33 And whether to line in the fleshe were profitable

hme, and what to chufe I knowe not.

4 For I am diftreffed betweene both, defiring to be

holed and to be with Christ, which is belt of all. Weuertheles, to abide in the flefh, s more needs-

for you ..

4 And this am I fure of, that'I fhal abide, & with you Montinue, for your furtherance and love of your taith, 16 That ye may more aboundantly reloyce in Iefus

Offf for me, by my comming to you againe. 17 Onely let your converfation be,as it becommeth be Gofpell of Chrift, that whether I come and fee you, "the ablent, I may heare of your matters that ye miline in one Spirit, and in one minde fighting togeberthrough the faith of the Gospel.

and he nothing feare your adnerfaties, which is

证明的社會的是有可以是可以可以可以不可 to them a taken of perdition, and to you of faluation and that of God.

29 For vnto you it is ginen for Chrift, that not outh ye thould beleene in him, but alfo fuffer for his fake,

3. Hauing the same fight, which ye sawe in me, and nowe heare to be in me.

CHAP. II.

I He exhorteth them about al things 3 to humilitie, 6 al that by the example of Christ. 19 He promifeth to fente Timotheus shortly unto them, 26 and excuseth the line tarying of Epaphroditus.

Fthere be therefore any confolation in Christ, if air comfort of love, if anie felowship of the Spirit, ifant

compassion and mercie,

2 Fulfill my ioye, that ye be like minded , haningthe same love, being of one accorde, and of one indgement,

3 That nothing be done through contention or vame glorie, but that in meeknes of minde euerie man eftent other better then him felfe.

4 Looke not enery man on his owne things, but en

gie man alfo on the things of other men.

5 Let the fame minde be in you that was even it Chrift Tefus.

6 Who being in the forme of God, thought it w

robberie to be equall with God:

7 But he made him felfe of no reputation, and took on him the forme of a fernant, and was made like mis men, and was found in shape as a man,

8 He humbled him felfe, and became obedient vate

the death, even the death of the croffe.

9 Wherefore God hath also highly exalted him, and

giuen him a Name aboue enerie name,

To That at the Name of Iefus should epery knee bowe, both of things in heanen, and things in earth, and things under the earth.

II And that enery tongue should confesse, that left Christ is the Lord, vnto the glorie of God the Father

12 Wherefore my beloued, as ye have alwayes ober ed me, not as in my presence onely, but now much more in mine absence so make an ende of your owne faluation with feare and trembling.

13 For it is God which worketh in you, both the will

ditedeede, euen of his good pleafure. 14 Do al things without "murmuring and reasonings, I. Pet 4. It That ye may be blameles, and pure, and the fonnes dGod without rebuke in the middes of a naughtie and brooked nation, among whom ye fhine as a lightes in Mat, 5,34 C, 234 (pe worlde. 16 Holding forth the word of life, that I may reioice ithe day of Chrift, that I have not runne in vaine, neyber have laboured in vaine. 17 Yea,& though I be offred vp vpon the facrifice, and knice of your faith, I am glad, & rejoyce with you all. if For the fame cause also be ye glad, & reivyce with to And I truft in the Lord Tefas, to fende * Timo- Aff. 16.22 then fortly vuto you, that I also may be of good combri, when I knowe your state. to For I have no man like minded, who wil faithfully arefor your matters. is * For all feeke their owne, and not that which is I.for. I a lefes Chriftes. 11 But ye knowe the proofe of him, that as a fonne With the father, he bath ferued with me in the Gospel. 13 Him therefore I hope to fende affoone as I knowe it no lowe it will go with me, 14 And truft in the Lorde, that I also my felfe shall come fhortly. 15 But I supposed it necessarie to fend my brother E. phroditus vnto you, my companion in labour, and felbwefouldier, even your meffenger, and he that minihedvato me fuch things as I wanted. 16 For he longed after all you, and was full of heautin, because ye had heard, that he had bene sicke. knee 17 And no donte he was ficke, very nere vnto death? but God had mercie on him, and not on him onely, but umesifo, left I should have forowe vpon forowe. I lent him therefore the more diligently, that whe pshould fee him againe, ye might retoyce, and I might whe leffe forowfull. more 19 Receive him therefore in the Lord with all glad-Mind make much of fuch: to Because that for the worke of Christ he was neere desth, and regarded not his life, to fulfill that fer-MICE

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nice which was lacking on your part toward me. CHAP. 111.

3 He refuteth the vaine boaftings of the falfe mofiles, 7 al fetteth Chrift againft them. to He fetteth out the forte and nature of faith, 15 that laying all things afide, the may be partakers of the crosse of Christ, 18 the eneme whereof he woteth out.

A Oreouer, my brethren, reioyce in the Lord. Iteria weth me not to write the fame things to you, and

you it is a fure thing.

2 Beware of dogges: beware of enill workers beware of the concision.

3 For we are the circumcifion, which worthing in the fpirit, and resoyce in Christ lefus, and baue noch fidence in the flesh:

4 Though I might also have confidence in the fich If any other ma thinketh that he hath whereofhemight

truft in the flesh, much more I,

5 Circumcifed the eight day, of the kinred offfint 2[07.11.22 of the tribe of Beniamin, * an Eorewe of the Ebrewn, * by the Lawe a Pharise.

6 Concerning zeale, I perfecuted the church: ching the righteonfnes which is in the Lawe, I waith

zebukeable.

7 Bur the things that were vantage voto me, viant

I counted loffe for Chriftes fake.

8 Yea, dontles I thinke al things but loffe for thethe cellent knowledge fake of Christ Iefus my Lord, for whe I laue counted althings loffe, and do indge them to be dongue, that I might winne Chrift,

9 And might he founde in him shat is, not haning mint owne righteoufnes, which is of the Law, but that which is through the faith of Christ, even the righteoufors

which is of God through faith.

to That I may knowe him, and the vertue of his 16. Jurr &ion, and the fellowship of his afflictions, and be made conformable unto his death,

at If by any meanes I might atteine voto therefit

rection of the dead:

12 Not as though I had alreadie attained to il, either were alreadie perfect : bpt I followe, if that I may comprehend that for whole fake also I am comprehended

A62.23.6.

seil leins.

Brethren, I coint not my felfe, that I hane atteiwhich is behind I do: I forget that which is behind, mendenour my fele vuto that which is before,

force And followe haide toward the marke, for the prife

Whe hie calling of God in Christ lefus.

it Let vs therfore is many as be peried, be thus mindiand if ye be otherwise minded, God fhall reneyle enthe fame vnto yeu.

16 Nenertheles, in hat whereunto we are come, let vs meede by one rule, that we may minde one thing.

it Brethren, be folowers of me, and looke on them. mich walke fo, as yehane vs for an enfample.

18. For many wake, of whom I have tolde you of. Rom. 18.17 mand nowe tell you weeping, that they are the enemies

the Croffe of Chrift.

19 Whose ende it damnation, whose God u their belkambefegloriento their shame, which minde earthhings.

w But our converfation is in heaven, fro whence alfo Melooke for the * Sauiour, even the Lord Iefus Chrift. 1. Cor. 1.70 11 Who shal change our vile body, that it may be fa- 111.2.130 himed like vato his glorious body, according to the wking, whereby he is able even to fubdue all things

Mo him felfe. CHAP. IIII.

I from particular exhartations, 4 he commeth to generall. to He figush that he tooke fuch toye in their readines to bibrainte, 12 that he wil patiently beare the mans.

Attefore,my brethren, beloued and longed for, my toye and my crowne, to continue in the Lorde, ye be-

1 Ipray Euodias, and Lefeeche Syntyche, that they Refene accorde in the Lord.

I legand I befeeche thee, faithfull yokefellow, helpe he women, which laboured with me in the Gospell, Clement alfo & with other my fellowe labourers, wie names are in the * booke of life.

Aleioyce in the Lord alway, againe I say, reioyce. 1 kt your patient minde be knowen unto all men. 21,37.

le lord nat hande. thanhing careful, but in althings let your requests

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mice which was lacking on your part toward me.

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8 Yea, doubles I thinke all things but loffe for there cellent knowledge fake of Christ I clus my Lord, for what I have counted all things losse, and do judge them to be dongue, that I might winne Christ,

And might be founde in him, that is, not having mind ownerighteournes, which is of the Law, but that which is through the faith of Christ, even the righteournes

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A soul

Brethren, I coint not my felfe, that I hane atteiwithout one thing I don't forget that which is behind. dendenour my fele voto that which is before,

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the hie calling of 60d in Christ lefus,

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the Croffe of Chrift.

whose ende udamnation, whose God u their belht whose glorie is to their shame, which minde earth-

mings.

n But our conversation is in heanen, fro whence also mlooke for the * Sauiour, enen the Lord Iefus Chrift, I. Cor. 1.70 Who shal change our vile body, that it may be fa- 111.2.13. medlike vnto his glorious body, according to the ring, whereby he is able even to fubdue all things whim felfe.

CHAP. IIII.

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I lpray Euodias, and Lefeeche Syntyche, that they

done accorde in the Lord.

Mand I befeeche thee, faithfull yokefellow, helpe enomen, which laboured with me in the Gospell, Clement alfo & with other my fellowe labourers, hemmes are in the * booke of life.

leloyce in the Lord alway, againe I fay, reloyce. letyour patient minde be knowen unto all men. lerd # at hande.

whipe eareful, but in althings let your requests

¿ 10.8. €

THE PHILIPPINE

be fhewed vnto God in prayer, and supplication with guing of thankes.

7 And y peace of God which pafeth al understanding Shall preferue your heartes and nindes in Christ lefes,

8 Furthermore, brethren, whatfeener things aretme whatfoener things are honest, whatfoener things at inft, whatfocuer things are pure, thatfocuer things are worthy lone, whatforeser things are of good reporte,if there be any vertue, or if there beany prayle, thinke of thefe things,

9 Which ye have both learned and receined, and heard, and feene in me thofe things do, and the God of

peace shalbe with you.

to Now I reioyce also in the Lord greatly, that now at the last your care for me springers airesh, wheremost withftading ye were careful, but y: lacked opportunity.

II I speake not because of want : for I have learned in what foener fare I am, therewith to be content,

12 And I can be abafed, and I can abounde :enerit where in all things I am instructed, both to be full, and to be hungrie, and to abound, and to have want,

13 I am able to do all things through the helpe of

Chrift, which frengtheneth me.

14 Notwithstanding ye have well done, that year

communicate to mine alfiction.

15 And ye Philippians knowe also that in the begin ming of the Golpell, when I departed from Macedonia, be Church communicated with me, concerning the mitter of gining and receyning, but ye onely.

16 For euen when I was in Theffalonica, ye fent one,

and afterwarde againe for my necessitie,

17 Not that I defire a gift: but I defire y frunte which

may further your reckoning.

18 Now I have received all, and have plentie : I wit even filled, after that I had received of Epaphraditus that which came fro you, an odour that fmelleth fweet, a facrifice accepiable and pleafant to God.

ro And my Gad fhal fulfil al your necessities through the

his riches with glory in Iefus Chrift.

20 Vnto God euen our Father, be praife for enth shiffle more, Amen.

21 Saluce all the Saintes in Chrift Je na The brethe

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and most of all they and most of all they are of Cefars housholde.

y The grace of our Lord lefus Christ, be with you

Written to the Philippians from Rome, and fent by Epaphroditus.

THE EPISTLE OF PAVL

CHAP. I.

Must the Salutation, 4 he praiseth them the more to welchem attentine unto him. 7 He reporteth the sestimuse of the doctrine which they heard of Epaphras. 13 He monifieth Gods grace towardes them, 20 and shewelf the althe partes of our saluation consist in Christ alone.

Aul an Apostie of lesus Christ, by the wil of God, & Timotheus our brother, a To the, which are at Colosse, Saints and faithful brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Lesus Christ.

3 We give thankes to God even the like of our Lord lefus Chrift, always praying for your 4 Since we heard of your faith in Chrift Ielus, and of mouetowarde al Saintes,

For the hopes fake, which is laid up for you in heamakereof ye have heard before by the worde of muth, which is the Gospell.

Which is come vnto you, even as it is vnto all the wild, and is fruitfull, as it is also among you, from the sphat ye heard and truely knewe the grace of God, it is ye also learned of Epaphras our deare sellow a faithful minister of Christ.

Who hath alfo declared vnto vs your loue in the

For this cause we also, fince the day we hearde of tessent to pray for you, and to defire that ye might while with knowledge of his will, in all wisedome, distinguished with and the standing.

0 %

10 That

To That ye might walke worthy of the Lorde, al pleafe him in all things, being fruitful in al good week and increasing in the knowledge of God, II Strengthened with all might through his glorion power, vnto al patience, & long fuffring with loyfulne, 12 Giving thankes vnto the Father, which hath made vs meete to be partakers of the inheritace of the Saint in light.

13 Who hath delinered vs from the power of darks. nes, and hath translated vs into the kingdome of his Mat. 3.17.

and 17.5. deare Sonne,

Lohn. I.3.

14 In whom we have redemption through his blood, 2.pet.1.17. that is, the forgiuenes of finnes,

Hebr. 1.3. 15 Who is the * image of the inuifible God, the fit

begotten of euerie creature.

16 * For by him were all things created, which are in heaven, and which are in earth, things visible and innifible: whether they be Thrones or Dominions, or Prin cipalities, or Powers, all things were created by him, and for him .

17 And he is before al things, & in him al things coult.

18 And he is the head of the bodie of the Churchile Revel.1.5. is the beginning, * and the first begotten of the deade, I cor. 15.20 that in all things he might have the preeminence Chay. 2.9.

19 * For it pleased the Father, that in him shouldall

20hH 1.14. fulnes dwell,

> 20 And through peace made by that blood of that his croffe, to reconcile to him felf through him, through him, I far, al things, both which are in earth, and which are in heauen.

> 21 And you which were in times paft ftrangers and enemies, he cause your mindes were fet in enill worker,

hath be nowe also reconciled,

22 In that body of his fefhe through death, to make you holy, & unblameable and without fault in his light,

23 If ye continue, grounded and fablished in the faith, and be not moned away from the hope of the Gol pel, whereof ye have heard, & which bath bin preached to everte creature which is under heaven, whereof I Paul am a minifter.

24 Nove reloyce I in my fuffrings for you, and falfill the rest of the athicions of Christ in my flesh, for his bo-25 Whereof dies fake, which is the Church,

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magi m o

Whereof I am a minister, according to y difpenfaber of God, which is given me vnto you warde, to fulfiche word of God,

Which is the mysterie hid fince the worlde bem, and from all ages, but nowe is made manifelt to

Saintes.

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t

17 To whom God would make knowe what is the rides of his glorious mysterie amog the Gentiles, which niches is Christ in you, the hope of glorie,

18 Whom we preach, admonishing euerie man, and mining enerie man in all wisedome, that we may prefet euerie man perfect in Chrift Iefus,

19 Whereunto I also labour and ftrine, according to

is working, which worketh in me mightily.

CHAP, II.

Me condemneth, as vaine, what soener is without Chrift, se inreating specially of circumcifion, 16 of abstinence from mates, 18 & of worshipping of Angels. 20 That we are blivered from the traditions of the Law through Christ. ror I would ye knewe what great fighting I have for Your fakes, and for them of Landices, and for as many Bhane not feene my perfon in the flefh,

a That their hearts might be comforted, and they bittogether in love, and in all riches of the full affume of vader franding, to knowe the mysterie of God,

menthe Father, and of Chrift:

In whom are hid al the treasures of wifedome and howledge.

& And this I faye, least any man should beguile you

mit entiling wordes:

For though I be absent in the fleth, yet am I with 1. Cor. 5. minthespirit, rejoycing and beholding your order, & jour fledfaft faich in Chrift.

6 As ye have therefore received Chrift Tefus the

lerd, fo walke in him,

7. Rooted and built in bim, and ftablifhed in y faith, are bane bene taught, abounding therein with thanks

ming. 8 Beware left there be any man that spoile you thomigh philosophie, & vaine deceit, through the traditimolmen, according to the rudiments of the world, & statter Christ. 9 For

Gg 2

Ro. 16,25. ephe.3.9. 2.tim. 1.10 tit. 1.2. 1.pef. 1. 20

9. For in him dwelleth all the fulnes of the Gold head bodily.

To And ye are complete in him, which is the head of

all principalitie and power.

Rom. 2.29. Rom. 6.4.

Ephe. 2. 1.

It In whom also ye are circumcifed with * circumcifion made without hands, by putting of the finfull ho die of the flefh, through the circumcifion of Chrift,

12 In that ye are * buried with him through baptifue, ephe[.1,19. in whome ye are also rayled vp together through the faith of the operation of God, which sailed him from the dead.

13 *And ye which were dead in finnes, and in the vocircumcifion of your flefh, hath he quickened together with him, forgiving you all your trespaces.

Ephe. 2.15. 14 And putting out the * hand writing of ordinances that was against vs, which was contrarie to vs, he ente tooke it out of the way, and fastened it vpon the croffe,

15 And hath spoiled the Principalities, and Powers, and hath made a fhewe of them openly, and hath trinphed ouer them in the fame croffe.

16 Let no man therefore condemne you in meate & drinke, or in respect of an holse day, or of the newe moone, or of the Sabbath daies.

17 Which are but a shadowe of things to come but the bodie is in Christ.

18 Let no man at his pleasure beare rule ouer you. by humblenes of minde, and worshipping of Angels, adwancing him felfe in those things which he never fawt, rathly puft vp with his fleshly minde,

19 And holdeth not the head, whereof all the bodie furnished & knit together by ioynts and bands, merea-

feth with the increasing of God.

20 Wherefore if ye be dead with Christ from the or. dinances of the worlde, why, as though ye lined in the worlde, are ye burdened with traditions?

21 As, Touch not, Tafte not, Handle not,

22 Which al perifh with the vling, and are aftet the

commandements and doctrines of men. 23. Which things have in deede a fnew of wifedome, in voluntarie religion and humblenes of minde, and in not sparing the bodie, which are things of no value, fib they pertagne to the filling of the fiesh.

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minst earthly exercises, which the false aposses orgeds to seneth heavenly: 5 And beginneth with the morushing of the slots, 8 whence he draweth particular extensions, 18 and particular duettes which depende on whe mans calling.

Frethen be rifen with Chrifte, feeke those thinges where abone, where Chrift fitteth at the right

hade of God.

s Seryour affections on things which are above, and monthings which are on the earth.

For ye are dead, & your life is hid w Chrift in God. When Chrift which is our life, shall appeare, then

fullyealfo appeare with him in glorie.

f Mortifie therefore your members which are on Ephe.5.3. thearth, fornication, vacleannes, the inordinate affilm, eaill concupifcence, and couetouines which
idolatrie.

6 For the which things fake the wrath of God com-

mit on the children of difobedience.

7 Wherein ye also walked once, when ye lived in the.
8 But now put ye away enen all these things, wrath,
ngt, maliciousnes, cursed speaking, filthie speaking, out
assurement.

Lie not one to another, feeing that ye have put of

heolde man with his works.

to And have put on the newe, which is renewed in howledge after the image of him that created him,

It Where is neither Grecian nor Icwe, circumcifio myncircumcifion, Barbarian, Scythian, bonde, free: Buc Christ is all, and in all things.

12 Now therefore as the elect of God holy and belo-

siminde, meekenes, long fuffring:

'13 Forbearing one another, and forgining one another, if any man have a quarel to another; even as Christ higane, even fo do ye.

14 And above al thefe things put on love, which is the

lond of perfeanes.

is And let the peace of God rule in your heartes, whe which ye are called in one bodie, and be ye tankefull.

Het the word of Christ dwel in you plentcoufly in

Gg 3

2

all wifedome, teaching and admonishing your own felues, in Psalmes, and hymnes, and spiritual songs, finging with a grace in your heartes to the Lord.

17 * And what soener ye shall do, in word or deede, do all in the Name of the Lord Iesus, giving thankes to God even the Father by him.

bands, 29 it is comely in the Lord.

Pet.3.1. 19 * Husbands, loue your wives, and be not bittet

that is well pleafing vato the Lord.

21 Fathers, prouoke not your children to anger, leaft

they be discouraged.

whe. 18.1.

shef.5.17

pbe.6.18.

shef .3.1.

she.5.15.

phe.6.5.

22 9* Seruants, be obedient with them that are yet mafters, according to the fleshe in all things, not with the series of hearts, fearing God.

23 And whatfeener ye do, doe it heartily, as to the

Lord, and not to men,

24 Knowing that of the Lord ye shall receive the toward of the inheritance: for ye serve the Lord Christ.

25 But he that doth wrong, final receive for the wrong that he hath done: and there is no respect of persons.

C H A P. IIII.

3 He returneth to general exhortations, 3 touching prayer, and gracious speach, 7 and so endeth with greetings and commendations.

YE mafters, doe ynto your fernants, that which is suff, and equall, knowing that ye also have a master in heanen.

2 * Continue in prayer, and watche in the fame with thankefgining,

3 * Praying also for vs, that God may open vato vs the doore of vtterance, to speake the mysterie of Christi wherefore I am also in bonder.

4 That I may veter it, as it becommeth me to speake.

5 9 Walke wisely toward them that are without, and redeeme the season.

6 Let your speache be gracious alwaies, and powdred with salt, that ye may know how to answere enery man.
7 Tychicus our beloued brother and faithfull misi-

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bed fellowe ferwant in the Lord, fhall declare unto

Whom I have fent ento you for the same purpose in hemight knowe your flate, and might comfort your letter.

With One fimus a faithful & a beloued brother, who into fyou. They shall shewe you of all things here.

is Ariffarchus my prifon fellowe faluteth you, and brus, Barnabas coufin (touching whom ye receyued mmandements If he come vnto you, receine him)

11 And lefus which is called luftus, which are of the mancifion. These onely are my worke sellowes vnto kingdome of God, which have bene vnto my confosition.

is Epaphras the fernant of Christ, which is one of malaneth you, and alwayes stringth for you in praymentarye may stande perica, and full in all the will of

13 For I beare him recorde, that he hath a great rule for you, and for them of Landices, and them of linapolis.

14 Luke the beloued physition greeteth you, and 2.7im. 4.18

is Salute the brethren which are of Laodices, and

is And when this Epistle is read of you, cause that it kield in the Church of the Laodiceans also, and that placement reade the Epistle written from Laodicea.

17 And faye to Archippus, Take heede to the mmiline, that thou haft received in the Lorde, that thou

is The falutation by the hande of me Paul, Remem-

Written from Rome to the Colossians, and fent by Tychicus, and Onehmus.

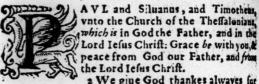
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THE

THE FIRST EPISTLE OF PAVL TO THE THES.

CHAP. I.

I He therfore beginneth with thankes giving, 4 to put the minde that what socuer was praise worthy in the it came of Gods goodnes: 8 and that they are ensamples unto other,



2 We gine God thankes alwayes for

3 Without ceafing, remembring your effectuall faith, and diligent lone, and the patience of your hope in our Lord Ielus Chrift, in the fight of God even our Father,

4 Knowing, beloued brethren, that ye are elede of

God.

5 For our Gospell was not vnto you in worde onely, but also in power, and in the holy Ghost, and in much affurance, as ye knowe after what maner we were among you for your sakes.

6 And ye became followers of vs, and of the Lords, and received the worde in much affliction, with loye of

the holy Ghoft,

7 So that ye were as ensamples to al that beleene in

Macedonia and Achaia.

8 For from you founded out the worde of the Lorde, not in Macedonia and in Achara onely: but your fayth also which is toward God, spread abroad in al quarters, that we neede not to speake any thing.

9 For they them felies flew of vs what maner of eatring in we had vnto you, and howe ye turned to God

from idoles, to ferue the liuing and true God,

to And to looke for his Sonne from heauen, whom he rayled from the dead, even lefus which deliverethes from that wrath to come.

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Welgreth howe faithfully he preached the Gospell unite mm, s feeking neither gaine, 6 nor prayfe of men: 10 wheproueth the fame by their owne testimonie: 14 that by did couragiously beare perfecutions of their countrey m: 17 that be desireth verie much to see them. forge your felues know, brethren, that our entrance

ynto you was not in vaine.

But even after that we had fuffred before, and were nefully entreated at * Philippi (as ye knowe) we me bolde in our God, to speake vnto you the Gospell God with much ftriuing.

For our exhortation was not by deceit, nor by vn-

dames, nor by guile.

But as we were allowed of God, that the Gofpell helde be committed wate vs, fo we fpeake, not as by that please men, but God, which approueth our

Neither vet did we euer vle flattering wordes, as show, nor coloured coveronines, God is recorde.

Neither fought we prayle of men, neither of you. wefothers, when we might have bene chargeable, as a Apostles of Christ.

1 But we were gentle among you, even as a nource

derifheth ber children.

I Thus being affectioned towardes you, our good illwas to have dealt vnto you, not the Gofpell of God wly, but also our owne soules, because ye were tere vnto vs.

, Forye remember, brethren, * our labour and tra. Alt.20. 34 me for we laboured day and night, because we would 1.cor.4 12. whe chargeable vote any of you, and preached vote 2.thef.3. 8.

in the Golpel of God.

to Yeare witneffes, and God alfo, how holily, & inftand vablameablie we behaued our felues among you bitbeleene.

It As ye know howe that we exhorted you, & combited, and befought enerie one of you (as a father his didren)

II That ye would walke worthie of God, who hath Ephe.4.t. ded you wato his kingdome and glorie.

At For this cause also thanke we God without cea- colof. I. I. that when ye received the worde of God, which ye Ge s

heard of vs., ye received it not as the worde of me but as it is in deede the worde of God, which allowed keth in you that beleeve.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ lesus, because ye have also suffered the same things of your own countrey men, even as they have of the lewes.

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15 Who both killed the Lord Iesus and their owne Prophetes, and have persecuted vs away, and God the

please not, and are contrarie to all men,

16 And forbid vs to preache vnto the Gentiles, that they might be faued, to fulfill their finnes alwayes: for the wrath of God is come on them, to the vimoft.

17 Forasmuch brethre, as we were kept from you for feason, concerning fight, but not in the heart, we colored the more to see your face with great defire.

18 Therefore we would have come vnto you ([Pail

at left once or twife) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioneing fare not enen you it in the presence of our land less Christ at his comming?

30 Yes, ye are our glorie and loye.

CHAP. III.

To showe his affection towardes them, he sendeth Time this onto them: 6 He is so moved by the report of this prosperous state, 9 that he can not give sufficient thank, 11 and therefore he breaketh out into prayer.

Wherefore fince we could no longer forbears, we thought it good to remayne at Athens alone,

2 * And have fent Timotheus our brother and mini-Rer of God, and our labour fellowe in the Gospellof Christ, to establishe you, and to comfort you touching your faith.

3 That no man fhould be moued with these affichions: for ye your selves knowe, that we are appointed

thereunto.

4 For verely when we were with you, we tolde you before that we should suffer tribulations, eue as it came to passe, and ye know it.

5 Euen for this canfe, when I could no longer for beare, I fent bim that I might knows of your faith, lent

AS.16.1.

wer had tempted you in anie fort, and that our had bene in vaine.

Impowe lately when Timotheus came from you rand brought vs good tidinges of your faith and be and that ye have good remebrance of vs alwayes, ova fine to fee vs,2s we also do you,

Therefore, brethren, we had confolation in you, in raffiction and necessitie through your faith.

bey for nowe are we aline, if ye ftande faft in the Lord. For what thankes can we recompence to God ahat for you for al the love wherewith we rejoyce for efikes before our God.

Wight and day, *praying exceedingly v we might Rom. T. To. pour face, and might accomplishe that which is lac- and 15.33.

win your faith?

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for

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I Now God him felfe, euen our Father, & our Lord

beChrift, guide our ionrney vnto you,

n And the Lord increase you, and make you abound beene toward another, and toward all men, even as biowarde you:

To make your hearts fable and vnblameable in Chap. 5. 33. resbefore God even our Father, at the comming of I.cor. 1.8.

lard lefus Chrift with all his Saintes.

CHAP. IIII.

hishorteshthem 3 to holines, 9 and brotherly lone, 12 blinbiddesh them to forome after the maner of infidels. If He fetteth out the historie of our resurrection.

Mfurthermore we befeeche you, brethren, and exbutyon in the Lord lefus, that ye increase more & t, as ye have received of vs, howe ye ought to alke, and to please God.

t for ye knowe what commandements we game you

the Lord Tefus.

for this is the will of God, euen your fandifica- Rom. 12, 3; withat ye should abstraine from fornication, that enery one of you fhould know, how to possesse

wresel in holines and honour, I And not in the luft of concupifcence, enen as the

titiles which knowe not God:

That no man oppreffe or defraude his brother in i.Cor.6.8. matter: for the Lord u a venger of all fuch things, salfo have tolde you before time, and teftified.

ESSALONIANS.

1.Cer.1.2.

Tor God hath not called vs vato vacleanies, le vnto holines .

8 He therefore y despiseth thefe things, despisething man, but God who hath even given you his holy Spirit,

But as touching brotherly loue, ye neede northe I write voto you: "for ye are taught of God to lone on another.

Bohn, 1 3.34 and. 15. 12. # John. 2.8.

to Yea, and that thing verely ye do vnto all the bra thren, which are throughout all Macedonia: but web. feeche you, brethren, that ye increate more & more

II And that ye ftudie to be quiet, & to meddle with your owne bufines, and to worke with your owne hands

as we commanued you,

13 That we may behave your felues honeftly toward them that are without, and that nothing be lacking vmo you.

13 TI would not, brethren, have you ignorant concerning them which are a fleepe, that ye forowe not

euen as other which have no hope.

14 For if we beleeue y lefus is dead, & is rifen, ener to them which deepe in lefus, wil God bring with him.

15 For this fay we vote you by the word of flord that we which line, and are remaining in the comming of the Lord, shall not prevent them which fleepe,

16 For the Lord him felfe fhal defcend from heaven with a showte, and with the voyce of the Archangel, and with the trumpet of God : and the dead in Chrift ful rife firft :

17 Then that we which line and remaine, be caught wo with them also in the cloudes, to meete the Lordein the ayre : and fo fhal we ever be with the Larde.

18 Wherfore, comfort your felues one another with thefe wordes.

CHAP. V.

I Condemning the curious Searching for the Seasons of Chris Stes comming, & he was neth them to be ready daily to receine him: It And fo gineth them findrie good leffem. DVc of the times and feafens, brethren, ye hane no

neede that I write vntoyou. 3 For ye your felues know perfealy, that the day of the Lord fhal come, even as a thiefe in the night.

For when they that fay, Peace, & faferie, then that

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E. Cor. 15. \$2.

monthem fodain destruction, as the transile vphe leguar with childe, and they fhall not efcape. Barye, brethren, are not in darknes, that that day be beldcome on you, as it were a thiele. the Teare al the children of light, and the children of the might, neither of darkenes. Therefore let vs not fleepe as do other, but let vs neh and be fober. For they that fleepe, fleepe in the night, and they be lebe drunken, are drunken in the night. But let vs which are of the day, be fober, *putting 1/4. 39.87 the besteft place of faith and loue, and of the hope of ephel.6.37 di tation for an helmet. For God hath not appointed vs vnto wrath, but to laine faluation by weanes of our Lord Lefus Chrift, to Which died for vs , that whether we wake or hepewe should live together with him. Wherefore exhort one another, and edifie one an der, euen as ye do.
n Now we beseech you, brethren, that ye acknowthethem, which labour among you, and are oner you inclord, and admonth you, That ye have them in fingular lone for their wherfake. Be at peace among your felues. 4 We defire you, brethren, admonish them that are moforder: comfort the feeble minded: beare with weake : be pacient toward all men. 15 *See that none recompense euil for euil vnto any Pra. 17.15. sin but ever followe that which is good, both towarde and 20. 23. mai. 5.39. perfelues, and towarde all men. rom. 12.17. 16 Reioyce euermere, 17 * Pray continually. 1.pel. 3.9. 18 In all things give thankes: for this is the will of Luke. 18. 84 Gid in Chrift Tefus toward you. 19 Quench not the Spirit. to Defpile not prophecying. It Treall things, and keepe that which is good. n Abstaine from all appearance of enill. 1 Now the very God of peace fandifie you through a; and I pray God that your whole spirit & foule and wie, may be kept blameles vnto the comming of our led lefus Christ. 24 *Faith

THESSALONIANS

E.Cor. 1.9. 24 *Faithful is be which calleth you, which will doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an boly kiffe.

27 I charge you in the Lord, that this epifle bere

28 The grace of our Lord Iefus Christ be w you, An

The first Epifle vnto the Thesialonians written from Athens.

THE SECOND EPISTLE OF PAVE TO THE THES. SALONIANS.

CHAP. I.

g He commendesh the increase of fasth and charitie, 4 all the pattence of the Thessalonians: 6 And describing subvengeance against such as oppresse the godly, 10 be to chesh the godly to wayte for the last sudgement.

Aul and Silvanus, and Timothers, vnto the Church of the Thefalonians, which is in God our Father, and in the Lord lefus Christ to b

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2 Grace be with you, and peace from God our Father, and from the Lord Iefus Christ.

3 * We ought to thanke Ged alwayes for you, brethren, as it

is meete, because that your faith groweth exceedingly, and the lone of enery one of you towarde another, a boundeth,

4 So that we our felues reioyce of you in the Churches of God, because of your patience and faith mall your persecutions and tribulations that ye suffer,

ment of God, that ye may be counted worthis of the kingdome of God, for the which ye also suffer.

6 For it is a right cous thing with God, to recompense

7 And to you which are transled, reft with vs. when the Lord Iclus shal showe him selse from heaven with

1. Thef. 1.2.

Ende. 6.

E. The 5.4.

STATE OF THE PARTY.

tie Angels,

faming fire, rendring vengeance vnto them, that thow God, and which obey not vuto the Gofpell Lord Iefus Chrift,

Which shalbe punished with enerlasting perditimathe presence of the Lord, and from the glory of

When he shal come to be glorified in his Saintes, le be made marneilous in al them that beleeue(behour testimonie towarde you was beleened) in that

Wherefore, we also pray alwayes for you, that God may make you worthie of this calling, and fulfil thegood pleasure of his goodnes, and the worke of with power,

is That the Name of our Lord Iefus Chrift, may be infed in you, and ye in him, according to the grace of

God, and of the Lord lefus Chrift.

CHAP. II.

We heweth that the day of the Lord shal not come, til there hadeparture from the faith, 2 and that Antichrist be mailed, 8 whose defiruttion he setteth out, is and thereem exborteth to configucie.

Mowwe befreche you, brethren, by the comming of our Lord lefus Chrift, & by our allebling vnto him,

I That ye be not fuddenly moued from your minde, wtroubled neither by fpirit, nor by word, nor by letmain were from vs, as though the day of Christ were Thunde.

I let na man deceine you by any meanes : for that Ahall not come, except there come a departing first, what that man of finne be disclosed, euen the songe of mdition.

Which is an adnerfarie, and exalteth Limfelle apufall that is called God, or that is worshipped: so in he doeth fit as God in the Temple of God, Thewing infelfe that he is God.

I Remember ye not, that when I was yet with you, I

Mde you thefe things?

And now ye know what withholdeth that he might Bremeiled in his time.

for the mysterie of iniquitie doeth already worke: onely

onely he which nowe withholdeth, Shall leg till he ber ken out of the way.

8 And then shal that wicked man be reneiled, whethe Lord shall consume with the Spirit of his mouth, shal abolish with the brightnes of his comming,

g Euen bim whole comming is by the thecast we king of Satan, with all power, & fignes, & lying wooder,

no And in all decemeablenes of varietreounes, a mong them that perifh, because they received not be lone of the trueth, that they might be faued.

II And therefore God fhal fend them ftrong delis

on, that they should beleeve lies,

12 That all they might be damned which bekend not the trueth, but had pleasure in varighteonsies,

13 But we ought to give thankes alway to God he you, brethren beloued of the Lorde, became that God hath from y beginning chosen you to fallfation, through fandification of the Spirit, and the faith of trueth,

14 Whereunto he called you by our Gospell, to ob

taine the glorie of our Lord lefus Chrift.

Is Therefore, breehren, ftand faft and keepe the in fructions, which ye have bene taught, eyther by words, or by our Epifile.

16 Now the fame Iesus Christ our Lord, and our Sol even the Father which hath loved vs, and hath guers ever lasting confolation and good hope through grace,

17 Comfort your hearts, and ftablifh you in entry

worde and good worke.

CHAP. III.

He desireth them to surther the preaching of the Gopel with their prayers, 6 and to withdrawe them selucifour those, who through idlenes, 11 and curiositie peruers and order: 14 Wham he excludes from the companied the faithfull.

Ephes.6.19

MA,ZI,4.

EVrthermore, brethren, *pray for vs, that the world the Lord may have free passage, and be glorised, esca as it is with you.

2 And that we may be delinered from unreasonable

and cuil men : for all men haue not fayth.

3 But the Lord is faithful, which wil flablish you, and keepe you from cail.

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and we are perswaded of you through the Lorde, tereboth doe, and wil do the things which we warne And the Lord guide your hearts to the love of God. the wayting for of Christ. Wewarne you, brethren, in the Name of our Lorde Machrift, that ye withdrawe your felues from enery sherthat walketh inordinately, and not after the inhation, which he received of vs. For ye your felues knowe, *how ye onghe to folow I. Cor. II. I nit for we behaued not our felues inordinately a- 1.Thef.s. me you, Meither tooke we bread of anie man for nought: we wrought with labour and trauaile night & day, it mine we would not be chargeable to anie of you. Not because we have not anthoritie but that we an enfample voto you to followe for even when we were with you, this we war-Mon of, that if there were any, which woulde not me, that he floodd not cate. If for we heare, that there are fome which walke aingyou inordinately, and worke not at all, but are includes, to Therefore them that are fuch, we warne and exmeby our Lord I efus Chrift, that they worke with unnes, and eare their owne bread. if And ye, brethren, be not wearie in wel doing, u If any man obey not this our faving in this letter. whim, and have no companie with kim, that he may tiffamed &

It Yet count him not as an enemie , but admonishe disbrother.

W Now the Lord him felfe of peace give you peace mes by all meanes. The Lord te with you all.

The falutation of me Paul, with mine owne hand,

I The grace of our Lorde lefus Chrift be with you

The fecond Epiftle to the Theffalonians, written from Athens.

Hh z

THE

THE FIRST EPISTLE OF

CHAP, I.

Setting foorsh a perfect paterne of a true Passour, who office especially consisted in teaching, 4 he warnesh him, that vaine questios set apart, he teach those things, 5 which surher charity and faith: 12 and that hu authorisie be me contemmed, 14 he sheweth what an one he is made through the grace of God.

Or,ordi-



AVL an Apostle of less Christ, by the # commandement of God our Sauiour, and of our Lord lesus Christ our hope, 11 1

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4 Fet

2 Vnto Timotheus my natural fonne in the faith: Grace, mercy, and peace from God our Fathth, and from Christ Lefus our Lorde,

As I befought thee to abide fill in Ephefus, when I departed into Macedonia, fode, that thou mayeft warne some, that they teach none other doctrine.

4 Neither that they give heede to fables and genealogies which are endles, which breede questions rather then godly edifying which is by fayth.

Rots. 2 3.10

5 For the end of the commandement is love out of a pure hearte, and of a good confeience, and of faith vo-favned.

6 From the which things fome have erred, and have

turned vnto vaine jangling.

7 They would be doctours of the Law, and yet vnder fland not what they speake, neither whereof they af firme.

8 And we knowe, that the Lawe is good, if a manvie

it lawfully.

o Knowing this, that the Lawe is not given voto a righteous man, but voto the lawlesse & disobedient, to the vogodly, and to sinners, to the voholy, and to the prophane, to murtherers of fathers & mothers, toman slayers,

10 Te

Towhoremongers, to buggerere, to men flean to liers, to the periored, and if there be any other the that is contrary to wholefome doctrine,

II Which is according to the glorious Gospel of the

Wiled God, which is committed vnto me.

1 Therefore I thanke him, which hath made me have, that is, Chrift I cfus our Lord : for he counted me

brilland put me in bis feruice :

12 When before I was a blafphemer, and a perfecum, and an oppreffer : but I was received to mercie: for Mitignerantly through vnbeliefe.

4 But y grace of our Lord was exceeding aboundant

mh faith and loue, which is in Christ lefus.

If This is a true faying, and by all meanes worthis ube receined, that * Chrift lefus came into the worlde Matt. 9.12.

whene finners, of whom I am chiefe.

16 Notwithstanding, for this cause was I received to mice that lefus Christ should first shewe on me all log fuffring voto the enfample of them, which shall in meto come beleeue in him voto eternall life.

17 Nowe vuto the King euerlasting, immortall, inuible, vnto God only wife, be honour and glorie, for ever,

mener, Amen.

18 This commaundement commit I vato thee, fonne lmothens, according to the prophecies, which went here voon thee, that thou by them shouldest fight a med fight.

19 Having faith and a good conscience, which some meput away, and as concerning faith have made ship-

macke.

10 Of whome is Hymeneus, and Alexander, whome 1, Cor. 5. 5. une delinered unto Satan, that they might learne notwhispheme.

CHAP. IL.

Iftenharteth them to make publike prayers for all men, 45 and that for two canfes : 8 and therefore he milleth Amen in all places to pray: 9 And declareth in what apwel It and with what modefile women ought to behaue hem felues in boly affemblies.

Ethere therefore, that first of al supplications, praiers, mercessions and giving of thankes be made for al me, for Kings, and for al that are in authoritie, that we

mark.2.37.

may feader quiet and a peaceable life, in all godlines and honeftie.

3 For this is good & acceptable in the fight of God our Sauiour.

4 Who will that all men fhal be faued, and come you to the acknowledging of the trueth.

5 For there is one God, and one Mediatour between God and man, which is the man Christ Iesus,

6 Who gane him felfe a ransome for all men, to be

that tell monie in due time,

7 *Whereunto I am ordeined a preacher and an Apeille (I speake the trueth in Christ, and lie not) emma teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, enery where lifting up pure hands without wrath, or doubting.

9 Likewise also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, or golde, or pearles, or costly apparel.

10 But (as becommeth women that professe the feare

of God) with good workes.

It Let & woman tearne in filence with al fubiection,

12 * I permit not a woman to teache, neither tov-

13 For *Adam was firft formed, then Ene.

14 * And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shalbe faued if they continue in faith, and loue, and holines with modeltie.

CHAP. III.

2 He feiseth out Bishops, 8 and christian Deacons, with their wises, 12 children and familie: 15 he callesh the south the house of God.

This is a true faying, If any man defire the office of &

Bishop, he defireth a worthie worke.

2 * A Bishop therefore must be voreproneable, the husband of one wise, watching, temperate, modest, barberous, apt to teache,

3 Not given to wine, no fleiker, not ginen to Sthie

lucre, but gentle, no fighter, not conetous,

4 One that can rule his owne house honeflly, baing children

z.Pet.3.3.

i.Cor. 14.

Gene. 1.27. and 2.7.21 Gene. 3.6,

11.2.6.

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Maren vnder obedience with all honeftie-

for if any cannot rule his owne house, howe shall beare for the Church of God?

6 He may not be a yong scholer, least he being puffed

pfall into the condemnation of the deuil.

7 Hemust also be well reported of, euen of them shich are without, least be fall into rebuke, and the fare of the deuil.

I Likewise must Deacons be grave, not double tonped, not given voto much wine, neither to filthe lucre,

9 *Having the mysterie of y faith in pure conscience. Chap. 1.19.

ter,fthey be found blameles.

it Likewise their wines muft be honeft, not euil fpea-

his, but fober, and faithful in all things.

n Let the Dezeons be y husbands of one wife, & fuch near rule their children wel, & their owne housholds.

13 For they that have ministred wel, get them selves 1900 degree, and great libertie in the faith, which is inChrist Jesus.

14 Thefe things write I vato thee, trufting to come

my shortly vnto thee.

if But if I tarie long, that thou mayeft yet knowe, bwethou oughtest to behaue thy selfe in the house of wal, which is the Church of the lining God, the pillar adground of trueth.

16 And without controuerfie, great is the mysterie significant which say God is manifested in the stefn, instiid in the Spirit, seene of Angels, preached who the similar, beleeved on in the worlde, and received up in wie.

CHAP. IIII.

the condemnet be a fine of false doctrines 3 of marriage and the choice of me ares; 7 as also prophane fables: 8 And ammendeth the godly exercise, 23 and the dayly reading with scripture.

Now the Spirit speaketh enidently, that in the latter times some shall depart from the fath, and shall give who spirits of errour, and doctives of deals,

Which speake lies through hypocrisie, and have

Forbidding to marrie, and commanding to abstaine

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from meates which God hath created to be received with giving thankes of them which beleeve and knowe the trueth.

4 For enery creature of God's good, & nothing and to be refused, if it be received with thankelgining.

5 For it is fanctified by the worde of God, & prayer, 6 If thou put the brethren in remembrance of their things, thou shalt be a good minister of Iesus Chris, which hast bene nourished up in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 But caft away prophane, and olde wines fables, ad

exercise thy selfe vato godlines.

8 For boddie exercise profiteth litle: but godlinesh profitable vato all things, which hath the promes of the life present, and of that that is to come.

9 This is a true faying, and by all meanes worthieto

be receined.

ro For therefore we labour & are rebuked, became we trust in the living God, which is the Sauiour of all men, specially of those that believe.

II Thefe things warne and teache.

that beleeve, an enfample, in worde, in conversation, in lone, in spirit, in faith, and in purenes.

13 Till I come, giue attendance to reading, to exhor-

tation, and to doftrine.

14 Despise not the gift that is in thee, which was given thee by prophecie with the laying on of the hands of the companie of the Eldership.

15 Thefe things exercife or give thy felle wito them, that it may be feene how thou profiteft among all men.

16 Take heede vnto thy felfe, & vnto learning, continue therein: for in doing this thou shalt both saue thy felfe, and them that heare thee.

CHAP. V.

Huing fet downe a maner how to rebube all degreet, she entreateth of widowes, who then were chosen for the fetnice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the bidit.

REbuke not an Elder, but exhort him as a father, and

The elder women as mothers, the yonger as fifters, Honour widowes, which are widowes in deede.

But if any widow have children or nephewes, let hem learne first to thew godlines toward their owne bonfe, and to recompence their kinred: for that is an boseft thing and acceptable before God.

And the that is a widowe in deede and left alone, mitth in God, and continueth in supplications & pray-

ennight and day.

6 But the that lineth in pleafure, is dead, while the li-

Thefe things therefore warne them of , that they my be blameleffe.

If there be any that prouideth not for his owne, and muely for them of his houshold, he denieth the fayth, udit worfe then an infidel.

, Let not a widowe be taken into the number vnder three score yeere old, that bath bin the wife of one hus-

bande.

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to And well reported of for good workes:if the haue wurished her children, if the have lodged the ftrangers, Ifhe haue washed the Saintes feete, if she haue minifred vnto them which were in aduerfitie, if the were tontinually given vnto enery good worke.

tr But refuse the yonger widowes: for when they brebegonne to waxe wanton against Christ, they will

'11 Haning damnation, becanfe they have broken the

fuft fayth.

13 And likewise also being idle they learne to goe about from house to house : yea, they are not onely ydle, but also pratters and busiebodies, speaking things which he not comely.

14 I wil therefore that the yonger women marie, and bere children , and gouerne the houfe , and give none

strafien to the adversarie to speake evill.

is For certaine are already turned backe after Satan. 16 Ifany faithfull man, or faithfull woman haue wilowes, let them minister vnto them, & let not y Church becharged, that there may be sufficient for them that Widowes in decide.

37 The

17 Theelders that rule well , let them be hadin double honour, specially they which labour in the word and doarine.

18 For the Scripture faith, * Thou fhalt not monfell Den. 25.4. Z;cor.9.9. the mouth of the oxe that treadeth out the corner and Mat. 10. 10 * The labourer is worthie of his wages.

19 Againft an Elder receine none acculation . but

vnder two or three witneffes.

20 Them that finne,rebuke openly, that the reft alle may feare.

[bap. 6. 13.

Luke. 10 7.

21 4 1 charge thee before God and the Lord lefes Chrift, and the elect Angels, that thou observe these things without preferring one to apother, and doe no. thing partially.

22 Lay hands fodenly on no man, neither be partaker

of other mens finnes : keepe thy felle pure. 23 Drinke no longer water, but vie a litle wine for

thy flomakes fake, and thine often infirmities,

24 Some mens finnes are open before hand, and goe before vnto judgement : but some mens folow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise, cannot be hid.

CHAP. VI.

I He she weth the duetie of servants: 10 and what a mischie mous euill conetoufnesse is: 13 and having spoken somewhat of rich men, he once againe forbiddeth Timothie 20 to combre himfelfe with vaine bablings.

ET as many fernants as are under the voke, counte their mafters worthie of all honour, that the Name of

God, and his doctrine be not enill fpoken of,

2 And they which have beleeving mafters, let them not despise them, because they are brethren , but rather do fernice, because they are faithfull, & beloned, & partakers of the benefit, Thefe things teache and exhort.

a Ifany man teache otherwife, and confenteth not to the wholesome words of our Lord lefus Chrift, and to the doarine, which is according to godlineffe,

4 He is puft vp and knoweth nothing, but doteth a bout questions and ftrife of wordes, whereof commeth

ennie,frife, railings, euil furmifings,

5 Froward disputations of men of corrupt mindes and destitute of the trueth , which thinke that gaine is godlines: from fuch feparate thy felfe.

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die Migodlines is great gaine , if a manbe content that he hathbro for we brought nothing into the world, and it is fen mise, that we can carie nothing out. ad Therefore when we have foode and raiment, let vs with be content. Forthey that will be riche, fall into tentation and 100 mand into many foolish and noysome lustes, which me men in perdition and deftrnaion. " For the defire of money is the roote of all enill, ns the while some lufted after, they erred from y faith, legreed them felues through with many forowes. le I But thou. O man of God, fee thefe things, and fo-0. mifter righteoufnes, godlines, faith, loue, patience, meekenes. 11 I Fight the good fight of faith: laye hold of eternall whereunto thou art alfo called, and haft profesed a nd profession before many witnesses. n 1 charge thee in the fight of God, who quicke- Chap. c. 220 hall things, & before lefus Chrift, which ynder Pon-Whilate * witneffed a good confession, Mas.27.11. 4 That thou keepe this commandement without john 18.37. mand varebukeable, vatill the appearing of our Lord in Christ, If Which in due time he shall shewe, that is " blef. Chap. I. II. and Prince only, the King of kings , & Lord of lords, reue, 17.24. if Who only hath immortalitie, and dwelleth in the and 19.16. itthat none can attaine voto, whom neuer man faw, John I. 18. therean fee, vnto whom be honour and power everding. Amen. n Charge them that are riche in this world, that whenot high minded, and that they atruft not in va- Mark . 19 time riches, but in the living God, (which gineth vs luk. 12, 15 mdantly all things to enioy) Il That they do good, and be riche in good workes, Meadie to distribute, and communicate, " Laying vp in ftore for them felnes a good fonn- Matth. 6. 3 against the time to come, that they may obtaine mall life. n O Timotheus, keepe that which is committed vnthe, and anoide prophane and vaine bablings, & opmoffcience falfely fo called, 21 Which Hb 5

at Which while fome professe, they have erred or cerning the faith. Grace be with thee, Amen,

The first Epifle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECOND EPISTLE

OF PAVL TO TIMOTHEYS.

CHAP. I.

The commendeth Timothies faith, 6 and exhereibling goe on faithfully in the charge committed unto him? a that neither for his bondes, 15 nor the revolving of when he faint. II He criumpheth of his Apoliteling, 14 He willeth him to have cave of the thing committed unto him: 1 and praiseth Gnesiphorus.



AG. 23. 3.

AVI an Apostle of Islus Chile by the will of God, according to the promes of life which is a Christ Islus,

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2 To Timotheus my below fonne: Grace, mercic and peut from God the Father, and from Iefus Christ our Lord.

from mine elders with pure conscience, that without ceasing I have remembrance of thee in my praires sign and day.

4 Defiring to fee thee, mindfull of thy teares, that

may be filled with joye:

5 When I call to remembrance the volained hith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am affored that is dwelleth in thee also.

6 Wherefore, I put thee in remembrance that then ftirre up the gift of God which is in thee, by the putting

on of mine handes.

7 For God hath not given to vs the Spirit of least, but of power, and of loue, and of a found mind.

8 Be not therefore ashamed of the testimonie of our

ed on trainer of me his prifoner : but be partaker of the things of the Gospel, according to the power of

Who hath faued vs , and called vs with an * holy 1. Cor. 1.3. ? ing not according to our * works, but according to Tit.3.5.

fill Jefus before the * world was,

Rom, 16.25 But is nowe made manifest by that appearing of ephe. 1.4. Sinjour Tefus Chrift, who hath abolished death, and coloff. 1. 26. brought life and immortalitie vnto light through tit. 1.2. Gospel.

" Whereunto I am appointed a preacher, and A. I.Tim. 3.7.

Heard a teacher of the Gentiles.

n for the which cause I also suffer these things, but I interframed: for I know whom I have beleeved, & approved that he is able to keepe that which I accommitted to him againft that day.

y Keepe the true patterne of the wholfome words. withthou haft heard of me in faith and love which is

Christ lefus.

" That worthie thing, which was committed to thee, through the holy Ghoft, which dwelleth in vs.

if This thou knowest, that all they which are in A. beturned from me : of which fort are Phygellus and

231:500mm

If The Lord gine mercie vnto the house of Onefiins: for he oft refreshed me, and was not ashamed iny chaine,

h But when he was at Rome, he fought me out verie

thently, and found me. mitwith the Lord at that day, & in how many things thin ministred vato me at Ephesus, thou knowest vewell.

CHAP. II.

The better to fet out perseuerance in the Christian warfee, 3 he taketh similatudes 4 from fouldiers, 6 & from Inbandmen. to He sheweth that his bonds are for the pro-Mof the faints: 15 Then he war neth Timothie to devide the word of trueth aright, 17 to beware of the examples thewicked, 23 and to doc all thinges modefly.

THon therefore, my fonne, be ftrong in the grace the Bet the is in Chrift Iefus. dis feal 2 And what things thou baft heard of me , bym wieneffes, the fame deliner to faithfull men, which fi be able to teache other alfo. ? Thou therefore fuffer affliction as a good fould

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Mad

of Iefus Chrift.

4 No man that warreth , entangleth himfelfe wi the affaires of this life , because he would please that hath chofen him to be a fouldier.

5 And if any man alfo ftriue for a mafterie, heitm

erowned, except he ftrine as he ought to do.

6 The husbandman muft labour before he recein the fruites.

7 Confider what I fay : and the Lord gine theen Lingth

derstanding in all things:

8 Remember that lefus Chrift made of the feede et Danid . was raifed againe from the dead according to my Gofpel.

9 Wherein I fuffer trouble as an euill doer,even

to bondes : but the word of God is not bound. to Therefore I fuffer all thinges, for the elect lake that they might also obtaine the faluation which is a life

Chrift lefus, with eternall glorie.

Rom. 6. 5. II It sa true faying , For if we be * dead togethet with him, we also shall line together with him.

12 If we fuffer, we shal also reigne together with him

Mat. 10.33 * if we denie him, he also will denie vs. mar.8.38.

13 If we beleene not, yet abideth he faithfullheem Rom. 3.3.6 not denie him felfe.

14 Ofthefe things put them in remembrance, a proteft before the Lord, that they ftring not about word, which is to no profit, but to the peruerting of y hearers.

15 Studie to fhew thy felfe approued vnto God, a workeman that needeth not to be afhamed , deniding the word of trueth aright.

16 Stay prophane, and vaine bablings : for they fhall

encrease vnto more vngodlines,

17 And their word shall frette as a canker : of which fort is Hymenens and Philetus,

18 Which as concerning the trueth have erred from the marke, laying that the refurrection is past alreadie,

Sec. 3

9.6.

Melroy the faith of certaine.

be the foundation of God remaineth here . and hisfeale, The Lord knoweth who are his: and, Let

disfeale, The Lord knoweth who are his: and, Let me that ealleth on the Name of Christ, depart how must be sold and of must be folder and of filter, but also of wood and of and fome for honour, and some vnto dishonour. Rem. 9.2 2. Hay man therefore purge him felfe from thefe, be a veffell vote honour, fandified, and meete for led and prepared wnto enery good worke.

Recallo from the lustes of youth, and followe af-theoninesse, faith, love, and peace, with them that

time fathe Lord with pure heart.

And put away foolish, and volcarned questions, and put away

buthe feruant of the Lord muft not ftriue, but ted regentle toward all men, apt to teache, fuffering

haltending them with meekenes that are contra-And come to amendment out of that in are of the

la whom they are taken prisoners, to do his will.

CHAP. III.

of freelest the daungerous times that are to infue: 9 but the certaine hope of victorie to be encourageth him mombat: 14 Setting out especially the tryal of sound

who times.

2. 8

men fhalbe louers of their owne felues, couesinders, proude, curfed speakers, disobedient to

rathankfull, vnholy, Pubout naturall affection, trucebreakers, false acmemperate, fierce, no louers at al of them which

Traitours, beadie, high minded, louers of pleasures then louers of God.

ming a flew of godlines , but have denied the thereof : turne away therefore from fuch.

this fort are they which creepe into honfes,

I.Cor. 1.2. 1.Tim. 1. 4. ₫ 4.7. 8Hs

showe alfo , that in the * last dayes shall come g.Tim.4. %. 2.pet.3.3.

and leade captive fimple women lades with fance and led with divers luftes.

7 Which women are euer learning, and are neueral to come to the acknowledging of the trueth.

8 And as Iannes and Iambres withftood Mofes, fod Exed. 7. II. thefe also refift the trueth , men of corrupt mindes, i probate concerning the faith.

9 But they shall preuaile no longer : for their mad feel nes shalbe euident vnto all men, as theirs also was,

10 T But thou haft fully knowen my doctrine, mast blase

ofliuing, purpole, faith, long suffering, loue, patience, tel hi It Perfecutions, & afflictions which came vato men be Antiochia, at I consum, and at Lystri, which perfecution I fuffered : but from them all the Lord delinerdme.

12 Yea, and all that will line godly in Christ lefts lifet

Shall fuffer perfecution.

13 But the enill men and deceivers, fhal waxe work for D

and worfe, deceming, and being decemed.

14 But continue thou in the thinges which then hat fentis learned, and which are committed vnto thee, knowing of whom thou halt learned them;

15' And that thou haft knowen the holy Scriptureset a childe, which are able to make thee wife, vnto lalust on through the faith which is in Christ lefus,

3.Pd.1.10.

16 * For the whole Scripture is ginen by inspiration of God, and is profitable to teache, to convince, to con red, and to inftruct in righteoufnelle,

17 That the man of Ged may be absolute being mid

perfect vnto all good workes.

CHAP. IIII.

1 He chargeth him to preach the Gofpel with all dilience a in that fo miferable time: 6 That his death is hard at bead Byet fo, that as a conquerour, he maketh haft to a glorismine umph : to He showeth the cause why be sendeth for Timothy It even by reason of his present state.

TCharge thee therefore before God, and before the lon Jefus Chrift, which shall indge the quicke and deads that his appearing, and in his kingdome,

2 Preache the word : be inftant, in feafon and out feafon : improue, rebuke, exhort with all long fuffering

and dectrine.

3. For the time will come, when they will not feet

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ed dedrine: but having their eares leching, fhall but owne luftes get them an heape of teachers, watch thou in all things: fuffer aduerfitie: doe firl am nowe ready to be offred, and the time of is the same we ready to be offred, and the time of the fining is at hand.

I have fought a good fight, and have finished my fellaue kept the faith.

I have forth is laide vp for me the crowne of manner, which the Lord the righteous indge shall meat that day: and not to me onely, but vnto all the forth that love that his appearing.

The first that day is and not to me at once: for Demas hath forfaken me, and hath embraced mulent world, and is departed vnto The salonica. imis gone to Galatia, Titus vnto Dalmatia. 10 tonely Luke is with me . Take Marke and bring Col.4. 10; mather: for he is profitable value to the description of the loke that I left at Troas with Carpus, when attempts to the lookes, but specific the parchments.

Alexander the copper smith bath done me much lift Lord reward him according to his workes.

Of whom be thou ware also: for he withstood our thing fore.

At my first answering no man assisted me, but all
the me: I pray God, that it may not be laide to their Notwithstanding the Lord assisted me, and strengme, that by me the preaching might be fully be-und that all the Gentiles should heare: and I was

and will prefer me uth of the Lion.

And the Lord will deliner me from enery enill hand wil prefer me wroto his heanenly kingdom:

them be praise for ener and ener, Amen.

Alute Prisea, and Aquila, and the * honsholde of Chap. 1.16.

faitus abode at Corinthus : Trophimus 1 left at

24 Male speede to come before winter Tall greeteth thee, and Pudens, and Linus, and Clandin all the brethren.

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22 The Lord lefus Christ be with thy fpirit, Gneel

with you, Amen,

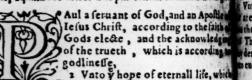
The fecond Epifle written from Rome vato Time theus, the first Bifhop elected of the Church of B phefus, when Paul was presented thesecond time before the Emperour Nero.

THE EPISTLE OF PAVL

TO TITYS.

CHAP. I.

S He sheweth what kind of men ought to be chosen minker It The s a bowe vaine bablers moustes should be stopped is an areis shrough this occasion be southesh the nature of the trial is an ans, 14 and the lewes who put holines in ontward things ande



God that cannot lie, hath promifed be the 37078.16.25 tore the * world began:

epbes.3. 9. col. 1.26. 2.tim.1.9.

GALL.I.

1.pet. 1. 20.

3. But hath made his word manifest in due time tom through y preaching, which is committed vato ments The 4 To Titus my natural forms according to the con-

mon faith, Grace, mercie and peace from God the ho 17

For this cause left I thee in Creta, that then shouldest continue to redresse the thinges that remaine, and shouldest ordaine Eldania Mouldest ordaine Elders in enery citie, as I appointed in thee.

E.Tim. 3. 2. 6 *If any be enrepreneable, the husband of one wife, the having faithfull children, which are not flandered of riote, neither are disohedient.

Les bilhop muft be enrepreneable, 29 Gods fte-Last froward, not angrie, not giuen to wine, no ftribraot ginen to filthy lucte, Batharberous, one that loueth goodnes, wife, righhas, holy, temperate, . Holding fast that faithfull word according to docmethat he also may be able to exhort with wholfome. Mine, and convince them that fay againft it. p For there are many disobedient and vaine talkers deceivers of mindes, chiefly they of y circumcifion, whose mouthes must be stopped, which subuert La we houses, teaching things, which they ought not, for the locres fake. n One of them felues, even one of their owne proin faid, The Cretians are alwayes lyars, evil beaftes. bw bell es. In I This witnes is true: wherefore comince them pely, that they may be found in the faith,

And not taking heede to "Iewish fables and comdements of men, that turne away from the trueth.

Vito the pure " are all things pure, but vito them Rom. 14.

are defiled, and vinbelecting, is nothing pure, but
their mindes and consciences are defiled.

They professe that they know God, but by workes deny him, & are abominable and disobedient, and menery good worke reprobate. CHAP. II. be lifetieth out the duesies of fundrie perfons and flates, & almilesh him to infiruct the Church in maners. II He ime bonth an argument from the end of our recemption, 12 Which is that we live godly and uprightly. It peake thou the thinges which become wholfome logrine. That the elder men be watchful, grane, temperate, win the faith, in lone, and in patience: oul Theelder women likewise, that they be in such beand

and theras becommeth holines, not falle accusers, not seed with much wine, but reachers of honest things.

(That they may instruct the yong women to be solife, thinded, that they love their husbands, that they

[in their children,

Pathey be temperate, chaffe, keeping at home, good

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be not cuill fooken of.

6 Exhort yong men likewise, they be sober minded, 7 In all thinges shewe thy selle an ensample of good

works with vncorrupt doctrine,w grauitie, integritie,

8 And with the wholfome word, which cannot be condemned, that he which withfriendeth, may be affiamed, having nothing concerning you to speake cuillof.

Ephe. 6.5. 9 * Let feruants be subiect to their masters, & please

coloff.3. 22. them in all things, not answering againe,

2.pct. 2. 18. 10 Neither pykers, but that they flew all good faithfolnes, that they may adorne the doctrine of God our Sautour in all thinges.

2. Cor. 1.2. It * For that grace of God, that bringeth faluation coloff. 1.22. vnto all men, hath appeared,

12 And tracheth vs that we should denie vegodii, nes and worldly lusts, and that we should luce soberly & righteously, and godly in this present world.

13 Looking for y bleffed hope, and appearing of that glory of y mightie God, and of our Sauiour Iesus Christ,

14 Who gave him selfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar prople vnto him selfe, zealons of good workes.

15 The fe thinges speake, and exhort, and connince with all authoritie. See that no man despise thee.

He wylleth that all generally be put in minde to remembe

fuch as be in authoritie: 3 That they remember their former life, and attribute all inflification who grace: 9 And 3 fany brabler with fiand the fe thinges, 10 he will elibab he be rejected.

Rom. v3. 1. Put them in remembrance that they to enbicato the principalities and powers, and that they be obedient, and readit to every good worke,

a That they fpeake cull of no man, that they be so fighters, but fof, the wing all meekenes vnto all men.

3 * For we our felnes also were in times past viewife, disobedient, deceived, feruing the lusts and divers pleasures, luning in maliciousnes and enuie, hatefull, and batting one another.

4 But when that bonntifulnes and that love of God

our Sautour toward man appeared,

1. Cor.6. 11

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het, but according to his mercie he faued vs, by the wifing of the newe birth, and the renuing of the holy that.

Which he fined on vs aboundantly , through Iefus

That we, being instified by his grace, should be made

I This na true flying, and these thinges I will thou buildest affirme, that they which have believed God, sinte carefull to she we forth good woorkes. These mes are good and profitable vito men.

But stay foolish questions, and genealogies, and 1. Tim. 1. 4.
mentions, and brawlings about the Law : for they are & 4. 7.
monstable and vaine.
2. 1118.2.22

is Resect him that is an heretike, after once or twife

I Knowing that he that is fuch, is peruetted, and finmbeing damned of his owne felfe.

if When I shall fende Artemas voto thee, or Tychia, be diligent to come to me voto Nicopolis: for I nedetermined there to winter.

n Bing Zenas the expounder of the Law, & Apollos abditioning diligently, that they lacke nothing.
4 And let ours also learne to shew forth good works

is securary vies, that they be not vertruitfulling All that are with me, falure thee, Greete them that we in the faith, Grace be with you all, Amen.

To Titus, elect the first bishop of the Church of the Cretians, witten from Nicopolis in Macedonia.

THE EPISTLE OF PAVL

TO PHILEMON.

inhandling a base & small mosser, yet according to bie me mountest aloss omto God, 8 sending againes w Philumbis vagabound and thioush servent, he entreatest win for him, and very gravel; preachesh of Christian

TO PHILEHU



AVL a prisoner of Iefus Chrift, &com brother Timothens , voto Philemon our deare friend, and fellow helper,

2 And to our deare fifter Apphia, and to Archippus our fellow fouldier, and to the Church that is in thine house:

3 Grace be with you, and peace from

God our Father, and from the Lord lefus Chrift. 2. Thef. 1. 2. 4 I * give thankes to my God , making mentional 3.shef. 1.3. wayes of thee in my prayers,

5 (When I heare of thy love and faith, which thou haft toward the Lord Iefus, and toward all Saintes)

& That the felowship of thy faith may be made effectuall , and that whatforner good thing is in you through Christ Iesus, may be knowen,

7 For we have great iny and confolation in thy love, because by thee, brother, y Saints bowels are coforted,

8 Wherefore, though I be very bolde in Christie sommaund thee that which is congenient.

o Tet for loues fake I rather befeech thee, though I be as I am, even Paul aged, and even now a prisoner for Jefus Chrift.

10 I bescech thee for my sonne * Onesimus, whom! haue begotten in my bondes,

Ir Which in time paft was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I have fent againe: thou therefore, receint him, that is mine owne bowels,

13 Whom I would have receined with me, that in thy fle ade he might have ministred voto me in y bonds of the Gofpel.

14 But without thy mind would I dee nothing, that thy benefite should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a feales, that thou fhouldeft receive him for ener.

16 Not now as a fernant, but aboue a fernant, euen a brother beloued , specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our thinges common, re-

seine him as my felie.

18 If he hath hurt thee, or oweth thee ought, that put theid

Edof.4.9.

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mine accountes.

19 1 Paul haue written this with mine owne hand: I plrecompense it, albeit I do not say to thee, that thou met moreouer vnto me enen thine owne selfe.

to Yea, brother, let me obteine this pleasure of the

ithe Lord : comfort my bowels in the Lord.

it Trufting in thine obedience, I wrote vnto thee, howing that thou wilt do even more then I fay.

13 Moreoner also prepare me lodging: for I trust brough your praiers I shalbe freely given vinto you.

13 There falute thee Epaphras my fellow prisoner in

Christ lesas,

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24 Marcus, Aristarchus, Demas and Luke, my sellowe

15 The grace of our Lord lefus Christ be with your

birit, Amen.

Written from Rome to Philemon, and fent by Onefinus a fernant.

THE EPISTLE TO THE

HEBREWES.

The drift and end of this Epiftle, is to show that I effect the Sonne of God both God and man, is that true usuall and onely Propher, King, and high Prieff, that us shadowed by the figures of the old Law, and is now indeed exhibited; of whom the whole Church ought tobe taught, gouerned, and sandified.

CHAP. I.

To her ihat the do ttrine which (hrift brought, is most extellent, in that is no the knowing up of al prophecies, 4 he adunneeth him abone the Angels: 10 And proucth by dis were testimonies of § Scripture, that he far passible al other.

T fundry times and in divers maners God spake in the olde time to our fathers by the Prophetes: in these last dayes he hath spoken vnto vs by his Sonne.

thinges, by whom also he made the

Reid: s.

Col. 1.15. 2 * Who being the brightnes of the glory, and them graved forme of his person, and bearing vp all things be his mighte word, bath by him felfe purged our finnes, and fitteth at the right hand of the Maieftie in the higheft places, 4 And is made fo much more excellent then the Am gels, in as much as he hath obteined a more excellent Name then they. 5 For vnto which of the Angels faide he at any time. [hap.5.5. *Thou art my Soone, this day begate I thee and againg, pfal.2.7. 1 * wil be his F ther, and he shalbe my Sonne? 2. Sa.7 14. 6 Andagaine, when he bringeth in bie first begotten 1.chr.22. Sonne into the world, be faith , * And let all the Angels of God worthip him. To. Pfal. 97. 7. 7 And of the Angels he faith, "He maketh the Spirits Pfel. 104.4. his mellengers, and his minister a flame of fire. Pfal.45.7. 8 But vnto the Sonne be fish, * O God, thy throne's for ever and ever: the fcepter of thy kingdome is a fcep-

ter of rightenufnes.

1.COT. 15.

12,13.

25.chap. 10

9 Thou haft loued righteouines and hated in quitie, Wherefore God, even thy God, bath anointed thee with the oyle of gladnes about thy fellowes.

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to And, * Thou, Lord, in the beginning haft eftabli-Pfalm, 102. fhed the earth, and the heavens are the workes of thine 25. hands.

> is They shall perish, but thou doest remaine : and they all shall waxe olde as doeth a garment.

12 And as a vefture shalt thou folde them vp, and they shalbe changed : but then are the same , and thy yeres shall not faile.

13 Vnto which also of y Angels said he at any time, Pfal. 110.1. A Sit at my right hand, till I make thine enemies thy footestoole

> 14 Are they not al ministring spirits, fent forth to minifter, for their fakes, which shalle heires of faluation?

> CHAP, II. I Thereof he inferresh, that good herde must be given to Chriftes do Erine: 9 And he fetteth him out omo Di euen as our brother in our flesh, that we may with a good will veelde up our selues wholy onto him.

> ATHerefore we ought diligently to give heede to the thinges which we have heard, left at any time we 2 For ranne out.

For if the word fpoken by Angels was fledfaft, and mery transgression and disoredience received a just tecompence of reward.

How thall we escape, if we negled fo great falua. tion, which ar the first began to be preached by y Lord, masterward was confirmed vato vs by them y heard

* God bearing witnesse thereto, both with fignes Mar. 16.10 adwonders, and with divers miracles, and gifts of the hely Ghoft, according to his owne will?

for he hath not put in fubication vito the Angels

deworld to come, whereof we fpeake.

6 But " one in a certaine place witneffed, faying, Pfal.8.6. What is man, that thou fhouldest be mindfull of him or befonne of man, that thou wouldeft confider him ?

, Thon madeft him a litle inferior to the Angels:thou nownedst him with glory and honour, and haft fet him

bove the workes of thine hands,

8 * Thou haft put all thinges in fubiection under his 1. Cor. 15. kee. And in y he hath put althings in lubication under 27. lim, he left nothing that should not be subject voto him. ht we yet fee not all things fubdued voto h.m.,

, But we fee lefus crowned with glery and honour, which was made a litle inferior to y Angels, through Phil.2.8. the fuffring of death, that by Gods grace he might talte

testh for all men.

to For it became him, for whom are all thefe things, adby whom are all thefe things, feeing that he brought may children voto glory, that he should cofecrate the huce of their faluation through afflictions.

It For he that fand feth, and they which are fandihelpreall of one: wherefore he is not ashamed to call

them brethren.

it Saying, * I will declare thy Name vnto my bre- Pfal. 22.25 weenin y middes of y Church wil I fing praifes to thee.

13 And againe, * I will put my truft in him. And a. Pfal. 18.3 the, Behold, here am I, and the children which God Efai. 8, 18

buth giuen me.

14 Forasmuch then as the children are partakers of shand blood, he alfo him felfe likewife tooke part whithem, that he might deftroy a through death, him Hofe. 13.14 at had the power of death, that is the denil,

Es And 55.

feare of death were al their life time fubled to bodage,
16 For he in no fort tooke on him the Angels nature,
but he tooke on him the feede of Abraham.

17 Wherefore in al things it behoued him to be made like vinco his brethren, that he might be mercifull, and a faithfull hie Priest in thinges concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he fuffred, and was tempted, he is able

to fuccous them that are tempted.

CHAP. III.

Nowe be sheweth howe farre inseriour Moses is to (bill, 5. 6 even so much as the servant to the Master: and the bringeth in certaine exhortations and threatninges taking out of David, 8 against such as either stuburnely ress, is or els are very slowe to obey.

Therefore, holy brethren, partakers of the heavenly vocation, confider the Apolle and hie Prieftofour

profession Christ lefus:

2 Who was farthfull to him that hath appointed him, euen as * Mofes was in all his house.

3 For this man is counted worthie of more gloric then Mofes, in as much as he which hath builded the house, hath more honour then the house.

s For every house is builded of some man , andhe

that hath built all things, is God.

5 Now Mofes verely was faithfull in all his houle, at a fernant, for a witnes of the thinges which fhould be froken after.

6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde suft that confidence and

that reloycing of that hope voto the ende.

7 Wherefore, as the holy Ghost faith, " To day fife shall heare his voyce,

8 Harden not your hearts, as in the promocation, at-

9 Where your fathers tempted me , proucdine, and

faw my worker fourty yeres long.

ro Wherefore I was greebed with that generation, and faid, They erre ence in their heart, neither han they knowes my wayes:

as Therefore I (ware in my weath, If they that enter

Nom. 12.7. euen

Chap.4.7.

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Take heede, brethren, left at any time there be in wof you an euil heart; and vnfaithfull, to depart away

hom the lining God.

is But exhort one another dayly, while it is called laday, left any of you be hardened through the deceit-

14 For we are made partakers of Christ, if we keepe be vnto the end that beginning, wherewith we are vp-blden.

is Solong as it is faid, To day if ye heare his voyce, buten not your hearts, as in the pronocation.

#6 For some when they heard, prouoked him to answhowheit, not all that came out of Egypt by Moses.

17 But with whom was he displeased tourtie yeeres?

Wishenot displeased with them that finned, whose Name 14.
wheles fell in the wildernes?

18 And to whom fware he that they fhould not enter

19 So we fee that they could not enter in , because

CHAP. IIII.

Heigeneth exhoreation with threatning, left they, enen as thir fathers were, be deprined of y rest officed out o them, as but that they endeasour to enter into it. If And so he ligimeth to intreate of Christes Pricshood.

Thirs searce therefore, lest at any time by for sking the

promes of entring into his rest; any of you shoulde

is For voto vs was the Goipel preached as also voto him but the word that they heard, profited not them, haufe it was not mixed with faith in those that heard

I for we which have beleeved, do enter into rest, as khid to the other, As I have sworne in my wrath, If Plat. 93, 13 by shalenter into my rest; although the workes were when from the foundation of the world.

"For he spake in a certaine place of the seuenth day nihis wife, " And God did rest the seuenth day from Gen. 2.2. this worker. deat, 5.14

f And in this place againe, If they fhall enter into my

6 Secing

Seeing therefore it remainesh that fome mail to ter thereinto, & they to whom it was first preached, to tred not the cem for ynbeliefes take:

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7 Agains he appointed in Danid a certaine day, by To day, after to long a time, faying, as it is faide, * Thir day, if ye heare his voyce, harden, not your hearts,

8 Por if g Tefus had ginen them reft . then wouldhe

not after this houe fooken of morther day.

9 There remaineth therefore a reit to the people of

Le For he that is entred into his rest, hath also cep fed from his owne worker, as God did from his.

any man fall after the fame enfample of difobedienes

12 For the word of God is littly, and mightie in operation, & sharper then any two edged (word, & entresh through, even vnto the dividing assured of the sone and the spirit, and of the ioyntes, and the marowe, and is a discerner of the thoughtes, and the intentes of the heart.

13 Neither is there any creature, which is not manifeft in his fight; but all things are naked and open vate

his eyes, with whom we have to do.

14 Seeing then that we have a great hie Priest, which is entred into I canen, even Iesus the sonne of God, letts hold tast our projession.

touched with the teeling of our infirmities, but wash all things tempted in like fort, yes without finne.

16 Let vs therefore gne boldely vnto the throne of grace, that we may receive mercie, and finde grace w

helpe in time of neede.

CHAP. V.

First he shewesh the duette of the hie Priest: 5 Secondly, that Christ is appointed of God to be one high Priest. 7 and that he hash fulfilled all things belonging thereunto.

For every high Pricft is taken from among men, and is orderned for men, in things pertaining to God, that he may offer both giftes and facrifices for finnes,

2 Which is able infliciently to have compassion at them that are ignorant, and that are out of the way, because that he also is compassed with infirmitie,

Chap 3.7.

Meaning,

to hua.

to and for the fames lake he is bounde to offer for to Las wel for his owne part, as for the peoples.

by hethat is called of God as mas Aaron. se & 33.

his solikewise Christ tooke not to bim felie this bo- 13.

in, to be made the his Pricft, but he y faid vote him, Chap. 1.5. f As he alfo in another place freaketh. * Thou are a Pfal.2:7.

of for ener, after the order of Melchi-fedec. Who in the dayes of his fleth did effer vp prayers Pfal. sto.

2 Applications . wiri ftrong crying and teares vato that was able to fane but from death, and was alfo in that which he feared.

I And though he were the Some, yet learned he 2. dence, by the things which he uffered.

And being confecrate, was made the anthour of le millfaluation vnto all them that obey him:

n And is called of God an hie Prieft after the order Welchi-fedec.

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II Of whom we have many things to fay, which are j. | to be vitered, because ye are dull of hearing.

n For when as concerning the time ye ought to be where, vet haus ye neede againe that we teache you in me the first principles of the word of God : and thecome fuch as have neede of milke, and not of meat.

I For enery one that vieth milke, is inexpert in the

minfrighteoufnes : for he is a habe.

4 But frong meat belongeth to them that are of which through long enstome hone their wittes exwhile difcerne both good and enil.

CHAP. VI.

Melriefely toucheth the childish flouthfulnes of the Hehours, 4 and terrifieth them with fewere threatnings? the flirrech them up to enternur in time to go forwards the hopeth wel of them He alleageth Ahrahams numple: 17 and compacts faith that taketh bolde on hword, to wate menches

Arefore leaving the doctrine of the beginning of Wrift, let'vs be led forward vnto perfection, not laywine the foundation of repentance from dead and of faith toward God.

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Chap. 7.17.

of the decrine of baptifines, & laying on of hade. and of the refurrection from the dead , and of eternal ter undgement. 2 And this will we do if God permit. 4 For it is impossible that they , which were one [hap. 10.26 lightened , and have tafted of the heavenly gifte, and in were made partakers of the holy Ghoft,

MM.12.47. 2 pel.2, 20. g And have tafted of the good word of God, and Wel the powers of the world to come,

6 If they fall away , should be renued againe byth what pentance: feeing they crucifie againe to themfeluesthe

Sonne of Gad, and make a mocke of him.

7 For the earth which drinketh in the rairey com meth oft vponit, and bringeth forth herbes meetelet them by whom it is dreffed, receiveth blefsing of God,

8 But that which beareth thornes & briars, stepte med, & is neere vnto curfing, whose end it to be burned

9 But beloued, we have perfnaded our felues benet things of you, and fuch as accompanie faluation, though we thus fpeake.

10 For God is not vnrighteous, that he fhould foret your worke, & labour of lone, which ye fhewed towards his Name, in that ye have ministred vato the Saintes, & Bribat yes minifter.

It And we defire y enerie one of you fhew the fant dlligence, to the full affurance of hope vnto the ende,

12 That ye be not flouthfull, but followers of them, which through faith and patience, inherite y promitts 13 For whe God made y promes to Abrata, becall

he had no greater to fweare by, he fware by him felft, 14 Saying, "Surely I.wil aboundantly bleffe theeast mile(

multiplie thee marue loufly.

15 And fo after that he had taried patiently, be the joyed the promes.

16 For men verely fweare by him that is greater the shemfelnes, and an othe for confirmation is among them an end of all ftrite.

17 So God willing mere aboundantly to thewe vate the heires of promes y stablenes of his counsell, boun him felfe by an othe.

18 That Ly two immutable thinges, wherein it is to possible y God frould lye, we might have frong cert

Gen. 12.2.

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the son, which have our refuge to lay holde whom that Which hope we have, as an ancre of the foule, both and Hedfalt, and it entreth into that which is withnee the vaile. Whither the forerunner is for vs entred in, even Mesthat is made an hie Prieft for ever after the order def Theichi fedec. CHAP. VII. the things are to be cosidered in Melchi-sedec, 15 wherem he ille vito Christ. 20 Wherefore the Lawe should give heetothe Gospell.

but the most bie God, who met Abraham, as he returned the most bie God, who met Abraham, as he returned the strong also also the strong also the strong of rights. was: alter that, beis also King of Salem, that is, King of Without father, without mother, without kinred, the little beginning of his dayes, neither end of hath neither beginning of the dayes, neither end of hath neither beginning of the dayes, neither end of hath a brieft for ener.

All Now confider howe great this man may, vnto whom the Patriarke Abraham gaue the tithe of the man the Patriarke Abraham gaue the tithe of the model.

It is for verely they which are the children of Leui, had have entered the office of the Priefthood, have a *co-Name, 18.13 and the country of share brechen though they came the (that is, of their brethren) though they came mothe loynes of Abraham.

(b) I Bathe whose kinned is not counted among them. mined tithes of Abraham, and bleffed him that had eromifes.

And without all contradiction the leffe is bleffed ingreater.
| And here men that die, receive tithes; but there he much them, of whom it is witnessed, that he liveth.
| And to say as the thing is, Levi also which receive atithes, payed tithes in Abraham. Mathe was yet in the loynes of his father Alraha, when

TO THE HERREWES.

when Melchi-fedec met him.

II It therefore perfection had bin by the Priefthode of the Lenites (for vnder it the Law was eftablifhed to the people) what needed it furthermore, that another Prieft Should rife after the order of Melchi-feder, and not to be called after the order of Aaron?

12 For if the Priefthode be changed, then of necesti

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tie must there be a change of the Lawe,

13 For he of whom theie things are fpoken, pertemen unto another tribe, whereof no man ferued at the alta.

14 For it is euident, that our Lord fprung out of le da, concerning the which tribe Mofes spake nothing ton

ching the Prieithode.

15 And it is yet a more enident thing, because that after the fimilitude of Melchi fedec, there is rifen vp another Prieft.

16 Which is not made Prieft after the Lawe of the carnal commandement, but after the power of theend

leffe life.

Chap. 5.6. 17 For he teftifieth thus, * Thou art a Prieft for entig Pfal. 110.4. after the order of Melchi-fedec.

> 18 For the comandemet that went afore, is difanulled, because of the weakenes thereof, & unprofitablenes.

19 For the Lawe made nothing perfite, but the brim ging in of a better hope made perfire, whereby we drawe pere vnto God.

20 And for as much as it is not without an othe (for

thefe are made Priefts without an othe:

21 But this is made with an othe by him that faid vote Ballto. 4 him, The Lord bath fworne, and wil not repent, Thou art a Priett for euer, after the order of Melchi-fedec)

22 By fo much is lefus made a furetie of a better To

ftament.

2. And among the manie were made Priefts, becanft they were not fuffred to endure, by the reason of death

24 But this man, because be endureth euer, hatha Priefthode which cannot poffe from one to another.

25 Wherefore, he is able also perfectly to faue them that come vnto God by him, feeing he ener lineth, to make intercession for them.

26 Fo. fuch an hie Prieft it became vs to have, which Bholie, harmeles, vndefiled, feparate from finners, and

. Wehler then the heavens:

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od de

in Which needeth not daily as those hie Priestes to hip facrifice, *first for his owne finnes, and then for Levi, 16,22 peoples: for that did he once, when he offered up delie.

for the Law maketh men hie Prieftes, which have fortie: but the word of the othe that was fince the memaketh the Sonne, who is confecrated for ever-

CHAP. VIII.

home more certainly that the ceremonies of the Lawere ingated, 5 he sheweth that they were appointed to ferue ubeauenly paterne. 8 He bringeth in the place of levenie, It is prone the amendment of the olde conenant.

Tow of the things which we have fooken, this is the limme, that we naue fuch an hie Prieft, that fitteth e hinght hand of the throne of the Mareftie in heavens. i Andis a minister of the Sanctuarie, and of that true immacle which the Lord pight, and not man,

forenerie hie Prieft is ordeined to offer both gifts Marifices: wherefore it was of necessitie, that this

hould have fomewhat alfo to offer. the were not a Prieft, if he were on y earth, feeing that Priests that according to the Law offer giftes, Who ferue vnto the paterne and fhadowe of hea-. things, as Mofes was warned by God, when he was will things according to the paterne, flewed to aff.7.44. min the mount .

lat now our bie Priest bath obteined a more excellet M I it, in afmuch as he is the Mediatour of abetter Teunt, which is established upon better promises, for if that first Testamens had bene unblameable,

place should have bene sought for the second. fe | he immebuking them he faith, Behold, the daies wil (hap. 10. 14 Mael, and with the house of Inda a newe Testament: 32.33.34. Mothite the Teffament y I made with their lathers, rom 18.2% tè teday that I tooke them by the hand, to leade them

with land of Egypt : for they continued not in my ment, and I regarded them not, faith the Lorde. or this is the Testament that I wil make with the

Complete Big Billion house of Ifrael, After those dayes, faith y Lord, I will pe my Lawes in their minde, and in their heart I will witt them. & I wilbe their God, and they fhalbe my people, It And they that not teache enerie man his neigh bour and euerie man his brother, fajing, Knowe y Lord for all shall knowe me, from the least of them to the greateft of them. 12 For I wilbe merciful to their varighteonines, at wil remember their finnes & their iniquities no mole 12 13 In that he faith a new Teftament, he hath abrogn the olde: now that which is difamilled and waxed olde. is readie to vanish away. CHAP. IX. 3 Comparing the forme of the Tabernacle, to and the con. montes of the Law, It wato the trueth fet out in [brift, 14 momes of the Law, 11 one over there is no mire needs if a must be concluded that nowe there is no mire needs if a must be concluded that have called him called his fallight other Prieft, 24 because Christ him selfe bath fulfilled thefe duesies under the newe conenant. Then the first Testament had also ordinances of the II A gion, and a worldly Sanctuarie. 2 For the first Tabernacle was made, wherein was the candelsticke, and the table, and the shewbread, which them

Tabernacle is called the Holie places.

3 And after the feconde vaile was the Tabernach, 161

which is called the Holieft of all.

4 Which had the golden cenfer, and the Arke of the in a Testament operlaid round about with golde, wherein and the golden pot which had Manna, was, and a Aarons roll him that had budded and the *tables of the Teftament.

B. King 8.9. 5, * And ouer the Arke were the glorious Cherubins, s chro. 5. to fradowing the mercie feate: of which things we will be f Exod.35.23 not nowe fpeake particularly.

6 Nowe when thefe things were thus ordeined, the ma Priefts went alwayes into the first Tabernacle, and at

complished the feruice.

Exo.30,10. Benit . 1 6.2.

7 But into the fecond went the bie Prieft alone, onte bis enerie yere, not without blood which he offred for him and felfe, and for the ignorances of the people.

8 Whereby the boly Choft this fignified, that y was a Ano into the Hol eft of all was not yet opened, while as je din the first Tabernacle was standing,

Which was a figure for that prefent time, whereh

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ofred giftes & facrifices that could not make boo Which onely stoode in m ighters washings, & carnal rites order will the time of reformation. ecerning the confeience, him that did the fernice, Which onely stoode in meater and drinkes, and makenings, & carnal rites, which were injoyned, the in But Christ being come an hie Prieft of good things some, by a greater and a more perfect Tabernacie, at smade with hands, that is, not of this building, off a Neither by the blood of goates and calues : but the wine blood entred he in once vnto the holie 1 * For if the blood of bulles and of goates, and the Levi, 16.14 hes of an heifer, fprinkling them that are vncleane, nume, 19.4. tifeth as touching the purifying of the helh. riff, 14 How much more shal the * olood of Christ, which 1. Pes. 1. 19 for much the eternal Spirit offred him felf without fault 1.10hn 1.7. me the liuing God? rely at And for this cause is he the Mediatour of the new Mament, that through & death which was for the re. Rom. 5.6. the amption of the transgressions that were in the former 1 pet.3. 18, high diment, they which were called, might receive the mife of eternall inheritance. ich for where a Testament is, there must be the death him that made the Testament. the th For the Testament is confirmed when men are Galat. 2.15 this od for it is yet of no force as long as he that made it, red wine. Wherefore neither was the first ordeined withint, shood: : will the form hen Moses had spoken enery precept to the me, according to the Lawe, he tooke the blood of the mand of goates, with water and purple wooll and as see, and prinkled both the booke, & all the people, MA Saying , This is the blood of the Teltament, Exed, 34.8 once in God hath appointed vito you. whileod alfo, and al the ministring veilels. wat t And almost al things are by the Lawe purged with spin dindwithout fleading of blood is no remission. I lives then necessarie, that the similardes of heathings should be parified with such things : but

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the beanealy things them felues are purified with better facritices then are thefe.

24 For Chrift is not entred into the holie placesthet are made with hands, which are fimilitudes of the tree Santturie : but is entred into verte heaven, to appeare nowe in the fight of God for vs.

25 Not that he fhould offer him felf often, as the bie Priett entred into the Holy place every yere with other

blood.

26 (For then muft he hane ofren fuffred fince fom. dation of the world) but now in the ende of the worke hath he bin made manifeft, once to put away finne by the facrifice of him felfe.

27 And as it is appointed vnto men that they shall

once die, and after that commeth the judgement:

28 So *Chrift was once offred to take away the finnes. Rom. 5.8. of manie, & vnto them that looke for him, fhall he ap 3.pet.3. 18. peare the fecond time without finne vnto faluation. CHAP. X.

1 He proseth that the facrifices of the Law were ownerful, 2 because they were verely renned: 5 But that the facustic of Christ is one, and perpetual 6 he preseth b, Davids teffe monie: 19 Then he addeth an exhertation, 29 and fentre ly threatnesh them that reject the grace of Christ, 36 Inth ende he prayfeih patience 38 that commeih of faith.

Cor the Lawe having the shadowe of good things to come, and not the verie image of the things, can be ner with those facrifices, which they offer yere by yere continually, fandifie the commers thereunto.

2 For would they not then have ceafed to have bene offied, because that the offerers once purged, shoulde haue had no more conscience of finnes?

3 But in those facrifices there wa remebrance agains

of finnes enerie vere.

4 For it is unpossible that the blood of bulles and goates fhould take away fintes.

5 Wherefore when he commeth into the worlde, he when faith, * Sacrifice and offring thou wouldeft not : but & but 3 Al.40.7. bodie haft thon ordeined me.

& In burnt offings, and finne offrings thon haft had no 4 No pleainre.

7 Then I faid, Lo, I come (In the beginning of y books

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witten of me)that I should do thy will, O God. Abone, when he faid, Sacrifice and offring, & burnt fings, and finne offrings thou wouldeft not have, netbradit pleasure therin (which are offred by the Law) Then faid he, Lo, I come to do thy will, O God, he inbaway the first, that he may ftablish the feconde. to By the which wil we are fandified, even by the ofing of the bodie of I efus Chrift once made. it And everie Prieft ftandeth daily miniftring, and times offreth one maner of offring, which can never heaway finnes; u Butthis man after be had offred one facrifice for ines, * fitteth for ever at the right hand of God, [bap.1. 13. 12 And from henceforth tarseth, * till his enemies pfal. 110.1. unide his footestoole. 1.corinsh. u For with one offring bath he confecrated for ener 15.25. mem that are far &tified. Chap. 1. 13. it For the hole Ghoft alfo beareth vs recorde : for methat he had faid before, # This is the Teltament that I wil make vnto them (hap. 8.8. in those dayes, faith the Lord, I wil put my Lawes in ieie. 31. 33a. bir heart, and in their mindes I will write them, 1071,11,27. if And their finnes and iniquities will I remember more. Il Now where remission of these things is, there is no we offring for finne. 19 Seeing therefore, brethren, that by the blood of hiswemay be bolde to enter into the Holy place, to By the new and liming way, which he hath prepa-Morvs, through the vaile, that is, his fieth Il And feeing me houe an hie Priett, which is oner the infe of God. a let vs draw nere with a true heart in afforance of thour heartes being pure from an euill conference, # And woffed in our bodies with pure water, let vs. me the profession of our hope, without wantring. he mhen faithfull that promifed) 4 And let vs confider one another, to prouoke vnto mand to good werkes, 10 4 Not forfaking y telow thip that we have among our sas the maner of foine is but let vs exhier one anand that to much the more, because ye see that Kk 2

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the day drawers neere. 26 * For it we finne willingly after that we havere. [bap. 6.4. ceived and acknowledged that trueth, there remained Father no more facrifice for finnes, 10we 27 But a fearfull looking for of judgement, and vio for, a lent fire, which fhall denoure the adverfaries. 1 For 28 He that despifeth Moles law, dieth without men cie *vnder iwo,or three wienelles: Den. 19.15. deine rice,a 29 Of howe much forer punishment suppose je mat. 18.16. shal he be worthie, which treadeth under toote the tohu 8.17. By Sonne of God, and counteth the blood of the Teftament 3.cor. 13.1. as an viholie thing, wherewith he was fanctified. & del despite the Spirit of gracee nich fa 30 For we know him that hath faid, * Vengeance be .Deld.32.35 By f longeth voto me : I wil recompence, faith the Lord, And rem. 12.19. tdeat! againe, The Lord that judge his people. for I 31 It is a fearfull thing to fall into the handes of the whe ha

lining God.

22 Newe call to remembrance the dayes that at palled, in the which, after we had received light, yeetdured a great fight in aiflictions,

23 Partly while ye were made a gazino Rocke bothh reproches & afflict ens, & partly while ye became com panions of them which were fo toffed to and fro.

34 For both ye forowed with me for my bondes, and Intered with love the spayling of your goods, knowing in your felues how that ye have in heanen a better, and an enduring fubitavee.

3 Caltuot away therefore your confidence which melo hath great recompente of rewarde.

3.6 Forye h we neede of parience, that afterye has hafai done the will of God, ye might receive the promes, "

37 For yet a verie little while, and he that Thal comit, will come and will not taric.

Habak. 2. 4. 38 * Now the suft shall live by faith: but if any with the built rom, 1.17. Agame him selfe, my soute shall have no pleasure is him. Brough 39 But we are not they which withdrawe our felon the 20lat . 3 . 1 1 .

vnto perditunibut folome faith vnto the colernation of the fenle.

CHAP, XI.

I He declareth in the whole chapter, that the Father, while from the beginning of the world were approved of God

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wed faluation no other way then by faith that the lewes more that by the fame onely, they are knis wito the fathers in an holie vinton.

Towe faith is the ground of things, which are hoped for, and the enidence of things which are not feene.

For by it our elders were wel reported of.

Through faith we vaderstand that y world was, Gene. 1.2.

the are not made of things, which did appeare.

By faith Abel + offred vnto God a greater facrifice Gene. 4.4. action, by the which he obtained witnes that he Mai.23.35, in inspireous, God testifying of his giftes: by the hidden halfo he being dead, yet speaketh.

is faith allo he being dead, yet speaketh.

is faith was * Enoch translated, that he should not Gen. 5. 24.

ideals neither was he found for God had translated

is to before he was translated, he was reported of,

in that pleased God.

is the without faith it is vnpossible to please him for

the commeth to God, must beleene that God is, and

the is a rewarder of them that seeke him.

In thick * Noe being warned of God of the things Gen. 6. 13.

where as yet not seene, moved with reverence,

mutt the Arke he condemned the world, and was

which Arke to y lating of his houshold, through which Arke he condemned the worlde and was theire of the righteousnes, which is by facth.

Is falth * Abraham, when he was called, obeyed Gen. 12. 4.

The great into a place, which he should afterward ich melor inheritance, and he went out, not knowing

intification in the lande of promes, as in a second personne, as one that dwelt in tentes with Isaac me, theoheires with him of the fame promes.

For he looked for a citie hauting a foundation,

ith builder and maker & God.

the builder and maker w God.

Though fai h*Sara alforeceined itreath to the Gen. 17. 19

Though fai h*Sara alforeceined itreath to the Gen. 17. 19

The was delucred of a child with the grade of a child with the fore great are of one one of one that deed, fo where is the fearnes of the skie in the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the fance of the fea shore which is the said as the said as

TO THE HEBREWES.

mifes, but fawe them a farre of, & beleeued them, and received them thankefully, and confessed that they were strangers and pilgryms on the earth.

14 For they that fay fuch things, declare plainly that

they feeke a countrey.

15 And if they had bin mindfull of that country, from whece they came out, they had leifure to have returned.

to But now they defire a better, that is an heavenly wherefore God is not ashamed of them to be called their God; for he hath prepared for them a citte.

Gene. 22.10

17 By faith * Abraham officed vp Isac, when he was tried, and he that had received the promises, offiedlis onely begotten sonne.

Gen. 21.12. 18 (To whom it was faid, *In Ifaac fhalthy feedebt

rom.9.7. called.)

19 For he confidered that God was able to raile his vp enen from the dead; from whence he received his also after a forte.

Gen. 27.28, 20 By faith & Ifaac bleffed Iacob and Efan, contite

39. ning things to come.

ment.

Gen. 48.15. 21 By faith * Iacob whe he was a dying bleffed both Gen. 47.31. the fonnes of loseph, & * leaning on the end of his fafe, worthipped God.

Gen. 50.25. 22 By faith tofeph when he died, made mentioned the departing of the children of Ifcael, and gauecom

mandement of his bones.

#20d.2.2. 23 *By faith Mofes when he was borne, was hid this eff. 7.20. moneths of his parents, because they sawe he was a pie 2xod. 1.16 per childe, neither seared they the kings * commando

Exed. 2. 21 By faith * Moses when he was come to age, telu fed to be called the some of Pharaos daughter,

25 And chose rather to suffer adversirie with people of God the to enjoy the pleasures of sinnes for a season 26 Esteeming the rebuke of Christ greater richests

rec

40 6

day no

the treatures of Egypt: for ke had refped vnto there compense of the reward.

27 By faith he for swoke Egypt, & feared not the first mes of the King: for he endured, as he that fawe his which is inwisher.

Exed. 12,22 28 Through faith he ordeined the Paffeouerandth

ald touch them.

by faith they * paffed through the red fea as by £x0.14.22. ere land, which when the Egyptians had affaied to doe,

were swallowed vp.

10 By faith the * walles of Iericho fell downe after 10fb.6.20. ber were compaffed about feuen dayes. I By faith the harlot * Rahab perifhed not with 10%.6,220 ned.

ben which obeyed not, when * the had received the lofb.2.1. nly:

is peaceablie. lled n And what shall I more fay? for the time would be

WH

nd th

Mort for me to rel of * Gedeon, of * Barac, and of Inde.6. the Simplon, and of * Lephte, also of Danid, and Samuel, and Jude, 4.6. d bis the Prophets: Indo. 13.24 Which through faith fubdued kingdomes, wrought lade. 11.1. e be mittouines, obrevned the promites, stopped the and 12.7.

mouthes of lyons.

bin 4 Quenched the violence of fire, escaped the edge him the fword, of weake were made throng, waxed valimin battel, turned to flight the armies of the aliants,

ste If The women received their dead raifed to life : 00 malfe were racked, and would not be delinered, that

both linmight receive a better resurrection.

lafe, 16 And others have bene tried by mockings & fcourmet,yea, moreouer by bondes and prifonment.

one They were stoned, they were hewen afunder, they com tempted, they were flaine with the fworde, they undred vo and downe in theepes skinnes, & in goates

thet fines, being deftitute , aifficted, and tormeuted : 1910 18 Whome the world was not worthie of they wanidin wilderneffes and mountaines, and dennes, and

ages of the earth. 18 19 And thefe al through faith obteined good report, eople in God - or the promes,

to God providing a better thing for vs, that they estimates should not be made perfite.

CHAP. XII.

he to Redocth not onely by the examples of the Fathers before mited, exhort them to patience and constancie, 3 but also hete hiberxample of Chrift. II That the chaffenings of God annot be rightly indeed by the outward fenle of our flesh. Rom. 6.4. Merefore, Fler vs alfo, leeing that we are compatted colofs. 3.8. with fo great a cloude of witneffer, calt away ene. cphe. 4. 14. zie 1.pcl.3.2.

TO THE HEDREN

rie thing that preffeth downe, and the finne that have, geth fo fast on: let vs runne with patience the race that is fet before vs.

2 Looking vnto lefus the authors and finisher of our faith, who for the loye that was fet before him, endured the crosse, and despised the shame, & is fet at the right hand of the throne of God.

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3 Consider therefore him that endured such speaking against of finrers, lest ye should be wearied and faint in your mindes.

4 Ye haue not yet refifted vnto blood, ftrining against

finne.

5 And ye have forgotten y consolation, which speaketh vnto you as vnto children, "My sonne, despise not the chastening of the Lord, neither faint when thou are rebuked of him.

6 For whome the Lord loueth, he chasteneth: and

he scourgeth enery sonne that he receineth :

7 If ye endure chastening, God offreth him selse vote you as voto sonnessfor what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereofall are partakers, then are ye bastardes, and not somes.

Moreover we have had the fathers of our bodies which corrected vs, & we gave them renerence: should we not much rather be in subjection vnto the Father of spirits, that we might live?

to For they verely for a fewe dayes chastened viste their owne pleasure: but he chasteneth vis for our profite, that we might be partakers of his holines.

It Now no chaltifing for the present seemeth to be loyous, but grienous: but afterward, it bringeth the quiet truite of righteousnes, vnto them which are there by exercised.

12 Wherefore lift vp your hands which hang downer

and your weake knees,

13 And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

out the which no man shalfee the Lord.

sg Take beede, that no man fall away from the grace.

Ram. 12.1

P. 317 God: let no roote of bitternes fpring vp and trouble heft thereby many be defiled. f Let there be no tornicator, or prophane perfon as fan, which for one portio of meat fold his birth right. Gen. 35. 33 " For ye know how that afterwarde also when he Gen. 27.304 mild have inherited the blefsing, he was rejected: for found no place to repentance, though he fought that Willing with teares. if For ye are not come vnto the *mount that might Exp. 19.14 etonched, nor voto burning fire, nor to blacknes and inkenes, and tempeft, 10 Neither vito the found of a trumpet, & the voice words, which they that heard it, excused them selves, furthe word fhould not be fpoken to them any more, Exe. 30.30 n (For they were not able to abide that which was mmanded, *Yea, though a beaft touch the mountaine, Exe, 19.13 habe foned, or thrust thorowe with a dart: " And fo terrible was the fight which appeared, that bits faid, I feare and quake.) " But ye are come vnto the mount Sion, and to the wofthe living God, the celeftial Hierufalem, & to the panie of innumerable Angels, And to the affembly and congregation of the fir ? me, which are written in heaven, & to God the indge all, and to the spirits of just and perfite men, 4 And to lefus the Mediatour of the new Testament, to the blood of fprinkeling that fpeaketh better: es then that of Abel. 4 Seethat ye defpile not him that fpeaketh: for if restaped not which refused him, that spake on earth? more shall we not escape, if we turne away from athat feaketh from heaven. Whose voyce then shooke the earth, and nowe addared, faying, Yet once more will I fhake, not Agge, 1,2 turth onely, but also heaven. And this word, Yet ouce more, fignifieth the re-· A

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ing of those things, which are fhaken, as of those which are made with handes, that y things which mihaken, may remaine. -Wherfore feeing we receive a kingdom, which can

he shake, let vs have grace wherby we may so ferue but we may please him with renerence and feare. 38 For

TOTHEHE

Dent.4. 24. 29 For *euen our God is a confuming fire. CHAP. XIII.

He gineth good leffous not onely for maners, 2 but also for doctrine.

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T Et *protherly loue continue. Rom. 12.10

2 * Be not forgetfull to intertaine ftrangers : for 1. Pet. 4. 9. thereby iome hane *received Angels into their houses Gen. 18.3. aud.19.3. Vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in afficion, as if ye were allo afflitted in the bodie.

4 Marriage is honourable among all, & the bed vide filed: but whoremongers and adulterers God wil indee.

5 Let your conerfation be without conetonines, & be' content with thole things that ye have, for he hathfaid.

6 * I wil not faile thee, neither forfake thee: 30/h.t.5. Pfal. 118.6

7 So that we may boldely far, "The Lord is mine hele per, neither wil I feare what man cando voto me,

8 Remember them which have the overfight ofyon, which have declared voto you the word of God: whele faith followe, confidering what hath bene the ende of their connerfation. Teins Chrift getter day, and to day, the fame alfo u for euer.

9 Be not caried about with divers and frange doctrines; for it is a good thing that the heart be fablified with grace, and not with meates, which have not profted them that have bene occupied therein. IHE

10 We have an altar whereof they have no authoris

tie to est which ferne in the Tabernacle.

Lenit.4.TY. II * For the hodies of those beaftes whose blood if and 6.30. brought into y Holy place by the high Prieft for finne, and 16.27. are burnt without the campe.

12 Therefore euen Tefus, that he might fandifie the people with his owne blood, fuffred without the gate 13 Let vs go forth to him ther fore out of the campe, bearing his reproche.

Mich. 2. 10. 14 * For here have we no continuing citie : but we feeke one to come.

15 Let vs therefore by him offer the facrifice Mofe. 14.13 praife alwayes to God, that is, the fruite of the lippes which confesse his Name.

16 To do good, and to diffribute forget notifet will

darifices God is pleafed.

19 Obey them that have the overfight of you , and bait your felues : for they watch for your fonles , as her that must give accountes, that they may do it with manorwith gicle: for that is enprofitable for you.

18 Pray for vs : for we are alfured that we have a med conference in all things, defiring to live honefily. ig And I defire you fomewhat y more earneftly, that woo do, that I may be reftored to you more quickly.

to The God of peace that brought againe from the bedour Lord lefus, the great fhepbeard of y fheepe, brough the blond of the enerlasting Conenart,

it Make you perfect in all good workes, to doe his ill, working in you that which is pleafaunt in his fight bough lefus Chrift, to whome be praife for ever and

wer, Amen.

is Ibeieche you alfo, breehren, fuffer y words of exhtation: for I have written voto you in fewe wordes. It Knowe that ow brother Timothens is delineted,

th whome (if he come fhortly)! wil fee you.

14 Salute all them that have the overfight of you, & Athe Saintes. They of Italie falute you.

If Grace be with you all, Amen.

Written to the Hebrewes from Italie, and fent by Timotheus.

THE GENERALL EPISTLE IAMES.

CHAP. I.

Mentreateth of pattence, 6 of faith, to and of lowlines stainde in rich men. 13 That tentations come not of God for our enil, 17 because he is the authour of all goodness It In what maner the word of life must be received.

Ames a fernant of God, & of the Lord lefus CHRIST, to y twelve Tribes, which are feattred abroad, falutatio. 2 My brethre, count it exceeding toy, when ye fal into diners tentations, 3 *Knowing that the crying of your Rom. 5.30

aith bringeth forth patience,

4 And let patience bane ber perfed

Work, that ye may be perfed & entier, lacking nothing

g If any of you lacke wifdome, let him alke of God, which gineth to all men liberally, and reprocheth and

man, and it falbe given him.

Mat . 7.7. 6 *But let him aske in fatth, and wauer not : for he MGT. 11.24that wanereth, is like a wane of the fea, toft of y winde, Luk.11.9. and caryed away.

Sehn. 14.13

7 Neither let that man thinke that he fhall receine c 16.23. anie thing of the Lord.

8 A donble minded man & vnstabie in all bis wayer, 9 Let the brother of lowe degree rejoyce in thathe

is exalted:

to Againg he that is rich, in that he is made lowe for as the flower of the graffe, fhall he * vanish away.

II For as when the forme rife th with heat, then the graffe withereth, and his flowre falleth away, and the goodly fhape of it perifheth : enen fo fhal the rich man

wither away in all his wayes.

12 Bleffed is the man, that endureth tentation : for when he is rived, he shall receive the crowne of life, which the Lord hath promifed to them that lone him.

12 Let no man fay when he is tempted, I am temp red of God : for God can not be tempted with euill, nei.

Ther tempteth he any man.

14 But euery man is tempted, when he is drawens. way by his owne concupifeence, and is entifed.

15 Then when luft hath conceived, it bringeth forth finne, and finne when it is finished, bringeth forth death,

16 Erre not iny deare brethren.

17 Euery good giving, and enery perfect gift is from aboue, and commeth downe from the Father of lightes with whome is no variablenes, neither shadowe ofter ming.

18 Of his owne wil begat he vs ty the word of truth, that we fould be as the first fruites of his creatures.

19 Wherefore my deare brethren, let euery man be PY48.17.27 swift to heare, flowe to speake, and flowe to wrath.

20 For the wrath of man doeth not accomplishe the

righteonines of God.

21 Wherefore lay apart all filthines, & fuperfluire of maliciousnes, and receive with meekenes the word that so graffed in you, which is able to face your foules.

2fai.40.6. 1426.1.24

Bed. 1.17.

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**And be ye doers of the word, and not hearers Mat. 7. 22.

13 For if any heare the word, & do it not, he is like

14 For when he hath confidered him felfe, he goeth hway, and forgetteth immediatly what maner of one hwas.

19 But who so looketh in the persect Law of liberty, montinueth therein, he not being a forgetful hearer, madeer of the worke, shalbe blessed in his deede.

of If any man among you feemeth religious, and remethnet his tongue, but decemeth his owne heart.

is mans religion is vaine:

n Pure religion and vndefiled before God, even the ther, is this, to visite the fatherles, and widowes in this duer fitte, and to keepe him selfe vnspotted of the wild.

CHAP, II.

Melath, that to have respect of persones is a screenble horistian faith, 14 which to prosesse in a color in the inner employuntesse 15 we show it also in deedes a correy and hanse, 21 after the example of Abraham

If brethren, have not the faith of our green and red

For if there come into your compand as allering, and in goodly apparel, and the

ospoore man in vile raiment,

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And ye have a respect to him that weare are any whing, and say with him, Sit thou here in a crostly read say with the poore, Stand then there, or sit winder my soorestoole.

Areye not partiall in your felues, and are become

Hearken my beloued brethren, hather t God chethepoore of this world, shatthey should be rich in and heires of the kingdome which he promised to what love him?

Butye have despited the poore. Doe not the rich tile you by tyrannie, and doe not they drawe you with indgement seates?

beforthey blaftheme the worthis Name after

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dent. 1. 17.

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Work, that ye may be perfed & entier, lacking nothing

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Mand be ye doers of the word, and not hearers Mat. 7, 32 deceining your owne felues. rom, 1, 13. For if any heare the word, & do it not, he is like man that beholdeth his naturall face in a glaffe. se for when he hath confidered him felfe, he goeth way, and forgetteth immediatly what maner of one

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CHAP. II.

lefaith, that to have refrect of perfones it sereeable Millian faith, 14 which to professe in the is not emyb, unlesse 15 we shew it also in deedes a starry and bonie, 21 after the example of Abrahavi

Whrethren, have not the faith of our glee in 17 ord lefus Chrift *in refpett of perfones.

For if there come into your company

de ting, and in goodly apparel, and the

apoore man in vile raiment,

and ye have a respect to him that weare are gay ing, and fay ento him , Sit thou here in a goodly and fay vnto the poore, Stand then there, or lit winder my footestoole,

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beforthey blaffbeme the worthis Name after .

ides collected to

We be named ?

22.19.25. dest. 1. 17. and. 16. 19. pro.34. 25.

8 Bat if ye fulfill the royall Lawe, according to the Scripture, which faith, Thou fhalt lone thy neyghbon as thy felie, ye do well.

9 But if ye regard the perfones, ye commit fiane, and

are rebuked of the Law, as tranfgreffours.

. 10 For wholoener fhall keepe the whole Lawe, and yet faileth in one point, he is guiltie of all.

It For he that laid, Thou Malt not commit adulterie, faid alfo, Thou fhalt not kill. Nowe though thou does none adulterie, yet if thou killeit, thou art a trangice four of the Law.

12 So speake ye, and so do, as they that shalbe ind

ged by the Law of libertie.

12 For there shalbe condemnation merciles to bin that fheweth not mercie, and mercie reloyceth against condemnation.

14 What anaileth it, my brethren, though a man faith he hath faith, when he hath no workes ? can that faith faue him?

15 For if a brother or a fifter be naked & deftitute of dayly fonde.

16 And one of you fay vnto them, Depart in peace warme your felues, and fil your bellies: notwithfranding ye gine them not those thinges which are needefall to the body, what helpeth it?

17 Euen fo the faith, if it hane no workes, is deadis

ir felfe.

18. But some man might fay, Thou hast the faith, and hane workes: Thew me thy faith out of thy works, and wil flew thee my faith by my wo kes.

19 Thou belesueit that there is one God thou del wel. the denils also beleene it, and tremble.

20 But wilt thou vaderftand, O thou vaine man,thi the faith which is without workes, is dead?

21 Was wot Abraham our father inftified through Gen. 12. to. works, when he offied Isaac his some vponthe almi 22 Seeft thou not that the faith wrought with b works? & through the works was the fairh made perfet

23 And the Scripeure was fulfilled which fath, Gene. 1 5.6. branem beleened God, & ir was imputed unto him 90m. 4.2. sighteoulnes and he was called the friend of God, 24la: 3.6,

24 Ye fee then how that of works a man is infiling 35 Likes

and not of faith onely,

and fire bo is

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Likewife alfo was nor *Rahab the hatlot inftified lofh.a. works, when the had received the meffengers, fent them out another way?

6 For as the body without the fritit is dead, enem he faith without workes is dead. CHAP. 111.

Tohen that a Christian men must gouerne his tongue with while of faith and charitie, 9 he declareth the commems and mischiefes that infine thereof: 15 and how much un wisdome 17 differeth from heauenly.

Whethren, be not many mafters, knowing that we

halreceine the greater condemnation.

ifor in many things wellfinne al. If any man finne not or, filles word, he is a perfect ma, & able to bridle al the body.

I khold, we put bittes into the horses mouthes that assumed the part offices into the horses mouthes that assume about all their body.

I khold also the shippes, which though they be so mand are drinen of fierce windes, yet are they turkbout with a very small sudder, whithersoener the strong listeth.

he fo y tongue is a litle meber, & boafteth of great Melo y tongue is a little life of the kindleth.

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is street on fire of hel.
for the whole nature of beafts, and of birdes, and the sping things, and things of the sea is tamed, and then tamed of the nature of man.
In the tongue can no man rame. It is an wornly

all of deadly poyfor.

Therewith bleffe we God even the Father, & therethe mile we men, which are made after the fimilitude

Out of one mouth proceedeth blessing and curliable by brethren, these things ought not so to be.

The both a sountaine send forth at one placesweete
enter adbitter a

Cathe sigge tree, my brethren, bring forth olines,
and trinesses a sound of countaine make both sale
time signed and sountaine make both sale
time signed and sound with knowledge as

Mois a wife man & endued with knowledge -

mong you? let him shewe by good connersation his workes in meekenes of wildome.

ta But it ye haue hitter enuying and ftrife in jour hearts, reiny ce not, neither be liars againft the trueth.

15 This wisdome descendeth not from aboue, but a

earthly, fenfual and diuelifh.

16 For where enuying and ftrife is, there i fedition, and all maner of enil workes.

37 But the wildomy is from aboue, is first pure,then 11 peaceable, gentle, easie to be entreated, sul of mercies and good fruites, without judging, and without hypocrifie, good fruites, without judging, and without hypocrifit,

18 And the fruite of righteouines is lower in peach 100

of them that make peace.

CHAP, IIII.

He reckoneth up the mischiefes that proceed of the man and of the flesh. 7 He exhortesh to humilitie, 8 and to pure also the beart of from pride, to backbising, 14 and the fuge 11 F fulnes of our owne infirmitie.

Rom whence are watres and contentions among year 16 B are they not hence, even of your pleasures, that he had

in your members?

2.pet. 5.5.

Rphof. 4. 27

2 Ye luft, and haue not: ye ennie, and defire imme Hoet deratly, and cannot obteine : ye fight and warre, & ge mothing, because ye aske not.

3 Ye aske, and receive not, because ye aske amis that ye might lay the fame out on your pleafures,

4 Ye adulterers and adultereffes, know ye not the 4 mes. ener therefore wil be a friend of the world, makethin miler Your felfe the enemie of God.

5 Do ye thinke that the Scripture faith in vaine, Il m. y Year

fpirit that dwelleth in vs lafteth after enuie 6 But the Seripture offereth more grace, andtherele beaw Prou. 2.34. faith. *God resisteth the proude, and giueth grace rice. Y

che humble. 7 - Submit your felues to God : refift the denil, Tour fi

be wit flee from you.

8 Drawe neere to God, and he will drawe neere adince you. Clesse your hands, ye finners, and purge to the hards, ye finners, and purge to the hards, ye finners. hearts, ye double minded.

9 Suffer affictions, and forow ye, and weepelety ter. traghter be turned into mourning, and your injet than

headil

rline.

n Ti

Bethe

Merry

the rich

Caft downe your felues before the Lord, and he z.Pet. 5.6.

lift you vp. aktheuil of his brother, or he that condemneth his wher, speaketh euil of the Law, and condemneth the

wher, speaketh euil of the Law, and condemneth the wind if thou condemneth the Law, thou art not an inner of the Law, but a indge.

11 There is one Lawgiuer, which is able to saue, and the suffroy. *Who art thou that indgest another man?

13 Go to nowe ye that say, To day or to morow we will go not such a citie, and continue there a yere, and wind sale said set of saine. and fel, and get gaine,

Rom. 14. 4.

is (And yet ye cannot tell what Shalbe to morowe. what is your life ? It is even a vapour that appea. thora litle time, and afterward vanisheth away)

If For that ye ought to fay, *If the Lord wil, and, if 1 Cor.4.19
the, we wil do this or that.
If But ye reioyee in your boaftings : all such reioy-

fight gis euil.

n Therefore, to him that knoweth how to do wel. nme Hoeth it not, to him it is finne.

CHAP. V.

Rethreatneth the rich with Gods schere indgement, for nife harpride, 7 that the poore hearing the miferable ende of unch, 8 may patiently beare afflictions, 11 as Job did,

the unin sheer diffresses.

had totto now, ye rich men: weepe, and howle for your
hid mitries that shall come vpon you.

1 Your riches are corrupt, & your garments are moth

, T

Your gold and filuer is cankred, & the ruft of them reference witnes against you, & shall eate your stess, as is the reference when the last daies.

All thought the hire of the labourers, which have really a pour fieldes (which is of you kept backe by fraude) thand the cryes of them which have reaped, are

ere indinto the eares of the Lord of hoftes.
e 10 11s have lived in pleasure on the earth, and in wanan Ye haue nourished your hearts, as in a day of

get Tehane condemned and have killed the iuft, & he LIS

bath not refifted you.

7 Be patient therefore, brethren, vito the comming of the Lord. Behold, the husbandman waiteth for the precious fruite of the carth, and hath long patience fo st, vntil he receive the former, and the latter rayne.

8 Be ye alfo patient therefore and fettle your hearts

for the comming of the Lord draweth acere.

9 Grudge not one againft another, breihren, leaft ve be condemned behold, the indge ftadeth before y dore,

10 Take, my brethren, the Prophetes for an enfanple of fuffering adverfirie, and of long patience, which

haue spoken in the Name of the Lord.

tt Behold, we count them bleffed which endure, Ye have heard of the patience of lob, and have knowen what end the Lord made. For the Lorde is very pitiful and mercifull.

12 But before al things, my brethren , *frearenot, neither by heade, nor by earth, nor by any other othibut let your yea, be yea, and your nay, nay, left ye fall into

condemnation.

13 Is any among you afflicted ? Let him pray. Is any mery? Let him fing.

14 Is any ficke among you? Let him call for the Elders of the Church, and let them pray for him, & anoint Bittere

Mar. 6. 13. him with * oyle in the Name of the Lord 15 And the prayer offaith Shall faue the ficke, and tofale the Lord fhall raife him vy: and if he have committed thims

Cinnes, they Shalbe forgiven him.

16 Acknowledge your faultes one to another, & pay there one for another, that we may be healed : for the prayer of a righteous man auaileth much, if it be feruent.

17 * Helias was a man subject to like passions as we was the are, and he prayed earnessly that it might not raine, and stimight it rained not on the earth for three yeres and fixeme neths.

18 And hee prayed againe, and the heaven gate withou raine, and the earth brought forth her fruite.

19 Brethren , * if any of you hath erred from the Reco trueth, and fome man bath connerted him,

so Let him know that he which hath converted the 10 Of finner from going aftray out of his way, fhal fane a fool and f trom death, and shall bide a multitude of sinnes.

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Mas. 5. 34.

1.Kin. 17.1 and 18.45. Mx.4.25.

Mat. 18. 15

HE FIRST EPISTLE GE-NERALL OF PETER.

CHAP. I.

he extolleth Gods mercie Shewed in Chrift,7 which we lay bilde on by fayth, and possesse through hope : 10 whereof the Prophets foretolde. 13 He exhorteth 15 to renounce seworlde, 23 and their former life, and so wholy selde them felnes to God

ETER an Apostle of Jesus Christ, to throughout Pontus, Galatia, Cappadocia, Afia and Bithynia,

2 Eiect according to the form

ledge of God the Father vnto fanctification of the Spirit, through obedi-

t, at and fprinkling of the blood of Ielus Chrift : Grace

nt apeace be multiplied vnto you.

18 Beffed be God, euen the Father of our Lord Iesus which according to his aboundant mercie hath gotten vs againe vnto a linely hope by the refurrectioflesus Christ from the dead,

L. 4 To an inheritance immortall & vndefiled, and that

int sitereth not, referued in heaven for vs,

Which are kept by the power of God through faith and tofaluation, which is prepared to be faewed in the ed Mine.

6 Wherein ye reinyce, though nowe for a feafon (if uderequire) ye are in heauines, through manifolde

yer mations.

×

That the tryal of your faith, being much more prewe withen golde that perifteth (chough it be tried with and thight be found vinto your praise, and honour and the appearing of lefus Christ:

I Whom we have not feene, & yet lone him, in whom att though ye fee him not, yet do you beleeue, and re-

the Preceiving the |cut of your faith, even the faluation | Or, reward perfoules.

the 10 Of the which faluation the Prophets have inquiout adfearched, which prophecied of the grace that widcome vnto you,

LIZ

II Seat-

It Searching when or what time the Spirit which teftified before of Christ which was in them, should declare the fuffrings that should come voto Chrift, and the glorie that fhould folow.

12 Vnto whom it was reneiled, that not vnto them felues, but vnto vs they fhoulde minifter the thinges which are now shewed vito you by them which have preached vnto you the Gofpell by the holy Ghoff fent downe from heaven, the which thinges the Appels defire to beholde.

12 Wherefore, gird vp the loynes of your minde: be fober, and truft pertectly on that grace that is brought vnto you, in the reuelation of lefus Chrift,

14 As obedient children, not fashioning your felues

vnto the former luftes of your ignorance :

It But as he which hath called you, is holy, fo bege holy in "all maner of conversation,

16 Because it is written, "Be ye holy, for I am'holy,

17 And if ye call him Father, which without * respect of person judgeth according to every mans worke, pafe

the time of your dwelling here in feare,

18 Knowing that we were not redeemed with cormptible things, as filuer and golde, from your vaine conperfation, received by the traditions of the fathers,

10 But with the precious blood of Chrift, as of a lambe vudefiled, and without fpot.

20 Which was vordeined before y foundation of the world, but was declared in the laft times for your fakes,

21 Which by his meanes do beleene in God that rais fed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 Haning purified your foules in obeying the truth through the fpirit, to " love brotherly without fayning, love one another with a pure heart fernently,

23 Being borne anewe, not of mortall feede, but of Immortall, by the worde of God, who liveth and ende

reth for euer. 24 For all *fiefh was graffe, and all the glorie of man was the flower of graffe. The graffe withereth, and the

flower falleth away. 25 But the word of the Lord endureth for ener:& this

is the word which is preached among you.

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Gestil

wexborteth the newborne in faith, to lead their lines anbrable to the fame : 6 and left their faith fould flagger. Subringeth in that which was foretolde touching Christ. I Then he willeth the to be obedient to Magifrates, 21 and hathey patiently beare aduerfine after Christs example.

ufHerefore, *laying afide al maliciousnes & al guile, Rom. 6.4. and diffimulation, and enuie, & all euil fpeaking, 1 As new borne babes defire that fyncere milke of col.3.8. ieword, that ye may growe thereby,

Because ye have tafted that the Lord & bountiful To whom comming as vnto a living Rone difa-

wed of men, but chosen of God, and precious, (Yealfo as linely ftones, be made a fpiritual houfe, aboly *Priefthood to offer up spirituall facrifices ac. Reuel. 1.6.

uptable to God by Iefus Chrift.

Wherefore alfo it is conteined in & Scripture, *Be- Ifa. 28. 16. Milput in Ston a chief corner ftone, eled & precious: 10m. 9. 35. the that beleeveth therein, fhill not be ashamed.

fe 7 Vato you therefore which beleeve, it is precious: mento them which be disobedient, the thone which Pfa 118.22 bebuilders disalowed, the same is made y head of the mat. 21.43. -40

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8 And a * stone to stumble at, and a rocke of offence, 1/2.8.14. net to them which flumble at the word, being difobe- rom.9.33. limt, vnto the which thing they were tuen ordefined. Butye are a chofen generation, a royal Priefthood, Exed. 19.6. aboly nation, a people fer at libertie that ye shoulde hewforth the vertues of him that hath called you out

darknes into his marnedous light,

10 * Which in time paft were not a people, yet are Hofe. 2. 22. th withe people of God: which in time past were not rom. 9.25. idermercie, but now have obtained mercie.

of II Dearely beloued, I befeche you as ftrangers and Meryms, " abftaine from fleshly lustes, which fighe a- Rom. 13.14 10funft the foule,

13 *And hane your connerfation honest among the Chap. 2.16. 28 fatiles that they which speake enil of you as of cuill he

hers, may by your * good workes which they shall fee, Mat. 5. 16. wife God in the day of vifitation.

It *Therefore Sibmit your felues vnto all maner or. Rom, 13.6.

since of man for y Lords fake, whether it be water the

epbe. 4. 28.

bebr. 12.1.

att.4.11.

galat.5. 16.

King, as vnto the Superiour,

14 Or vato gouernours, as vnto them that are fent of him, for the punishment of euil doers, & for the praise of them that dowel.

15 For fo is the wil of God, that by wel doing ye may pur to filence the ignorance of the foolish men,

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16 As free, and not as having the libertie for a close of malicionines, but as the feruants of God.

[hep. 1.22. 17 Honour all men: " loue brotherly fellowshim rom. 12.10. feare God : honour the King.

Ephel. 5.6.

18 * Sernants, be subiect to your mafters walfem, €01.3.22. not only to y good & courteous, but also to y froward, 2,Cor.7.10 19 * For this is thanke worthie, if a man for confei-

> ence toward God endure griefe fuffering wrongfully, 20 For what prayle is it, if when ye be buffeted for your faultes, ye take it patiently? but and if when ye innec do wel, ye fuffer wrong and take it patiently, this is as

ceptable to God.

21 For hereunto ye are called : for Christ also suffred for you, leaving you an ensample that ye should solowe his steppes. 22 *Who did no finne, neither was there guile found

152.53.9. x.iobn. 3.5.

in his mouth. 23 Who when he was reuiled, reuiled not against when he fuffred, he threatned not, but committed it to

him that indgeth righteoufly.

24 * Who his owne felfe bare our finnes in bis 12 1 1/4.53.5. bodie on the tree, that we being dead to finne, fhoulds makis line in righteoufnes: by whose stripes ye were healed. mai.8.17.

25 For ye were as theepe going aftray: but are nowe 12 A returned vnto the Thepheard & bifhop of your foules huwh

CHAP, III. That Christian women should not contemne their hushau incom though they be instaled. 5 he bringesh in examples of the mable ty momen. 8 Generall exhortations, 14 patiently to best 15 Bi persecutions, 15 and boldly to yelde a reason of their sain. 18 Christ example.

Likewise elet the wives be sabiest to their hutball, mand ; that even they which obey not the word, may with it Ha out the worde be wonne by the conversation of the safe, . Col. 2. 18. epbif. 5.22. wines.

. While they behold your pure conuerfation, which

Whose apparelling, let it not be that ontwarde, 1.Tim, 2.9 broyded heare, and golde put about, or in putting of apparel.

But let it be the hid man of the heart, which confibin the incorruption of a meeke and quiet fpirit;

mich is before God a thing much fet by.

For even after this maner in time past did the holy bied to their husbands.

As Sara obeyed Abraham, and a called him Syr: Gen. 18:13 hole daughters ye are, whiles ye do wel, not being a-

byde of any terrour.

4

Likewife ye husbands, dwel with them as men of I. Cor. 7. 3. d. howledge, giving honour vnto the woman, as vnto weaker veffel, euen as they which are heires toge. for the of the grace of life, that your prayers be not interye Impred.

Finally, be ye all of one minde: one fuffer with ano-

bersloue as bretbren; be pirifull : be courteous,

of 9 Not rendring euil for euil, neither rebuke for re- Pro. 17.13. we hebet contrariwise blesse, knowing that ye are there- \$ 20.22. mocalled, that ye should be heires of blefsing. mi Ferifany man long afterlife, and to fee good 10m, 12.17.

bes let him refraine his tongue from euil, & his lippes 1, thef. 5. 15 ne muthey fpeake not guile,

to 11 * Let him efchew enil, and do good: let him feeke Ifa, 1,16.

rate, and followe after it. his is For the eyes of the Lord are over the righteous, alde mais cares are open unto their prayers; and the face

the Lord & against them that do enil.
The And who is it that wil harme you, if ye followe the huwhich is good?

14 Notwithstanding bleffed areye, if ve fuffer for Mat. c. 10. mis thecournes fake. Yea, teare not their feare, neither be Ifa 8.12,13

the bables. in negalwayes to give an answere to every man that afthyou a reason of the hope that is in you, with meek.

ndt, mand renerence,

with at Hauing a good conscience, that when they speake the despou as of eurl doers, they may be ashamed, which let your good conversation in Christ.

mat.5.39-

P[al .34.13.

17 For

17 For it is better (if the wil of God be fo) that re

fuffer for wel doing, then for euil doing.

18 * For Chrift alio hath once fuffred for finnes, the Rom. 4.6. bebr.9. 15. iuft for the vniuft, that he might bring vs to God, & was put to death concerning the fleft, but was quickened by the spirit.

19 By the which he also went, and preached vato the

fpirits that are in prifon.

20 Which were in time paffed disobedient, when Gen. 6.14. once the long fuffring of God abode in y dayes of Not. mat. 24.38. while the A.ke was preparing, wherein fewe, that is, luke. 17.26.

eight foules were faued in the water.

21 Whereof the baptifine that now it, answering that figure, (which is not a putting away of the filth of the Aefh, but a confident demanding which a good confer ence maketh to God) faueth vs alfo by the refurredies of Ielus Chrift,

22 Which is at the right hand of God, gone into hea. nen, to whome the Angels, and Powers, and mighe at

fubiea.

Ephef. 4. 22

CHAP. IIII.

I He bringeth in Christs exemple, and applieth it 6 to the mortifying of the fiesh, & especially common ling Charitie: 32 And fo encreateth of parience, 17 That is a necessarie that correction beginne at the Church.

DOralmuch then as Chrift kath fuffred for vr in the flesh, arme your felues likewife with the fame minde, which is that he which hath fuffered in the Belt, bath

ceaffed from finne,

2 That he hence forward (hould line (as much time as remaineth in the flefhe) not after the luftes of men,

but after the will of God.

3 * For it is fufficient for vs that we have fpent the time paft of the life, after the luft of the Gentiles , will king in wantonnes, luftes, drunkennes, in gluttonie, drie kings, and in abominable idolatries.

4 Wherein it scemeth to them ftrange, that ye rune not with them vnto the fame excelle of syot; therefore

fpeake they enil of you,

5 Which shal give accountes to him, that is ready to indge quicke and dead.

6 For vnto this purpole was y Gofpel preached alle

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the dead, that they might be condemned, according men in the flethe, but might line according to God the fpirit.

Now the end of all thinges is at hand. Be ye there-

relober, and watching in prayer.

& But about al things have fergent love among you: for love that cover the multitude of finnes.

Be yetharberous one to another without grudging. Rom. 12.13

to *Lee enery man as he hath received the gift, minithe same one to another, as good disposers of the mifolde grace of God.

it If any man fpeake, let him fpeake as the words of id. If any man minister, let bim do it as of the abilitie ich God ministreth, that God in al things may be glomed through lefus Christ, to whom is prayle and domiinfor ever, and ever, Amen.

12 Dearely beloued, thinke it not ftrange concerin the firse tryall, which is among you to prome you, as high some strange thing were come voto you;

If But reloyce, malmuch as ye are partakers of Chribildfrings, that when his glory shall appeare, ye may

relad and reloyce.

" If ye be railed vpon for the Name of Christ, Mat 7: 10 fled ere ye: for the spirit of glorie, and of God refleth myou which on their part is earl spoken of: but on pur part is glorified.

it But let none of you fuffer as a murtherer, or as a ide, or an euil doer, or a bufibedie in other mens

Miters.

16 But if any man fuffer as a Christian, let him not be funed : but let bim glorific God in this behalfe.

17 For the time & come, that judgement mutt begin at Mhouse of God. It is first beginne at us, what shal the whe of them which obey not the Gospel of God?

if And if the righteous fearcely be faned, where

withe vagodly and the finner appeare?

19 Wherefore let them that fuffer according to the Mof God, commit their foules to biss in wel doing, as wafaithful Creator.

CHAP. V.

Rewarnesh the Elders not so volurpe authornie over the thuch, 5 willing the yencer fort to be willing to be taught,

Pro. 10.12. bebr. 13.2. Rom. 12. 6. phil. 2. 14.

Pron. 2. 16.

and to be modest, 8 to be sober and watchfull to refit the cruel aduerfarie.

THe Elders which are among you, I befeech which as alfo an Elder, and a witnes of the fuffrings of Chrift and also a partaker of the glory that shalbe reneiled,

3 Feede the flocke of God, which dependeth vpon you, caring for it not by conftraint, but willingly: not for filthie lucre, but of a readie minde :

Not as though ye were lordes ouer Gods heritage, but that ye may be ensamples to the flocke,

4 And when that chiefe Shepheard fhall appeare, ye shall receive an incorruptible crowne of glory.

5 Likewise ve yonger, submit your selves vnto the Elders, and fabmit your felues enery man one to and ther: *decke your felnes inwardly in lowlines of minde for *God refifteth the proude, and gineth grace to the humble.

ZAMS, 4. 20. 6 Humble *your selves therefore vnder the mightie hand of God, that he may exalt you in due time,

Pfal. 55.23. 7 *Caft all your care on him : for he careth for you. mat, 6,25. Be fober and watch: for your aduerfarie the de šuk.12. 22. uill as a roaring lyon walketh about, feeking whomele Lest. 22.31. may denoure :

. Whom refift ftedfaft in the faith, knowing that the fame afflictions are accomplished in your brethen which are in the world.

To And the God of al grace, which hath called vo vo to his eternall glory by Chrift Iefus, after that ye hant fuffred a litle, make you perfect, confirme, frengthen and stablish you.

II To him be glory and dominion for euer, & euer, Amen.

12 By Silnanus a faithful brother ento you, as I fup pole, haue I written briefly, exhorting & teftifying howe that this is the true grace of God, wherein ye fland.

13 The Church that is at Babylon elected togethet with you, faluteth you, and Marcus my fonne.

14 Greete ye one another with the * kiffe of lone Peace be with you all which are in Christ Iesus, Amen

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Ross. 16.16

Rom. 12.10 7am.4.6.

E.cor.16,

30.2.cor.

B3.12.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. L.

Hunng spoken of the bountifulnes of God, and of the vertues of faith, 6 He exhorteth them to holines of life, 12 add that his counsell may be the more effectivall, 14 Hemeth that his death is at hand, 16 and that himselfe id see the power of (brist which he opened unto them.

imon Peter a feruant and an Apostle of lesus Christ, to you which have obteined like precious faith with vs by the righteousnes of our God and Saniour

12 Y lefus Christ.

you, through y acknowledging of God

moof IESVS our Lord,

According as his divine power hath given wato vs dishings that persaine vato life and godlines, through heaknowledging of him that hath called vs wato glomand vertue.

4 Whereby most great, and precious promises are pen vnto vs, that by them ye should be partakers of dediaine nature, in that ye see the corruption, which with the world through lust.

Therefore give even all diligence thereunterfoyne wroner vertue with your faith : and with vertue,

bowledge:

6 And with knowledge, temperance: and with tem-

7 And with godlines , brotherly kindnes : and with

hotherly kindnes, loue.

If For if these things be among you, and abound, they make you that ye neither shalbe idle, nor vnstuicalling the acknowledging of our Lord Jesus Christe.

9 For he that hath not these thinges, is blind, and can wise farre of and hath forgotten that he was purged

hom his olde finnes.

to Wherefore, brethren, gine rather diligence to theyour calling and election fure: for if ye doe thefe they, ye shall never fall.

er For by this meanes an entring fhalbe minifred vnto you aboundantly into the everlashing kingdome of our Lord and Saujour Icfus Chrift.

12 Wherefore, I will not be negligent to put you al wayes in temembrance of thefe thinges, though that ve have knowledge, & be fablished in the present trueil.

12 For I thinke it meete as long as I am in this tabet. nacle, to firre you vp by putting you in remembrance;

14 Seeing I know that the time is at hand that I muft lay downe this my tabernacle, euen as our Lord lefu Lohn 21. 18 Chrift hath * fhewed me.

15 I will endeuour therefore alwayes , that ye alfo may be able to have remembrance of thefe things after" my departing.

1.Cov. 1. 17 and.z.t.

Mat. 17.5.

8.Tim.3.16

16 * For we followed not deceineable fables when we opened vato you the power, & comming of our Lord lefus Chrift, but with our eyes we fawe his maieftie:

17 For he received of God the Father honour and glorie, when there came fuch a voyce to him from that excellent glorie, * This is my beloved Sonne, in whom! am well pleafed.

18 And this voyce we heard when it came from bea-

men, being with him in the holy mount.

19 We have also a most fure word of the Prophets, to the which ye do well that ye take beede, as voto a light that thineth in a darke place, vetill the day dawne, and the day ftarre arise in your heartes.

20 * So that ye firft know this, that no prophecie of the Scripture is of any private interpretation.

21 For the Prophecie came not in olde time by the will of man: but holy men of God fpake as they were moped by the holy Ghoft.

CHAP. II.

I Hee farctelle: h them of false teachers, 3 whose pickel Reights & defiration be declare: h. 12 He comparesh them to brute beafts, 17 be to welles without water, 20 lecanfe they feeke to withdraw men from God to their old fillhmer. Bys there were falle prophets also among the people, enen as there shalbe falle teachers among you:which prinily shall bring in damoable berefies, even denying the Lord, that hath bought them, and bring spon them Reluce swift damnation.

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And many shall followe their deftructions, by whom way of trueth fhalbe euili fpoken of.

And through conetouinetic that they with fained ides make marchandife of you, whose condemnation fince refteth not , and their deftruction fumbreth

For if God fpared not the Angels, that had finned, Job.4.18. traft them downe into hell, and delivered them into inde.6. hines of darkenes, to be kept vnto damnation:

Neither hath fpared the old world, but faued Noe Gene.7.t. enght perfon, a preacher of righteoufneffe, & brought

he food voon the world of the vngodly,

And turned the cities of Sodome and Gomorrhe Gen. 19.120 maffes.condemned them and overthrewe them, and 24 dethem an ensample voto them that after shoulde menoodly,

And delinered inft Lot vexed with the vncleanly

merfation of the wicked: (for he being righteour, and dwelling among them, fifeing and hearing , vexed his righteous foule from

ho day with their valawfull deedes)

The Lord knoweth to deliver the godly out oftenmon, and to referre the vniuft vnto the day of sudgemender punifhment.

to And chiefly them that walke after the felh, in the dof vacleanneffe, and defpile governement, which are Mand frand in their owne conceite, and feare not to the enill of them that are in dignitie.

II Whereas the Angels which are greater both in werand might , gine not rayling indgement agaynt

mbefore the Lord.

13 But thefe, as naturall brute beaftes , led with fenthie, and made to be taken, & deftroyed, speake enill those things which they know not, and shall perishe rough their owne corruption,

4 And shall receive the wages of vnrighteousnesse, they which count it pleasure daily to line deliciously. ones they are and blottes , deliting them felues in [Or, litle

ideceiungs, in feating with you,

4 Hauing eyes full of adulterie, & that can not ceafe have , beguiling vnftable foules : they have heartes briled with conetoufnes, they are the children of 15 Which

rockes

23.23 following the way of * Balaam, the forme of Bosor, which loued the wages of vnrighteousures.

16 But he was rebuked for his iniquitie : for the

foolishnes of the Prophet.

Inde.12.

17 *These are welles without water, and clouderes, ried about with a tempest, to whom y blacke darkenes is reserved for ever.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnes through the lustes of the fleshe them that were cleane escaped from them which are wrapped in errour.

19 Plomifing vnto them libertie, and are themselves the feruants of corruption: for of whomsoever a man is overcome, even vnto the same is he in bondage,

Tohn.8. 34. rom.6.20. Mat 12.45. hebr.6.4.

20 * For if they, after they have escaped from the fithines of the world, through the acknowledging of the Lord, and of the Sauionr Leius Christ, are yet tangledgaine therein, and our come, the latter ende is worse with them then the beginning.

21 For it had bin better for them, not to have acknowledged the way of righteonfnes, then after they have acknowledged it, to turne from the holy commanded

ment given vnto them.

Pron.26.11 prouche, * The dogge is returned to his owne vomits and, The fow that was washed, to the wallowing in the myre.

CHAP. III.

He showeth that he wriscth the same things againe, 2 be cause they must often be flirred up, 4 because danger hang over their heads through certaine mackers. I thus fore he warneth the godly that they do not after the indee ment of the slesh, 12 appoint the day of the Lord, 14 km that they thinke it alwayes at hand, 15 in which dollring he showeth that Paul agreeth with him.

This fecond Epiftle I now write vnto you, beloved, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the comand-dement of vs the Apostles of the Lord and Saniour.

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This first vaderstand, that there shall come in the 1.7m.4. 2. Tives mockers, which will walke after their luftes, 2,1im, 3. I. And fay, Where is the promes of his comming? For inde. 18. ethe Fathers died , all things continue alike from beginning of the creation.

For this they willingly know not, that the heavens me of olde, and the earth that was of the water and

the water, by the word of God.

Wherefore y world that then was, perished oner-

red with the water.

But the beauens and earth, which are now, are kept defame word in ftore, and referued vnto fire against day of condemnation, and of the deftruction of vndy men.

Dearely beloned, be not ignorant of this one thing, tione day is wich the Lord, * as a thousand yeeres, Pfel. 90.4.

dathoufand yeeres as one day.

The Lord of that promise is not flacke (as some men utflacknes) but is patient toward vs, and * would Ezek. 18.22 eno man to perifhe, but would all men to come to and 33.11. entance.

But the * day of the Lord will come as a thiefe in Mat. 24.44. thight, in the which the beauens shall passe away 1.thef.5.2. banoyle, and the elements shall melt with heate, rene. 2.3. the earth with the workes that are therein, thalbe and 16. 15.

mot.vp.

it Seeing therefore that all thefe things must be difhed, what maner perfons ought ye to be in holy conmation and godlines,

a Looking for, and hafting voto the comming of that of God, by the which the hemens being on fire, shall

diffelued, and the elements shall melt with heat? But we looke for new heavens, & a new earth, ac- Ifai. 65.17. rding to his promise, wherein ewelleth righteousnes. and 66. 23. 4 Wherefore, beloued, feeing that ye looke for fuch revel, 21. 1. gs, be diligent that ye may be found of him in peace, thout spot, and blameles.

And suppose that the long suffring of our Lord is Rom 2.4. Intion, even as our beloued brother Paul according

the wyfedome given voto him wrote to you, MAs one , that in all bis Epiftles speaketh of these among the which some things are hard to be vnderstand,

I .1773, 2.4.

derftand, which they that are volearned and voftable. wrett, as they do also other Scriptures voto their own deftruttion.

17 Ye therefore beloued, feeing ye know thefe thing before, beware, leaft ye be also plucked away with the errour of the wicked, & fal from your owne ftedlaffnes,

18 But growe in grace, and in the knowledge of our Lord and Saujour lefus Chrift : to him be glory both now and for cuermere, Amen.

THE FIRST EPISTLE GE NERAL OF IOHN.

CHAP. I.

1 He te fliffeth that he bringeth the eternall word wherein's life, 5 and light. 9 God mylbe mercifull unto the faithfull. if growing under the burden of their finnes, they learne to flie vato bis mercie.



Hat which was from the beginning, (DY) which we have heard, which we have feene with thefe our eyes , which we hane looked vpon , and thefe hander of ours have handled of that Word of

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2 (For that life was made manifeft, and we hane feene it, and beare wirnes, & fhewe vato you that eternal life, which was with the Father, and was made manifest vote

3 That I fay, which we have feene and heard, declare with we vnto you, that ye may also have selowship with w, and that our felowship also may be with the Father, and with his Sonne le fus Chrift.

4 And thefe things write we vnto you, that that your

loy may be full.

5 This then is the meffage which we have heard of Sobre. 8. 12. him, and declare voto you, that God * 18 light, and is him is no darkenes.

6 If we fay that we have felowship with him, & walke the

in darkenes, we lie, and doe not truely:

7 But if we walke in the light as he is in the light, we

efelow hip one with another, and the * blood ofle. Hebr. 9.18 Christ his Sonne cleanfeth vs from all finne. 1.pel.1. 19. I ti we fay that we have no finne, we deceme our renel. 1. 50 hes, and trueth is not in vs. 1.Km.8.46 oll we acknowledge our finnes , he is faithfull and 2.chro, 6.36 the Lo forgive vs our finnes, and to cleante vs from all pro . o. 9. nes. brighteouines. to It we fay we have not finned, we make bim a liar, dis word is not in vs. CHAP. IL. He declareth that (brift nour Mediatour and advocate, and shewesh that the knowledge of God confifeth in hobues of life, 14 which appertueth so all forces, 14 that upend on [hrist alone: 15 Then having exharted them to insemne y world, 18 He gineth war sing y Antichriftes beaucided, 24 and that the knowen trueth be food voto. (Yhile children, thefe thinges write I voto you, that refinne not ; and if any man finne, we have an adwate with the Father, lefus Chrift, the inft. And he is the reconciliation for our fit nestand not rours only, but also for the fines of the whole world, and I And hereby we are fure that we knowe him, if we we we his commaundements. He that faith, I know him, and keepeth not his comides | d of madements, is a liar, and the truesh is nor in him. But he that kepeth his word, in him is y lone of God ene Fich in deede: hereby we know that ye are in him. life, 16 Hethat faieth, he remaineth in him , ought euen fo mie walke, as he harh walked. Bethren , I write no newe commaundement vnto with beginning: this olde commandement is that what an olde commandement, which ye have had Againe, a new commaundement I write vito jou, which is true in him, and alfo in you : for the darkemis past, and that true light now frincth. d of the that faith that he is in that light, and hateth his dis wher, is in darkenes vntil this cime. is He that loueth his brother abideth in that light, Chap. 4. 14. alle lithere is none occasion of euill in linn. II But he that hateth his brother, is in darkenes, and th in darknes, and knoweth not whither he goeth, Mm because

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because that darkenes hath blinded his eyes, 12 Litle children, I write voto you , becanfe vone

finnes are forginen you for his Names fake.

13 1 write vnto you, fathers, because ye have know him that is from the beginning. I write vnte you, your men, because ye haue ouercome y wicked one. I write vnto you, litle children , because ye haue knowen the Father.

14. I haue written vnto you, fathers, becanfe ye hane knowen him, that is from the beginning. I have written vnto you, youg men, because ye are strong, and the word of God abideth in you, and ye have ouercome that wie ked one.

15 Loue not this world, neither the things that are in this world. If any man loue this worlde, the love of

the Father is not in him.

16 For al that is in this world (as the luft of the fielh. the luft of the eyes, and the pride of life) is not of the Father, but is of this world,

17 And this world paffeth away , and the luft thereof: but he that fulfilleth the will of God, abideth ever,

18 Litle children, it is y laft time, & as ye have heard that Antichrift Shall come, enen newe are there many Antichriftes : whereby we know that it is the last time,

19 They went out from vs , but they were not of vie for if they had bin of vs , they fhould have continued with vs. But this commeth to paffe, that it might appeare, The bion that they are not all of vs.

20 But ye have an ointement from that Holy one, and

know all things,

21 I baue not written vnto you , because ye knowe not the trueth : but because ye knowe it, and that no lie is of the trueth.

22 Who is a lyar , but he that denieth that Jefusis that Chrift ? the fame is that Antichrift that deniethth Father and the Sonne.

23 Whofoener denieth the Sonne, the fame bath met

the Father. 24 Let therefore abide in you that same whichy have heard from the beginning . If that which ye have heard from the beginning, shall remaine in you, ye all shall continue in the Sonne, and in the Father.

as And this is the promes that he hath promifed vs,

thefe things have I written vnto you, concerning

that deceine you.

minyon: and ye neede not that any man teach you: https:// https://

38 And now, litle children, abide in him, that when he bill appeare, we may be bolde, and not be afhamed be-

we him at his comming.

is If ye know that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

tetting downe the inestimable glorte of this, that we are Gods sonnes, 7 he sheweth that newnes of life must be reslifed by good workes, whereof Charitie is a manifest toten, 19 Of faith, 22 and praying with God.

Pehold, what love the Father hath given to vs, that we should be called the sonnes of God for this cause his worlde knoweth you not, because it knoweth not

Sim.

Dearely beloned, nowe are we the fonnes of God, htyetic is not made manifest what we shalbe: and we how that when he stratbe made manifest, we shall belithim: for we shall see him as he is.

3 And enery man that hath this hope in him, purgeth

imfelfe, euen as he is pure.

4 Wholoeuer committeth finne , transgreffeth allo

5 And ye knowe that he was made manifest, that he might a take away our finnes, and in him is no finne.

6 Whofoeuer abideth in him finneth uot: whofoeuer 9,11,

7 Litle children, let no man deceine you: he that do- 24.

thrighteousnesse, is righteous, as he is righteous.

8 He that * committeeth finne, is of the deuil: for the John. 8. 44, thill finneth from the beginning: for this purpole was tademanifest that Sonne of God, that he might loose workes of the deuill.

Wholoener is borne of God , finneth not : for his

15ai.53.6, 9,11.

1.pet.2.22

feede remaineth in him, neither can he finne, becanfe be is borne of God.

to In this are the children of God knowen, andthe children of the deuil: who some doeth not righteen nes, is not of God, neither he y loweth not his brother.

It For this is the meffage , that ye heard fromthe

John. 13.34 beginning, that " we fhould loue one another,

Gene.4.8. Sew his brother: and wherefore flewe he him? because his owne workes were euill, and his brothers good.

13 Marueile not,my brethren, though this world hate

.you.

Chap. 2, 10. to life, because we lone the brethren: * be that lough leui, 19.17. not his brother, abideth in death.

ry Whofeener hateth his brother, is a manflayer, and ye know that no manflayer hath eternall life abidies.

in him.

20hn. t 5.13 16 * Hereby hane we perceived love, that he layde ephof. 5.2. downe his life for vs: therefore we ought also to laye downe our lives for the brethren.

Like.3. 11. 17 * And whosoeuer hath this world's good, & feeth his brother have neede, and frusteth vp his compassion from him, how dwelleth the love of fond in him?

18 My litte children, let vs not lone in word, neither

in tongue onely , but in deede and in trueth.

19 For thereby we knowe that we are of the trueth, and shall before him affure our heartes.

20 For if our heart condemne vs, God is greater thes our heart, and knoweth all things.

21 Beloued, if our heart condemue vs not, then have

We boldnes toward God:

(hap. 5. 14. 22. * And what focuer we aske we receive of him, bo
mai. 21. 22. coule we keepe his commandements, and doe thole
islan. 15. 7. things which are pleafing in his fight.

and 16.23. 23 * This is then his commaundement, That we belohn.6.23. leeve in the Name of his Sonne Lefus Christ, and love
and 17.2. one another, as he gave commandement.

Iohn. 13.34 24 For he that keepth his commandement, and 15. 10, dwelleth in him, and he him : and hereby we know that he abideth in vs. oden by that Spirit which he hath gives

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E Luing foken fortewhat touching the trying of fpirites: 4 For some speake after the world, 5 and some after God: 7 Hereturneth to charitie, It. 19 and by the example of God be exhortech to brotherly lone.

Earely beloued, beleeue not enerie fpirite, but trie the spirits whether they are of God: for many falle ophetes are gone out into this world.

Hereby shall ye know the Spirit of God, Enerie spi-

which confesseth that lesus Christ is come in the theis of God.

3 And everie spirit that confesseth not lesus Christ become in the flesh, is not of Godibut this is the spibuldcome, and now alreadie he is in this worlde.

4 Litle children, ye are of God, and have overcome

tim: for greater is he that is myou, then he that is in

inworlde.

If They are of this worlde, therefore speake they of inworlde, and this worlde heareth them.

We are of God, he that knoweth God, heareth lohn \$.47.

Whe that is not of God, heareth vs not. Hereby knowe the Spirit of trueth, and the spirit of errour.

Beloned, let vs lone one another: for lone cometh

7 Beloued, let vs lone one another : for lone cometh food, and enerie one that loneth, is borne of God, and weeth God.

He f loueth not, knoweth not God: for God is lone, 9 Herein was that loue of God made manifeft at John, 3,16. . ingft vs, because God sent that his onely begotten untinto this world, that we might line through him. 10 Herein is that love, not that we loved God, but mhe loued vs, and fent his Sonne to be a recociliation

our finnes. It Beloned, if God fo loued vs, we ought also to loue

wanother. na No ma hath feene God at any time. If we love one 10h.t. 18. mber, God dwelleth in vs, & his loue is perfett in vs. 1. 1186.18.

Hereby knowe we, that we dwell in him, and he in

the table he hath given vs of his Spirit.

4 And we have feene, and doe testifie, that y Father what Sonne to be the Saujour of the worlde.
If Wholeener confesent that lefus is the Sonne of

God. Mm a

God, in him dwelleth God, and he in God.

16 And we have knowen, and beleeued the love that with God hath in vs. God is loue, & he that dwelleth in loue, bei ag dwelleth in God, and God in him.

17 Herein is that love periect in vs , that we should mite have boldenes in the day of judgement : for ashein medel

enen fo are we in this world.

18 There is no feare in loue, but perfett loue cafteth witne out feare : for feare hath painefulnes : and he that fea- de hin reth,is not perfect in lone.

19 We loue him because he loved vs first.

20 If any man fay, I loue God, and hate his brother, he tovs e is a liar: for howe can he that loueth not his brother it He t whom he hath feene, loue God whom he hath not feenet haot t

31 *And this commaundement have we of him, that and 15. 12. he that loueth God, should loue his brotheralio.

CHAP. V.

Name I He Sheweth that brotherly love and faith are thinges infe-14 And parable: 10 And that there is no faith towards God, but hat if we by beleeving in (brift: 14 Hence proceedeth calling open th vs. God with affirance, 16 and alfo that our prayers her it And waila'le for our brethren. te, we k

THofoeuer beleeueth that lefus is that Chrift , is borne of God, and enery one that loueth him, which begate, loueth him alfo which is begotten of him.

2 In this we know that we love the children of God, when we love God, and keepe his commaundements,

not th 3 For this :s the love of God that we keepe his com-17 All V maundements : and his * commaundements are not burg tvnto de denous. 18 Wel chnot : b

4 For all that is borne of God , overcommeth this world: and this is that victorie that bath onercomethin

world, enen our faith. 5 * Who is it that onercommeth this world, butte which beleeueth that lefus is that Sonne of God?.

6 This is that Iefus Chrift that came by water and blood not by water only, but by water & blood and it is that Spirit, that beareth witnessfor y Spirit is truethe

7 For there are three, which beare record in heavy the Father, the Word, and the holy Ghoft and their be Litle c thice are one.

John. 13.34

Mat. 11.30.

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we are i he Christ:

And there are three, which beare recorde in the th, the spirit and the water and the blond : and these

If we receive the witnes of men, the witnes of God treiter : for this is the witnes of God, which he te-

*He that beleeueth in that Sonne of God, bath lohu.3.36, witnes in him felfe: he that beleeueth not God, bath dehim a lyar, because he beleeued not the recorde,

ut God witnessed of that his Sonne.
If And this is that recorde, to wit, that God hath giud

wys eternall life, and this life is in that his Sonne, I He that hath that Sonne, hath that life, and he that

hoot that Sonne of God, hath not that life.

13 These things have I written vnto you, that belene the Name of that Sonne of God, that ye may knowe mye haue eternall life, and that ye may beleene in Mame of that Sonne of God.

14 And this is that affurance, that we have in him, at if we aske any thing according to his will, he hea- Chap. 3. 23 hvs.

If And if we knowe y he heareth vs. what soener we k, we knowe that we have the petitions that we redefired of him.

If If any man see his brother sinne a sinne that is not to death, let him aske, and he shall give him life for the fund that thou shouldest pray for it. Mat. 12.31.

17 All vnrighteousnes is sinue, but there is a sinue tynto death. 18 We knowe that whosever is borne of God, sin-

thot: but he that is begotten of God, keepeth him kand that wicked one toucheth him not.

19 We knowe that we are of God, and this whole ald lyeth in wickednes.

10 But we knowe that that Sonne of God is *come, Luke 24.43 hath given ws a minde to knowe him, which is true; that given in him that is true, that si, in that his Sonne Christ this same is that verie God, and that eter-life.
Litle children, keepeyour selves from idoles, A-

mar.3.29.

THE SECOND EPISTLE

2 Thu Epissie is written to a woman of great renowme,4 who brought up her children in the searce of God: 6 he exhautel her to continue in Christian charitie, 7 that she action pane not with Antichrists, 10 but auoyde them,

He Elder to the elect Lidy, and her children, whom I lone in the trueth: and not I onely, but all that have knowne the trueth,

2 For the truethes fake which dwelleth in vs, and shal be with vs for euer:

3 Grace be with you, merciekt peace from God the Father, and

from the Lorde lefus Chrift the Soune of the Father, with trueth and lone.

4 I rejoyced greatly, that I found of thy childre walking in tructh, as we have received a commandement of the Father.

5 And now befeeche I thee, Lady, (not as writinga' new commandement vnto thee, but that fame which we had from the beginning) that we aloue one another.

6 And this is that love, that we should walke after his commandements. This commandement is that as ye have beard from the beginning, ye should walke in it.

7 For manie deceivers are entred into this worlde, which confesse not that Lesus Christ is come in y fielhe. He that is such one, is a deceiver and an Antichrist.

8 Looke to your felues, that we lofe not the thinges which we have done, but that we may receive a full rewarde.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that cotinueth in doctrine of Christe, he hath both the Father and the Sonne.

to If there come anie vnte you, and bring not this to 17 defrine. * receive him not to house, neither bid him, God speede:

ss For he that biddeth him, God speede, is partaker of

beb.15.12.

s Beller William

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sevill deedes. Although I had many things to write moyou, yet I would not write with paper and yncke; altrust to come vnto you, & speake mouth to mouth, at our loye may be full.

1: The sonnes of thine elect sister greete thee, Amen,

THE THIRD EPISTLE

Mecommendeth Gaim for hospitalitie: 9 and reprehendeth hisrephes for vanglorie: 10 he exhorteth Gaim to cotinus had doing: 12 and in the ende commendeth Demetrius.

HE Elder vnto the beloued Gaius, whom I loue in the trueth.

2 Beloued,! wishe chiefly that thou prosperedit and faredit well as thy soule prospereth.

3 For I reloyced greatly when the brethre came, and tellified of the trueth that is in ht, how thou walkest in the trueth.

4 I have no greater toye then thefe, that is, to heare

Beloued, thou doeft faithfully, whatfoener thou

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office the brethren, and to ftrangers, Which bare witnes of thy lone before y Churches.

hom if then bringeft on their journey as it befemeth

1 Because that for his Names take they went forth, &

We therefore ought to receive fuch, that we might

ilwtore vnto y Church but Diotrephes which loveth have y preeminence among them, receiveth vs not. In Wherfore if I come, I wil calto your remembrance adeedes which he doeth practeling against vs with ulcious wordes, and not therewith content, neither thin self receiveth the brethre, but sorbiddeth them at would, and thrusteth them out of the Church.

it Beloved, followe not that which is evill, but that lithis good: he that doeth well, is of God:but he that the cuill, hath not feene God.

Mm s

12 Deme-

72 Demetrius hath good reporte of all men, and of the trueth it felie yea, and we out felues beare record and ye knowe that our recorde is true.

13 I have many things to write: but I will not with

yncke and penne write vnto thee:

14 For I truft I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friend salure thee. Greete the friends by name.

THE GENERAL EPISTLE

the warneth the godly to take heede of fuch me 4 that mile the grace of God a cloke for their wantonnes, 5 and that they shal not scape unpunished, for the cotempt of y grace, 6.7 he proucth by three examples: 14 and alleageth the prophecie of Enoch: 20. Finally he showeth the gratical means to ouerthrome al the snares of those deceuers,

Vde a fernant of I ESVS Chrift, and brother of Iames, to them which are called and fanctified of God the Father, and referred to Iefus Chrift: 2 Mercie vnto you, and peace and lone bemal-

tiplied.

3 Reloued, when I game all diligence to write vnto you of the common faluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly concend for the maintenance of \$\tilde{y}\$ faith, which

was once ginen vnto the Saintes.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: vagodly men they are which turne the grace of our God into wittonnes, and * denie God the onely Lord, and our Lorde Ielus Chrift,

5 I will therefore put you in remebrance, for a finish as ye once knewe this, how that the Lord, after that had delinered the people out of Egypt, * deftroyed the

afrerwarde which beleeved not.

6 The * Angels also which kept not their first este, but lest their own habitation, he hath reserved in enertasting chaines under darkenes unto the judgement of the great day.

2.Pet.2.1.

Ng. 14.37.

3. Pet. 2.4.

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As & Sodom & Gomorrhe, and the cities about the, Gen, 19.24. lieb in like maner as they did, committed fornicatio. Molowed frange fleft, are fet forth for an enfample, dfuffer the vengeance of eternal fire.

8 Likewife notwithstanding thefe sleepers also defile I defen, and despise gouernement, and speake enill of

hem that are in authoritie.

Λ

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e Yet Michael the Archangel, when he ftrone against bedeuil, and disputed about the bodie of Mofes,durft whlame him with curfed fpeaking, but faid, The Lord whuke thee.

to But thefe fpeake euill of thofe things, which they besites which are without reason, in those things, which they sheaftes which are without reason, in those thinges trycorrupt them selves.

Wo be vnto them: for they have solowed y way like and are cast away by the deceite * of Balaams Gen.4.8.

mes, and perifh in the gainfaying " of Core.

12 Thefe are rockes in your feattes of charitie when 3.pet.2. 45 wfeaft with you, without al feare, feeding the felues: Num. 16. 1. doudes they are without water , caried about of 2.74,2,170 tades, corrupt trees, and without fruite, twife dead, aplucked up by the rootes.

if They are the raging wanes of the fea, foming out throwne fhame: they are wandring flarres, to whom is derned the blacknes of darkenes for euer.

4 And Enoch alfo the feuenth from Adam , propheodof fuch, faying, * Beholde, the Lord commeth with Revel. 1.7.

bonfands of his Saintes,

y Togine judgemet againft al men, & to rebuke all y godly among them of all their wicked deedes, which hane vngodly committed,& of al their cruel fpea-gs,which wicked finners haue fpoken against him.

if Thefe are murmurers, complainers, walking after tit own lufts: whose mouthes speake proude things, ung mens persons in a miratio, because of aduatage. Butive beloned, remember the words which were then before of the Apostles of our Lord Jesus Christ, If How that they tolde you that there shoulde be akers t in the last time, which should walke after knowne vngodly luftes.

Whele are they that leparate them felues fro other, naturall,

1.7im.4.8 2,1108.3.1 . REVELS

maturall, haning not the Spirit.

20 But,ye beloved, edifie your felues in your mon

holy faith, praying in the holy Ghoft,

21 And keepe your felues to the lone of God, looking for y mercie of our Lord lefus Christ, vnto eternal life, 22 And have compassion of some, in putting differences

23 And other faue with feare, pulling the out of y fite & hate euen that garmet which is fpotted by the fielh.

24 Now vnto him that is able to keepe you, that ye fall not, and to prefent you fautles before the prefence of his glorie with love,

25 That is, to God onely wife, our Saujour, be glorle, and matefric, and dominion, and power, both nowe and

for euer, Amen,

THE REVELATION OF IOHN THE DIVINE.

CHAP. I.

2 He declareth what kinde of doctrine is here handled, 8 cm. his, that is the beginning and ending: 12 Then the influid of the fewen candle fiscks and flavres 20 is expounded.



He revelation of I ESV S Chrift, which GOD gave vnto him, to the which must flortely bee doner which he fent, and shewed by his Angel vnto his servant John,

2 Who have record of y word of God, & of the testimonie of less Christ, & of al things that he faw.

3 Bleffed is be that readerh, and they that beare the words of this prophecie, and keepe those things which are written therein: for the time is at hand

4 Iohn, to the feuen Churches which are in Afra, Grace be with you, and peace from him, Which his, and Which was, and Which is to come, and from the feues Spirits which are before his Throne,

5 And from Iefus Chrift, which is that * faithful witnes, and * that first begotten of the dead, and that Printe of the Kings of the earth, vnto him that loued vs, & was shed vs from our finnes in his *blood,

Plal. 89.38 1. (0.15.21 rolofit. 18.

Heb. 9, 14. L.pet. 1.19. Luber 1.0.

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And made vs & Kings and Prieftes vnto God enen e. Pet 2.5. Father, to him I fay be glorie, and dominion for everpre, Amen.

Beholde, he commeth with * cloudes, and euerte 1fa.3. 14. shall fee him: yea, even they which pearced him tho- mat 34.30 igh; and all kindreds of the earth shall waile before inde. 14.

Euen fo, Amen.

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Il am Alpha and Omega, the beginning and the en- (hap. 21.8 ing faith the Lord, Which is, and Which was, & Which and 22, 130

to come, even the Almightie.

, Hohn, euen your brother, and companion in tribubion, and in the kingdome and patience of I ESVS brilt, was in the yle called Patinos, for the worde of od, and for the witnessing of Iefus Christ.

10 And I was ranished in spirit on y Lords day, & heard chinde me a great voyce, as it had bene of a trumpet, u Saying, I am Alpha & Omega, that firft & that lafte that which thon feeft, write in a booke, & fend it vate belenen Churches which are in Afia, vnto Epheius, & e. mo Smyrna, and vnto Pergamus, and vnto Thyatira. & mo Sardis, and vnto Philadelphia, & vnto Laodicea.

12 Then I turned backe to fee the voyce, that fpake ith me: and when I was turned, I fawe fenen golden

andlestickes.

4 And in the middes of the fenen candlefticks, one hevato the Sonne of man, clothed with a garment whe to the feere, and girded about the pappes with golden gudle.

4 His head, and heares were white as white wooll, &

ulnow, and his eyes were as a flame of fire,

If And his feete like voto fine braffe, burning as in a mace: and his voyce as the founde of many waters.

16 And he had in his right hand feuen ftarres, and out his mouth went a Charpe two edged (worde: and his te home as the funne thinech in his ftrength.

17 And when I fawe him, I fel at his feete as dead: the blaid his right hande vpon me, faying veto me, Feare

#: I am that * fieft and that lait,

18 And am aline, but I was dead: and behold, I am ae for euermore, Amen: and I have the keyes of hell dofdeath.

19 Write the things which thou haft feene, and the things

Ifa.41.4. and 44.6. things which are, & y things which shal come herafter

20 The myfterie of the fenen ftarres which the fawest in my right hand, and the fenen golden cand Rickes, is this, The feuen ftarres are the Angels of the feuen Churches: & the feuen candlestickes which the faweft, are the fenen Churches.

CHAP. II.

I lobu is commanded to write those things, which the Land knew necessarie, to the Churches of Ephesus, 8 of the Smith mians, 12 of Pergamus, 18 and of Thyattra, 25 that the keepe those things which they received of the Apostles.

TNto the Angel of the Church of Ephelus Write, The things faith he that holdeth the feuen ftarres in right hand, and walketh in the middes of the fenengel

den candlestickes.

2 I know thy works, and thy labour, & thy patience, and how thou can't not beare with them which are call and haft examined them which fay they are Aposile, & filing are not, and haft found them lyars.

2 And thou waft burdened, and haft patience, and he my Names fake haft laboured, and haft not fainted.

4 Neuertheles, I have somewhat against thee, because

thou haft left thy firft loue.

Remember therefore from whence thou art falle and repent, and do the first workes : or els I wil com against thee shortly, and will remove thy candlesses out of his place, except thou amende.

6 But this thou haft, that thou hateft the workes o

the Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirite faith vnto the Churches, To him that overcommeth, wil 18 9 I give to eate of the tree of life which is in the midden this ha of the Paradife of God.

8 TAnd vnto the Asgel of the Church of the Smy mians write, Thefe things faieth he that is first, and land

Which was dead and is aline.

9 I knowe thy workes and tribulation, and ponerti (but thou art riche) and I know the blafphemie of then which fay they are I ewes, and are not, but are the Sym gogue of Satan.

to Feare none of those things, which thou shalt he ter: behold, it shal come to passe, that the denil shal co

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e of you into prifon, that ye may be tried, & ye shall netribulation ten dayes: be thou faithfull voto the ath, and I will give thee the crowne of life.

I Let him that hath an eare, heare what the Spirite th to the Churches: He that overcommeth, shall pot

whart of the fecond death.

13 And to the Angel of the Church which is at Permins write, This faith he which hath that sharpe sword

with two edges.

1 1 I knowe thy workes and where thou dwelleft, ene there Satans throne is, and thou keepest my Name, and at not denied my faith, euen in those dayes when An-

tan dwelleth.

He tan dwelleth Athere them that maintayne the doctrine of * Ba. Num. 24. m, which taught Balac to put a flumbling blocke dore the children of Israel, that they should eate things facrificed vnto idoles, and commit fornica-

is Euen so hast thou them, that maintaine the doctrine the Nicolaitans, which thing I hate.

if Repent thy felfe, or els I wil come vnto thee fhortand will fight against them with the swords of my

onth.

17 Let him that hath an eare, heare what the Spirit havnto the Churches, To him that ouercommeth, wil meto eate of the Manna that is hid, & will give him white stone, and in the stone a newe name written, ite with no man knoweth fauing he that receiveth it.

If And ento the Angel of the Church which is at thira write, These things saith the Sonne of God, with hath his eyes like vuto a flame of syre, and his

ne like fine braffe.

19 I know thy works and thy lone, and fernice, and hand thy patience, and thy works, and that they are

is at the last, they at the first.

Notwithstanding, I have a sew things against thee, thou sufferest the woman lezabel, which callethe selfe aprophetisse, to teache and to deceive my serto make them commit fornication, and to eate sa facrificed vato idoles,

DaA Is

ar And I gane her fpace to repeat of her forniem and the repented not.

22 Beholde,l will caft her into a bed, and them th commit fornicatio with her,into great aifidion, exce 6 1

they repent them of their werkes.

2. Sam. 16. 7.pfal.7.10 sere. 11.20. and 17.10.

23 And I will kill ber children with death & all is Churches shall know that I am he which * fearcheth reines and heartes ; and I will give vnto everie ont bich

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you according vnto your workes,

24 And voto you I fay the rest of them of Thyatin As manie as have not this learning, neither have know the deepnes of Satan (asthey fpeake) 1 will put spe you none other burden.

as But y which ye haue alreadie, holde faft til Ico 26 For he that overcommeth & keepeth my wolke

voto the end, to him will I give power over nation, 27 * And he fhal rule them with a rodde of yron and five as the vetfels of a potter, fhal they be broken.

28 Euen as I received of my Father, fo wil I gineh

the morning Starre.

20 Let him that hath an eare, heare what the Spin whi faith to the Churches.

CHAP. I The fift Epiffle fent to the Paftours of the Church of San 7 of Philadelphia, 14 and of the Landiceans, 16 that be not luke marme, 20 but endeucur 10 further Godiglon Nd write vnto the Angel of the Church which is Sardis, Thefe things faith he that hath the feuen Spi rits of God, and the feuen flarres, I knowe thy works for thou haft a name that thou liveft, but thou ir sill mi deade.

2 Be awake and frengthen the things which remains that are readie to die: for I have not founde thy works

perfice before God. 3 Remembertherefore, howe thou haft receiped m heard, and holde fast and repent. * If therefore the wilt not watch, I will come on thee as a thiefe, & the 2 pel. 3.101 hale not knowe what houre I will come vpon thee.

4 Notwibstanding thou halt a few names yet in Said which have not defiled their gar ments : and they fa walke with me in white : for they are worthit.

5 He thatouercometh, fhalbe clothed in white are

Pfal.2.9.

Cha. 16.15.

I will not put out his name out of the *booke of Chap.20.12 but I will confesse his name before my Father, and and 21. 27. fore his Angels. phil.4.3.

6 Let him that hath an eare, heare, what the Spirit

hithvato the Churches.

7 And write vnto the Angel of y Church which is of bliddlphia, These things faith he that is Holy, & True, hich hath the keye of Dauid, which openeth and no in flutteth, and (hutteth and no man openeth, it knowe thy workes: behold, I have fet before thee

open doore, and so man can fout it : for thou haft a

dmy Name.

Beholde, I wil make them of the Synagogue of Sa-which call them selues lewes and are not, but doe abchold, I say, I will make them, that they shall come dworship before thy seete, and shall knowe that I

to Because thou hast kept the word of my patience, to Because thou hast kept the word of my patience, the fore I wil deliner thee from the hours of centations and the worlde to the them which will come vpon all the worlde, to trie them andwe'l vpon the earth.

it Beholde, I come Mortly : holde that which thou

that no man take thy crowne.

that no man take thy crowne.

In Him that ouercommeth, will I make a pillar in lim that ouercommeth, will I make a pillar in lim the limit of my God, and he shall go no more out; and is all write upon him the Name of my God, & the name of the newe Hierusalem, the schoommeth downe out of heaven from my God, & all mile opon him my newe Name.

13 Let him that hath an eare, heare what the Spirit hunto the Churches.

about the Churches.

4 And voto the Angel of the Church of the Laodius write. These things saith Amen, that saithfull and
us write, that beginning of the creatures of God.
Is I know thy workes, that thou art neither colde
thote: I would then were stoole or hore.

Therefore, because thou art luke warme, and neyard scolde nor hote, it wil come to passe, that I shall
see thee out of my month.

and Hor thou faift, I am rich, and increased with goods, have neede of nothing, and knowest not howethou

REVELATION

art wretched, & miferable, & poore, & blind, & mked.

18 I countel thee to bie of me golde tryed by the waft is exhat thou maieft be made riche; and white raimer, with fire, that thou maieft be made riche : and white raimer. that thou maieft be clothed, and that thy filthie naked. nes do not appeare ; and appoint thine eyes with ere falue, that thou maieft fee.

Pro.3.13. bebr. 12.5.

19 As manie as I lone,* I rebuke & chaften : be zes lous therefore and amende.

20 Beholde, I flande at the doore, and knocke. If any man heare my voyce and open the doore, I will comen voto him, and will suppe with him, and he with me.

at To him that ouercommeth, will I graunt to fi with me in my throne, euen as I ouercaine, and fit with

my Father in his throne.

22 Let him that hath an eare, heare what the Spirite faith vnto the Churches.

CHAP. IIII.

I An other vision conteining the glorie of Gods Maieffit! 8 Which a magnified of the foure beaftes, 10 and the foure and swentie Elders.

Fier this I looked, and beholde, a doore was open In beauen, and the first voice which I hearde, was it mere of a trumpet talking with me, faying, Comere Md I it more of a trumpet talking with me, waying, bithe the thicker, and I will frewe thee thinges which must be lefeal

2 And immediatly I was rauished in the spirit, and be- 1 And holde, a throne was jet in heaven, and one fate voon the side ve

throne.

3 And he that fate, tvas to looke vpon, like vnto aiaf. ; And per stone, and a sardine, and there was a rainebow round stearts about the throne in sight like to an emergude. about the throne in fight like to an emeraude.

4 And rounde about the throne were foure & twen- 4 The tie feates, and vpon the feates I fawe foure and twente within Elders fitting, clothed in white raiment, and had on whether their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voices, and there were feuen lampered the of fyre burning before the throne, which are the feuen method.

fpirites of God. 6 And before the throne there was a fea of glasse like worth with crystal and in the middes of the throne, and sound a from about the throne were foure beaftes full of eyes before with a and behinde.

Lord G Which 9 An dankes

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And the first beaft was like a lion, and the seconde bif like a calte, and the third beaft had a face as a ma, whe fourth beaft was like a flying egle.

& And the foure beaftes had eche one of them fixe singer about him, and they were full of eyes within, & hey ceased not day nor night , faying, Holy, holy, holy lord God almightie, Which Was, and Which Is, and Which Is to come.

. And when those beaftes gave glorie, and honour, & tankes to him that fate on the throne, which lineth for

mer and euer.

10. The foure and twentie Elders fell downe before in that face on the throne, and worshipped him that meth for euermore, and eaft their crownes before the bione, faying,

II Thou art *worthie, O Lord, to receine glorie and Chap. 3. 130 mour, and power: for thou haft created al things, and withy willes fake they are, and have bene created.

CHAP. V.

The booke scaled with seven scales, 3 which none coulde men, 6 that Lambe of God 9 is thought worthie to open. 12 even by the consent of al the companie of heaven.

Nd I fawe in the right hande of him that fate voon the throne, a Booke written within, and on the back-

defealed with fenen feales.

1 And I fawe a ftrong Angel which preached with a ade voyce, Who is worthie to open the booke, and to ofethe feales thereof?

And no man in heaven, nor in earth, neither vnder tearth, was able to open the Booke, neither to looke

bereon.

4 Then I wept much, because no man was founde orthic to open, and to reade the Booke, neither to oke thereon.

I And one of the Elders faide vnto me, Weepe not: mold, that * Lion which is of the tribe of Inda, that Gent.49. 5

weethe fenen feales thereof.

Then I beheld, and lo, in the middes of the throne, dofthe foure beaftes, and in the middes of the Elthe floode a Lambe as though he had bene killed, the had leuen hornes, & seuen eyes, which are fene

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Spirits of God, fent into all the worlde.

7 And he came and tooke the Booke out of the right

hand of him that fate vpon the throne.

8 And when he had taken the Booke, the foure beafter and the foure and twestie Elders fell downe before the Lambe, having enerie one harpes and golden vials full of odours, which are the prayers of the Saintes.

9 And they fong a new fong, faying, Thou art worthis to take the Booke, and to open the feales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred and tongue, and people, and nation.

Chap. 1.6.

Dan.7.10.

to And hast made vs vnto our God, Kings & Priest, and we shall reigne on the carth.

II Then I behelde, and I heard the voyce of manie Angels round about the throne, and about the beaftes & the Elders, and there were * ten thousande times ten thousand, and thousand thousands.

12 Saying with a londe voyce, Worthie is the Lambe that was killed to receive power, and riches, and wife dome, and firength, and honour, and glorie, and praise.

13 And al the creatures which are in heaven, and on the earth, and vider the earth, and in the fea, & al that are in them, heard I, faying, Praylo, and honour, & gloris, and power be vinto him, that fitteth vpon the throne, & which the Lambe for every stee.

14 And the foure beaftes faid, Amen, and the foure & twentie Elders fel downe and worshipped him that li-

meth for euermore.

CHAP. VI.

The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the sourth, 9 the sist, 12 and the fixth, and then arise murders, samine, pestilence, outcryes of Sannes, earthquakes, and druerse strange sightes in heaven.

A Fter, I beheld whe the Lambe had opened one of the feales, and I heard one of the foure beaftes lay, as #

were the noyle of thunder, Come and fee.

and he that fate on him, had a bow, & a crowne was gimen vnto him, & he went forth coquering that he might ouercome.

3 And when he had opened the second scale, I hearde

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defecond beaft fay, Come and fee.

And there went out another horfe, that was red, & ower was give to him that fate thereon, to take peace. for the earth, and that they should kill one another. & here was given vnto him a great fworde.

And when he had opened the third feale, I hearde he third beaft fay, Come and fee: Then I behelde, and hablacke horfe, and he that fate on him had balances

mhis hand.

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And I heard a voice in the middes of y foure beafts hy, A meafare of wheat for a penie, and three meafures abarlie for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth feale, I hearde

be voyce of the fourth beaft fay, Come and fee.

18 8 And I looked, and behold, a pale horfe, & his name hat fate on him was Death, & Hell followed after him, adpower was given vnto them over the fourth parte ofthe earth, to kill with fworde, and with hunger, and with death, and with the beaftes of the earth. .

And when he had opened the fift feale, I faw vnder healtar the foules of them, y were killed for the word God, and for the testimonie which they mainteined, to And they cried with a loude voyce, faying, Howe long. Lord, which art holy and true!doeft not thou judge indanenge our blood on them that dwel on the earth? II And long white robes were ginen vnto everie me,and it was faid vinto them, that they should rest for thile feafon vntill their fellowe fernants, and their brebreathat should be killed even as they were, were fulilled.

12 And I beheld when he had opened the fixt feale, bidlo, there was a great earthquake, and the funne was Bblacke as fackecloth of heare, and the moone was like Hood.

be 13 And the ftarres of heaven fell voto the earth, as it tigge tree cafteth her greene figges when it is shaken Wa mightie winde.

14 And heaven departed away, as a scrole when it is blled, and euerie mountaine and yle were moued out

their places.

Is And the Kings of the earth, and the great men, & frich men, and the chiefe captaines, and the mightie

REVELATION.

men. & enery bondman, & euery free man, hid the felues in dennes, and among the rockes of the mountaines.

16 And faid to the mountaines & rockes, * Fal on 15. and hide vs from the prefence of him that fitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who

can ftande?

2(ai.2.19.

bofe. 10.8.

luke 23.30.

CHAP. VII.

I The Angels comming to hurt the earth, 3 are flaved un till the Elect of the Lord 5 of all tribes were fealed, 12 Such as Suffred persecution for Christes Sake, 16 ban great felicitie, 17 and joy.

Nd after that, I faw foure Angels ftand on the foure corners of the earth, holding the foure windes of the earth, that the windes should not blowe on the earth.

neither on the fea, neither on any tree.

2 And I fawe another Angel come vp from the Eaff, which had the feale of the living God, and he cried will a loude voyce to the foure Angels to whom power wal ginen to burt the earth, and the fea, faying,

3 Hurr ye not the earth, neither the fea, neither the rrees, till we have fealed & ferwants of our God in their

forebeades.

4 And I heard the number of them, which were fealed, and there mere fealed an hundreth and foute and foutty shouland of al the tribes of the children of Ifrael.

s Of the tribe of Inda were fealed twelve thousand, Of the tribe of Ruben were fealed twelve thousand, Of

the tribe of Gad were fealed twelve thousand. 6 Of y tribe of Afer were fealed twelve thousand. Of the tribe of Nephrhali were fealed twelve thousand.

Of the tribe of Manaffes were fealed twelve thousand 7 Of the tribe of Simeon were fealed twelne thousand. Of the tribe of Levi were fealed twelve thousande, Of the tribe of Machar were fealed twelve thousande, Of the tribe of Zabolon were fealed twelve thoufand.

8 Of v tribe of lofeph were fealed twelve thousand Of the tribe of Beniamin were fealed twelve thousand

9 After thefe things, I heheld, & lo,a great multitude, which no man could number, of al nations and kinted, and people, and tongues, floode before the throne, and before the Lambe, clothed with long white robes.

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mes in their handes.

And they cryed with a loude voyce, faying, Saluaion commeth of our Ged, that fitteth vpon the throne, and of the Lambe.

II And al the Angels flood round about the throne,& bout the Elders, and the foure beatles, and they tell befre the throne on their faces, and worshipped God,

12 Saying, Amen. Prayle, and glorie, and wifedome. and thankes, and honour, and power, and might, be voto

or God for euermore, Amen.

12 And one of the Elders spake, faying voto me, What methefe which are araied in long white robes? and

whence came they?

14 And I faid voto him, Lorde, theu knowest. And he hid to me. Thefe are they, which came out of great triwation, & have washed their long robes & have made beir long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne God, and ferue him day and night in his Temple, and ethat fitteth on the throne, will dwel among them.

16 They fhal huger no more neither thirft any more, Ifai.49. 10. wither shal the sunne light on them, neither any heat.

17 For the Lambe, which is in the middes of the brone, fhal governe them, and fhall lead them vnto the wely fountaines of waters, & * God fhal wipe away all Chap.27. 4. tares from their eyes.

CHAP. VIII.

After the opening of the feuenth scale, 3 the Saints prayers weoffred up with adoures, 6 The feuen Angels come forth with trumpets. 7 The foure first blow, and fire falleth on the with, 8 the feats turned into blood, to. It the waters mue bitter, 12 and the flarres are darkened.

Nd when he had opened the fewenth feale, there was

Milence in heaven about halfe an houre.

1 And I fawe the fenen Angels, which stoode before od, and to them were given feven trumpers.

3. Then another Angel came and stoode before the fat batting a golden cenfer, and much odours was giwato him, that he should offer with the prayers of Saintes upon the golden after, which is before the

And the smoke of y odours with the prayers of the Saintes

ifa.25.8.

Szintes, went vp before God, out of the Angels hand.

s And the Angel tooke the cenfer, & filled it with fire of the altar, and caft it into the earth, and there were voyces, and thundrings, and lightnings, and earthquakes

5 Then the feuen Angels, which had the feuen trompets, prepared them felues to blowe the trumpets.

7 So the first Angel blewe the trumper, and there was haile and fire, mingled with blood, and they were caft into the earth, and the third part of trees was burnt, & all greene graffe was burnt.

8 And the second Angel blew the trumpet, and as # were a great mountaine, burning with fire, was cast into the fea, and the third part of the fea became blood,

9 And the third part of the creatures, which were in the fea, and had life, died, and the third part of shipper

were destroyed.

10 Then the third Angel blewe the trumpet, & then fel a great ftarre from heaven burning like a torche, and it fell into the third part of the rivers, and into the fountaines of waters.

IT And the name of the flarre is called wormewood therefore the third part of the waters became worme. woode, and many men dyed of the waters, because they

were made bitter.

thirde part of the lunne was smitten, and the third parte schar of the moone, and the thirde parte of the ftarres, fo to that the thirde parce of them was darkened and the day we f was fmitten, that the third part of it could not fhine, and likewife the night.

12 And I beheld, and heard one Angel flying through the middes of heaven, faying with a londe voyce, Wo, wo, wo to the inhabitants of the earth , because of the 112 C foundes to come of the trumpet of the three Angels,

which were yet to blowe the trumpets.

CHAP, IX.

I The fift Angel bloweth his trumpet, 3 and forgling locuftes come out. 13 The fixt Angel blowcih, 16 and bringeth farth horfemen, 20 to deftroy mankinde.

A Nd the fife Angel blew the trumpet, & I fawe a flarre fall from heaven voto the earth, and to him was gi

wen the key of the bottomles pit.

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And he opened the bottomles pit, & there arose the soke of the pit, as the smoke of a great fornace, & the sine, & the aire were darkned by the smoke of the pit.

3 And there came out of the sinoke Locustes upon bearth, and unto them was given power, as the score

mons of the earth haue power.

4 And it was commanded them, that they should not but the graffe of the earth, neither anie greene thing, wither anie tree: but onely those men which have not descale of God in their foreheades.

is 5 And to them was commanded that they should not bill them, but that they should be vexed five moneths, and that their paine should be as the paine that com-

meth of a fcorpion, when he hath ftung a man.

6 *Therefore in those dayes shall men seeke death, Chap. 6.16.

mdshall not finde it, and shall desire to die, and death ifa. 2.19.

mass fall see from them.

7 And the forme of the locustes was like vnto horses repared vnto battel, and on their heads were as it were sownes, like vnto gold, and their faces were like the fa-

8 And they had heare as the heare of women, and

9 And they had habbergions, like to habbergions of min and the found of their winges mas like the founde of therets when manie horfes tunne vnto battel.

to And they had tayles like vnto fcorpious, & there we flings in their tayles, and their power was to hurt

men fine moneths,

It And they have a King over the, which is the Angel the bottomles pit, whose name in Hebrewe is Abadmak in Greke he is named Apollyon, that is, destroying, is One wo is past, and beholde, yet two woes come therethis.

If Then the fixt Augel blewe the tiumpet, and I surde a voyce from the foure hornes of the golden al-

w, which is before God.

14 Saying to the fixt Angel, which had the trumpet, boothe foure Angels, which are bounde in the great mer Euphrates.

Is And the foure Angels were loofed, which were

No s

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to flay the third parte of men.

16 And the number of horsemen of warre were twen eie thousand times ten thousand : for I heard the num ber of them.

17 And thus I fawe the horfes in a vision, and them that fate on them, having fierie habbergions, and of la einth, and of brimftone, & the heads of the horfes were as the heades of lyons: and out of their mouthes went forth fire and fmoke and brimftone.

18 Of thefe three was the third part of men killed. that w, of the fire, and of the fmoke, and of the brimftone

which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: for their tailes were like vnto ferpents, and had

heads, wherewith they burt,

20 And the remnant of the men which were not killed by thefe plagues, repented not of the workes of their Ffal. 115.4 bands, that they should not worship denils, and idela # 155.15. of golde and of filver, and of braffe, and of ftone, and of wood, which neither can fee, neither heare nor go.

> 21 Alfo they repented not of their murther, & of their forcerie, neither of their fornication, nor of their theft.

> > CHAP. X.

Another Angel appeareth clothed with a cloud, 2 holding a booke open, 3 and crieth out. 8 A voice from heaven Commandeth John to take the booke: 10 He eateth it.

Nd I fawe another mightie Angel come downe from heaven, clothed with a cloude, & the raine bowe vpon his head, and his face was as the funne, and his feete as pillars of fire.

2 And he had in his hand a litle booke open, & he par his right foote vpon the fea, and his left on the earth,

3 And cryed with a loud voyce, as when a lyon ros. seth :and when he had cryed, feuen thunders ettered their voyces.

4 And when the feuen thunders had vetered their vob ces,I was about to write: but I heard a voice fro beamen faying vaco me, Seale vp those things which the femen thunders haue spoken, and write them not.

5 And the Angel which I fawe ftand vpon the fea, and wpon the earth, lift up his hand to heaven,

And fware by him that liueth for enermore, which

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ated heaven, and the things that therein are, and the th, and the things that therein are, and the fea, and things which therein are, that time fhould be no

But in the dayes of the voyce of the feuenth Angel, ferie of God fhalbe finished, as he hath declared to

d. If And the voyce which I heard from heaven, fpake ome againe, and faide, Go and take the litle booke lithis open in the hand of the Angel, which standeth

whis open in the hand of the range, the state of the stat

late it vp, and it was in my mouth as sweete as ho-but when I had eaten it, my bellie was bitter.

ir and he faid voto me, Thou must prophecie againe me the people and nations, and tongues, and to ma-Kings.

CHAP. XI.

The temple is commanded to be measured. 3 The Lord fire mh op two witnesses: 7 whome the beast murthereth, 9 ad no man burieth them II God raifesh them to life, 1 3 ad calleth them up to heaven, 13 The wicked are terri-tel. 15 By the trumpet of the fewenth Angel, the refurution 18 and indgement is def ribed.

Hen was guen me a reede, like vnto a rodde, and the

Men was given me a reede, like vnto a rodde, and the langel floode by, faying, Rife and mete the Temple of shand the alcar, and them that worthing therein.

I But the court which is without the temple cast ont, limite it note for it is given vnto the Gentiles, and tholic citie shall they treade vnder soote, two and the moneths.

I But I will give power vnto my two witnesses, and shall prophecie a thousand two hundreth and three redayes, clothed in sekecloth.

I These are two olive trees, and two candlestickes, limb before the God of the earth.

And if any man will hurt them, fire proceedeth one

of their mouthes, and denoureth their enemies : for anie man would hurt them, thus must be be killed.

king 6 Thefe have power to fhut heaven, that it raine no In the dayes of their prophecying, and have power oner 18 An waters to turne them into blood, and to fmite the earth bed, an with all maner plagues, as often as they wil.

7 And when they have finished their testimonieabe beaft that commeth out of the bottomles pit, fhal make warre against them, and shall ouercome them, and kill

chem.

8 And their corpfes shall lie in the streetes of the nt: and great citie, which fpiritually is called Sodom & Egypt where our Lord allo was crucified.

o And they of the people and kindreds, and torgues, & Gentiles that fee their corpfes three dayes & an half, and shal not suffer their carkerses to be put in graues,

so And they that dwel vpon the earth, shal reionce ouer them and be glad, and fhal fend giftes one to another : for these two Prophets vexed them that dwelton che earth.

man cle II But after three dayes and an halfe, the fpirit of life comming from God, shall enter into them, and they shal stand up upon their feete : and great feare shall come vpon them which fawe them.

12 And they shal heare a great voice fi o heauen, laying vnto them, Come vp hither. And they thal afcend vp to heaven in a cloude, and their enemies shal fee them.

13 And the fame houre that there be a great earthquake, and the tenth part of the citie flial fall, and in the earthquake fhalbe flaine in number fenen thousandand the remnant were fore feared, and game glory to the God of heaven.

14 The second wo is past, and beholde the third wo

will come anon.

15 And the fewenth Angel blew the trumpet, & there were great voyces in heaven, taying, The kingdomes of this world are our Lords, and his Christs, and heshall reigne for euermore.

16 Then the foure and twenty Elders, which fate before God on their feates, fel vpon their faces, and wor-

Chipped God,

17 Saying, We give thee thankes, Lord God almighty,

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Schart, and Which waft, & Whichart to come sfor shaft received thy great might, and haft obteyned h kingdome.

18 And the Gentiles were angrie, and thy wrath is the act and the time of the dead, that they should be detd, and that thou shouldest give reward vote thy nuts the Prophets, and to the Saintes, and to them nfeare thy Name, to finaliand great, and shouldest they them, which deftroy the earth.

In Then the Temple of God was opened in heaven there was seene in his Temple the Arke of his coue-ut: and there were lightnings, and voyces, and thun-ings, and earthquake, and much haile.

CHAP. XII.

CHAP. XII.

Awoman appeareth 2 traveiling with childe, 4 whose wilde the Dragon would denouse, 7 but Michael overcomments out, 13 and the more he is uft downe and vanquished, the more fiercely he exerciseth his subtilizes.

Nd there appeared a great wonder in heaven: A womusclothed with the funne, and the moone was vn-ther feete, and vpon her head a crowne of twelve mes.

1 And the was with childe, and cried traveiling in thand was pained readie to be delivered.

Andthere appeared another wonder in heanen:

beholde, a great red dragon having feuen heads, and abornes, and feuen crownes upon his heads:
4 And his taile drew the third part of the flarres of men, & caft them to the earth. And the dragon flood fore the woman, which was ready to be delivered, to noure her childe when the had brought it forth.

I So the brought forth a man childe, which thoulds tall nations with a rod of yron : and that her childe

ataken vp vnto God and to his throne,

And the woman fled into wildernes where the hath ace prepared of God, that they shoulde feede her meathousand, two hundreth and three score dayes.

1 And there was a battel in heaven, Michael and his tels fought against the dragon, & the dragon fought

dhis angels. But they prenailed not, neither was their place

found

found anie more in heaven.

o And the great dragon, that olde ferpent, called the lette deuil and Satan, was cast out, which deceineth all the on : world : he was enen cast into the earth, and his angels me, a were caft out with him.

10 Then I heard a loud voyce in heaven, saying, Now in, is saluation, and strength, and the kingdome of our God, ald w and the power of his Chrift : for the accuser of our bre thren is cast downe, which accused them before on at vi God day and night.

II But they ouercame him by that blood of that him Lambe, and by that worde of their testimonie, and they a And

loved not their lives voto the death.

12 Therefore reioyce, ye heavens, and ye that dwell wim, to in them. We to the inhabitants of the earth, and of the fact fea: for the deail is come downe vnto you, which hat he great wrath, knowing that he hath but a fhort time.

13 And when the dragon fawe that he was cast vnto And the earth, he persecuted the woman which had brought mes.

forth the man childe.

14 But to the woman were ginen two wings of a The great egle, that the might file into the wildernes, into this her place, where the is nourifhed for a time, and time, wofth and halfe a time, from the presence of the ferpent, the W

15 And the ferpent caft out of his mouth water after the woman, like a floud, that he might cause her tobe in If

garyed away of the floude.

wd:b 16 But the earth holpe the woman, and the earth be pened her mouth, and fwalowed vp the floud, which the

dragon had cast out of his mouth,

17 Then the dragon was wroth with the woman, and the like went and made warre with the remnant of ber feede, n And which keepe the commanndements of God, and have the c the testimonie of lesus Christ.

18 And I ftoode on the fea fande.

CHAP. XIII.

I The beaft with manie heads is described, 8 which drawth the most part of the world to idolairie. I I The other beat rifing out of the carth, 15 gineth power unto him.

A Nd I fawe a beaft rife out of the fea!, hauing fenen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

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And the beaft which I faw, was like a Leopard, and feete like a beares, and his mouth as the mouth of the bar: and the dragon gaue him his power and his the bar; and great authorized.

¡ And I fawe one of his heads as it were wounded to bar, but his deadly wound was healed, and all the dead wondred and followed the beaft.

de idwondred and tollowed the beaft.

to And they worshipped the dragon which gaues were vnto the beaft, and they worshipped the beaft, and they worshipped the beaft, and they worshipped the beaft, and the is like vnto the beaft! who is able to warre thim!

To And there was given vnto him a mouth, that spake atthings and blasphemies, and power was given vnthim, to do two and fourtie moneths.

he f And he opened his mouth vnto blasphemie against

And it was given vnto him to make warre with the advel in heaven.

And it was given vnto him to make warre with the make, and to ouercomethem, and power was given sever everie kinied, and tongue, and nation.

I Therefore all that dwell ypon the earth, shall worthin, whose names are not written in the Booke of the Name of the was street on the beginning.

him, whose names are not written in the Booke of softhat Lambe, which was flame from the beginning the worlde.

If anie man have an earc, let him heare.

If anie leade into captinitie, he shal go into captinite. Aif anie kill with a sword, he must be killed by a Cen. 9.6.

If and I behelde another beast comming up out of tearth, which had two hornes like the Lambe, but be delike the dragon.

If And I did al y the first beast could do before him, the capsed the earth. Ethem which dwel therein, to

the canfed the earth, & them which dwel therein, to whip the first beast, whose deadly wound was healed. y And he did great wonders, fo that he made fire tome downe from heaven on the earth, in the fight of

4 And deceived them that dwel on the earth by the bes, which were permitted to him to doe in the fight be beaft, faying to them that dwel on the earth, that the beaft, faying to them that dwel on the earth, that d tround of a fword, and did line,

IS And

the image of the beaft, fo that the image of the beaft should speake, & should cause that as manie as would not worship the image of the beaft, should be killed.

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16 And he made all, both small and great, tiche and

hand or in their forcheads.

to And that no man might bye or fell, faue he that had the marke, or the name of the beaft, or the number of his name.

18 Here is wildome. Let him that hath wit, count the nomber of the beaft : for it is the number of a man, and his nomber is fixe hundreth, three score and fixe.

CHAP. XIIII.

The Lambe standeth on mount Sion, 4 with his chasse wor.

Shippers, 6 One Angel preacheth the Gospel: 8 an other
foretelleth the fall of Babylon: 9 the third warneth that
the beast be anoyded. 13 A voyce from heaven pronounceth them happie who die in the Lord. 16 The Lords stille
with the line of the harvest, 18 and into the wintage.

Then I looked, and lo, a Lambe stoode on mount Sion, and with him an hundreth, fourtie and foure thoufand, having his Fathers Name written in their foreheads.

2 And I heard a voice from heaven, as the found of snany waters, & as the found of a great thunder: and I heard the voice of harpers harping with their harpes.

3 And they fung as it were a new fong before the throne, & before the foure beafts, & the Elders : and no man could learne that fong, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women; for they are virgins: these sollowe the Lambe whither soener he goeth; these are bought from men, being the first fruites voto God, and to the Lambe.

5 And in their monthes was found no guile: for they

are without foot before the throne of God.

6 Then I fawe another Angel file in the middes of heaven, haning an everlasting Gospel, to preach vato them that dwel on the earth, and to everie nation, and kinred, and tongue, and people,

7 *Saint

AP X2411.

272

"Saying with a loude voyce, Feare God, and gine Pfal, 145.6 nie to him: for the houre of his judgement is come: dworship him that made *heauen and earth, and the All. 14.15 and the fountaines of waters.

And there followed another Angel, faying, *Babylo Chap. 18.2. ingreat citie is tallen, it is fallen: for the made al na-ifat. 21.9. into drink of y wine of the wrath of her fornication. iere. 51.8. If And the third Angel followed them, faying with a side voice, if anie man woi finite the beaft & his image, directive hu marke in his forehead, or on his hand, to The fame thall drinks of the wine of the work of

teceiue bu marke in his forehead, ot on his hand, to The fame shall drinke of the wine of the wrath of si, yea, of the pure wine, which is powred into the weath, and he shalbe tormented in fire and master before the hole Angels, and before the mbe.

at And the smoke of their torment shall ascend everwe and they shall have no rest day nor night, which whip the beast and his image, and who sever receithat the print of his name.

where is the patience of Saints: here are they that yethe commandements of God, & the faith of Iefus.

Then I heard a voyce from heaven, faying vnto a Write, The dead which die in the Lorde, are fully the Even fo faith the Spirit; for they rest from their wars, and their workes followe them.

of 4 ¶And I looked, and beholde, a white cloude, and I athe cloude one ficting like vnto the Sonne of man, ing on his head a golden crowne, and in his hande a pefickle.

And another Angel came out of the Temple, crysic with a loude voyce to him that fare on the cloude, with a loude voyce to him that fare on the cloude, with in thy fickle and reape; for the time is come to loel, 3.13.

It for the harnest of the earth is ripe.

Mai. 13.39.

n: ter for the harnest of the earth is ripe.

he deearth, and the earth was reaped.

Then another Angel came out of y temple, which

ey heaven, having also a sharpe fickle.

ing

And another Angel came out from y altar, which of lower ouer fire, and cried with a loude crie to him to lud the sharpe sickle, and said, Thrust in thy sharpe and gather the clusters of the vineyarde of the sorther grapes are ripe.

19 And

To And the Angel thrust in his sharpe fickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great wine prese of the of wrath of God.

20 And the wine preffe was troden without the citie, Into and blood came out of the wine preffe, vato the horfe the fe bridles, by the space of a thousand and fix hundreth fur. 3

longs.

CHAP. XV.

he ea

For the

The feuen Angels having the seuen last plagues. 3 They that you conquered the beast, praise God. 6 To the seuen Angels, 3 A 7 feuen vialles full of Gods wrath, are delinered. Me fea 7 feuen vialles full of Gods wrath, are delinered.

ueilous, feuen Angels, hauing the feuen last plaguest 4 A

for by them is fulfilled the wrath of God.

2 And I fawe as it were a glassie sea, mingled with fare, and them that had gotten victorie of the beaft, and winft of his image, and of his marke, and of the number of his mane, stand at the glassie sea, having the harpes of Fo God.

3 And they fung the long of Moles the fernant of God take ; and the fong of the Lambe, faying, Great and maruelloud; And are thy workes, Lorde Gou almightie: iust and true of Lord

thy *wayes, King of Saintes.

4 *Who shal not feare thee, O Lord, and glorifieth ! And Name! for thou onely are holy, & all nations shal con me, an and worthip before thee for thy judgements are made a of fi manifelt. ! And

5 And after that, I looked, and behold, the temple me of the tabernacle of testimonie was open in heanen.

the tabernacle of testimonie was open in heauen.

And the seuen Angels came out of y temple, which is And the seuen plagues, clothed in pure and bright in the of nen, & hauing their breafts girded with golden gudle ngnaw 7 And one of the foure beaftes gaue vnto the feur u And

Angels feuen golden vialles full of the wrath of Godfor the h And

which liveth for evermore.

8 And the Temple was full of the moke of the glot atriue; of God and of his power, and no man was able to enter tway into the Temple, til the seuen plagues of the seutn at And tof the r gels were fulfilled. beaft,

CHAP, XVI.

& 17 The Angels power out the fenen vialles of 6

P[al. 145.

17. Lere. 10.7.

CHAP XVI

273

math given onto them, and so divers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great cirie.

ANd I heard a great voyce out of the Temple, faving

to the feuen Angels, Goe your wayes, and powre out be fenen vialles of the weath of God vpon the earth.

And the first went, and powred out his viall vpon the earth: and there fel a noyfome, and a grienous fore you the men, which had the marke of the beast, and

nonthem which worthipped his image.

3 And the fecond Angel powred out his viall vpon hefea, and it became as the blood of a dead man; and any lining thing died in the fea.

And the third Angel powred out his vial ypon the ners & fountaines of waters, and they became blood.

And I heard the Angel of the waters fay, Lord, thou inft, Which art, and Which waft: and Holy, because in haft judged these things.

for they shed the blood of the Saintes, and Pro-itts, and therefore hast thou given them blood to linke: for they are worthie.

And I heard another out of the Sanduarie fay, Euen-a Lord God almightie, true & righteous are thy sudge-

nts.

the land the fourth Angel powred out his viall on the me, and it was ginen voto him to torment men with ad ntol fire.

And men boyled in great heate, & blashhemed the teme of God, which hath power over these plagues, and y repented not, to gine him glorie.

It is And the fift Angel powred out his vial vpon the lit me of the beast, and his kingdome waxed darke, and the renawed their togeness for forow.

de grawed their tongues for forow, end u And blasphemed & God of heaven for their paines,

Go for their fores, and repented not of their workes. h And the fixt Angel powred out his vial vpon the let utilier Euphrates, and the water thereof dryed vp.

the tyway of the Kings of the East should be prepared.

And I faw three uncleane spirits like frogs come of the mouth of that dragon, & out of the mouth of beaft, and out of the mouth of that falle prophet.

Go For they are y spirits of denils, working miracles

00 2

to go vnto the Kings of the earth, & of the whole world to gather them to the battel of that great day of God Almightie.

Chap.3.3. mai.24.44. Luk, 12. 39.

15 (*Beholde, I come as a theefe. Bleffed & he thet watcheth and keepeth his garments, leaft he walke naked, and men (ee his filchines.)

16 And they gathered them together into a place

called in Hebrew Arma-gedon.

17 And the fewenth Angel powred out his viall into the ayre : and there came a loude voyce out of the Temple of heaven from the throne, faying, It is done.

18 And there were voyces, and thundrings, & light. nings, and there was a great earthquake, fach as was not fince men were vpon the earth, enen fo mightie an

earthquake.

19 And the great citie was divided into three parts, and the cities of the nations fel, and that great Baby-Zere.25.15. lon came in remembrance before God, * to gine vnto her the cup of the wine of the fiercenes of his wrath,

20 And enery yle fled away, & the mountaines were

not founde.

21 And there fel a great haile, like talents, out of heauen voon the men, & men blafphemed God, because of the plague of the haile : for the plague thereof was exceeding great.

XVII.

That great whore is described, 2 with whom the bings of a An the earth committed fornication. She is do unken with the dis o blood of Saintes : 7 The mysterie of the woman and the it An beaft that car eth her, expounded: 11 their definations 14 The Lambes victorie.

T'Hen there came one of the feuen Angels, which had the feuen vials, and talked with me, faying vnto me Come : I will fhewe thee the damnation of the great the whore that fitteth woon many waters,

2 With whom have committed fornication the King of the earth, and the inhabitants of the earth are dien

ken with the wine of her fornication.

3 So he caryed me away into the wildernes in the Spirit, and I fawe a woman fit vpon a skarlet coloure beaft, full of names of blafphemie, which had feur heads, and ten hornes.

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And the woman was arayed in purple and skarlet, adgilded with golde, and precious ftones, and pearles, and had a cup of gold in her hand, full of abominations. adfilthines of her fornication.

5 And in her forehead was a name written, A Myfteie, that great Babylon, that mother of whoredomes,

and abominations of the earth.

6 And I fawe the woman drunken with the blood of hintes, and with the blood of the Martyrs of lefus; and then I fawe her, I wondred with great marneile.

7 Then the Angel faid vnto me, Wherefore marneis Atthou ? I will thew thee the mysterie of that woman, dof that beaft, that beareth her , which bath feuen

weds, and ten hornes.

8 The beaft that thou haft feene, was, and is not, and is, his cend out of the bottomles pir, and shall goe into ye disting and they that dwel on the earth, shall wonder to hole names are not written in the Booke of life from befoundation of the worlde) when they beholde the aft that was, and is not, and yet is.

of the series the minde that hath wisdome. The seven the series are seven mountaines, whereon the woman sixule thirthey are also seven Kings.

10 Fine are fallen, and one is, and another is not yet me: and when he commeth, he must continue a short

And the beaft that was, & is not, is even the eight, bibe lis one of the feuen, and shall go into destruction.

Albe is And the ten hornes which thou sawest, are ten grant gr

great u Thefe shall night with the Lambe, and the Lambe Monercome them: *for he is Lorde of Lords, and Cha. 19.16.
King polkings: and they that are on his fide, called, and 1.tim.6.15
ten, and faithful.

n the Mand he saide vnto me, The waters which thou outer hand nations, and tongues.

set wand nations, and tongues.

set wand the ten hornes which thou sawest vpon the trethey that shal hate the whore, & shal make her

REVELATION

defolate and naked, and shall eate her fiesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his wil. and to do with one confent for to give their kingdome voto the beaft, votil the wordes of God be fulfilled.

18 And that woman which thou faweft, is that great citie, which reigneth ouer the Kings of the earth.

CHAP. XVIII.

2 The horrible destruction of Babylon is fet out. 11, 16, 18 The marchants of the earth, who were enriched with the pompe & luxuriou nes of it, weepe and wayle: 20 But all the elect reiorce for that suft vengeance of God.

ND after thefe things, I fawe another Angell come Adowne from heaven, having great power, fo that the

earth was lightened with his glory.

2 And he cried out mightily with a loude voyce, faying, *it is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the holde of all foule spirits, and a cage of enery vucleane and hatefull byrde.

3 For all nations haue drunken of the wine of the wrath of her fornication, & the Kings of the earth have committed fornication with her, & the marchants of the earth are waxed rich of the aboudance of her pleafures.

4 And I heard another voyce from heaven fay, Goe out ofher, my people, that ye be not partakers of her finnes, and that ye receive not of her plagues.

5 For her finnes are come vp into heaven, and God

hath remembred her iniquities,

6 Rewarde her, enen as the hath rewarded you, and gine her double according to her works : and in the cup that the bath filled to you, fil her the double.

7 In as much as the glorified her felfe, and lived in pleasure, so much give ye to her torment and sorow: for The faith in her heart, I fit being a queene, and am no widowe, and shal fee no mourning.

8 Therefore that her plagues come at one day, death, and forow, and famine, and the thalbe burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the Kings of the earth fhal bewayle her, and puffone lament for her, which have committed fornication, and tace fi lived in pleasure with her, when they shall see that

Chap. 14.8. 1/ai.21.9. ierem, 51.8

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to And shall stand afarre of for feare of her torment, lying, Alas, alas, y great citie Babylon, that mightie

mie : for in one houre is thy judgement come.

it And the marchants of the earth shall weepe and wile over her, for no man byeth their ware any more. 12 The ware of gold & filner, and of precious ftone, ud of pearles, and of fine linen, and of purple, and of like, and of skarlet, and of all maner of Thyne wood, & fall veffels of youry, and of al veffels of most precious mode, and of braffe, and of yron, and of marble,

13 And of cinnamom, and odours, and ointments, and makincense, and wine, and oyle, and fine flowre, and heat, and beaftes, and theepe, and horfes, and charets,

adfernants, and foules of men.

14 (And the apples that thy foule lufted after, are parted from thee, and all thinges which were fat and scellent, are departed from thee, and thou shalt finde dem ne more)

15 The marchants of thefe things which were wax-Mriche, shall stand afarre of from her, for feare of her

orment, weeping and wayling,

16 And faying, Alas, alas, that great citie, that was lothed in fine linnen and purple, and skarlet, and gilded

ith gold and precious frone, and pearles.

17 For in one houre fo great riches are come to delation . And every thipmafter, and all the people that supie thippes, and thipmen, and who foeuer trafike on od befea, fhall ftand afarre of,

18 And crye, when they fee that Imoke of that her

Mining, faying, What cuie was like voto this great citie? up 19 And they shall cast dust on their heades, and crye reeping, and wailing, and fav, Alas, alas, that great citie, in for merein were made riche all that had fhippes on y fez ne Ther coftlines : for in one houre fhe is made defolate.

to O heauen, reinyce of her, and ye holy Aposiles ad Prophers : for God hath purified her to be renenrth.

re: Id on her for your fakes.

It Then's mightie Angel tooke vp a ftone I ke a great and affone, * and caft it into the fea, faying, With fuch vi- lere, \$1.63. and thre shall that great citie Babylon be cast, and shalve

32 And the voyce of harpers, and muficians, and of pipers, & erumpetters fhalbe heard no more in thee.& no craftefman, of whatfoeuer craft he be, fhalbe found any more in thee : and the found of a militone shalbe heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of the bride 10 shalbe heard no more in thee; for thy marchants were the great men of the earth:and with thine inchantments

were deceived all nations.

24 And in her was found the blood of the Prophetes and of the Saintes , and of all that were flaine vponthe It earth.

CHAP. XIX.

1 The heavenly companie praise God, for avencing the blood 12 of his scruantes, on the whore. 9 They are written blessed, and that are called to the Lambes Supper. 10 The Angel will lat m not be worshipped. 11 That mightse King of Kings appear 13 8 reth from heauen. 19 The battell, 20 wherein the beaft and hi taken. 21 and caft into the burning lake.

And after these things I heard a great voyce of a great in vp

Multitude in heauen, saying, Hallela-iah, saluation and adput
glory, and honour, and power be to the Lord our Ged. It A

2 For true and righteous are his indgements: for he at with
hath condemned that great whore, which did corrept lether
the earth with her fornication, and hath amonged the ewit blood of his feruants fhed by her hand.

3 And againe they faide, Hallelu-iah ; and that hall A

Smoke rose vp for enermore.

4 And the foure and twentie Elders, and the foure OR 1 beaftes fell downe, and worshipped God that sate on the 17 As shrone; faying, Amen, Hallelu-12h.

5 Then a voyce came out of the throne, faying, Praise our God, all ye his fernants, and ye that feare him, both sether 18 Th

6 And I heard like a voyce of a great multitude, and the C as the voyce of many waters, and as the voyce of from the of thundrings, faying, Hallelu-ian: for the Lord that God fall from that almighty one hath reigned. nat almighty one hath reigned.
7 Let vs be glad and reioyce, and give gloryto him ad the

for the marriage of that Lambe is come, and his wyf wift hi m Büt hath made her felie ready,

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And to her was graunted, that the should be araythe righteoufnes of Saintes.

e o Then he faide vnto me, Write, Bleffed are they Mat. 22. 5 hich are called voto the Lambes supper. And he faide

me me. Thefe words of God are true.

d

in le to And I fel before his feete, to worthip him: but he (bop.32.90 re did vnto me, See thou doo it not : I am thy fellowe ferts but, and one of thy brethren, which have v testimonie lefus. Worship God: for the testimonie of lefus, is the is, Mitt of prophecie.

he III And I faw heaven open, and behold a white horfe. nd he that fate voon him, was called, Faithful and true,

ud he sudgeth and fighteth righteously.

of 12 And his eyes were as a flame of fire, and on his id, ad were many crownes: and he had a name written, iff it no man knew but him felfe.

And he was clothed with a garment dipt in blood, is adhis name is called, THE WORD OF GOD.

14 And the hoftes which were in heaven, tolowed est in vpon white horses, clothed with fine linnen white

nd adpure.

13 And out of his mouth went out a sharpe sworde,
he latwith it he should smite the heathen: for he * shall Pfal.2.9.
he latwith it he frould smite the heathen: for he assume that treadeth

the ewine presse of the servenes and wrath of almightie od,

16 And he hath vpon his garment, and vpon his thigh

pame written, * THE KING OF KINGS, AND (ha. 17.14)

are ORD OF LORDES.

the 17 And I fawe an Angel stand in the funne, who cryed who a loude voyce, faying to all the foules that did siye is 7 the middes of heaven, Come, and gather your felues of the gether voto the supper of the great God, 18 That ye may eate the flesh of Kings, and the steshe

me the Captaines, and the fiesh of mighty men, and the soul the first on them, and fifthe the first on them, and fifthe first first on them, and fifthe first firs

19 And I fawe the beaft, and the Kinges of the earth, im ad their hoftes gathered together to make battell a-Winft him, that fate on the horle, and againft his armie. But the beaft was taken , and with him that falle

propher 00 5

prophet that wrought miracles before him, whereby he deceived them that received the beaftes marke, and them that worshipped his image. These both were aline east into a lake of fire, burning with brimstone.

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21 And the remnant were flaine with y fword of him that fitteth upon the horse, which commeth out of his mouth, and all y foules were filled full with their fiesh.

CHAP. XX.

I The Angel 2 bindeth Satan for a thousand yeares: 8 being loosed, he stirreth up Gog and Magog, that is, privile & open enemies, against the Sames, 12 but the vengeance of the Lord cutteth off their insolencie, 12 The books are opened, by which the dead are judged.

A Nd I saw an Angel come downe from heaven, having the keye of the bottomles pit, and a great chaine in

his hand.

2 And he tooke the dragon that olde ferpent, which is the deut and Satan, and he bound him a thenfande

yeeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed the doore vpon him, that he should deceive the people no more, till the thousand yeares were sulfilled: for after that he must be loosed for a little sea-

4 And I saw seates: and they sate vpon them, and indgement was given vnto them, and I saw the soules of them that were beheaded for the witnesse of lesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands and they lived, and reigned with Christe a thousand yeere.

5 But the rest of the dead men shall not live againe, will the thousand yeeres be finished: this is the first

refurrection.

6 Bleffetl and holy is he, that hath part in the firsterfurrection : for on such the second death hath no power: but they shall be the Priestes of God, and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan

Shalbe loofed out of his prifon,

8 And shall go out to deceive the people, which are in the foure quarters of the earth: even * Gog & Magos,

mether them together to battell, whose number # as be fand of the fea.

. And they went up into the plaine of the earth, and her compaffed the tents of the Saints about , & the beloued citie : but fire came downe from God out of heauen and deuoured them.

to And the denil that deceived them , was cast into take of fire and brimftone, where that beaft and that ille prophet are, and shalbe tormented even day and

hight for euermore.

It And I fawe a great white throne , and one that he on it, from whose face fled away both the earth adheauen, and their place was no more found.

12 And I fawe the dead, both great and small fland kfore God:and the bookes were opened, and *another Chap. 3.5. boke was opened, which is the booke of life, and v dead and 21, 27. were sudged of those things, which were written in the philip.4.3. wokes, according to their workes.

13 And the fea gane vp her dead, which were in her, uddeath and hel delinered vp the dead, which were in hem : and they were judged every man according to

beir workes.

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14 And death and hell were caft into y lake of fire: this is the fecond death .

15 And who foeuer was not found writte in the Booke flife, was caft into the lake of fire.

CHAP. XXI.

Hedeferibeth newe Hierufalem defeending from heanen, 9 the Bride the Lambes wife, 12 and the glorious building of the citte . 19 garnished with precious flones: 22 whose temple the Lambe is.

Nd I fawe * a new beauen, and a new earth : for the Ifai.65 .17. At first heaven, and the first earth were passed away, and, 86, 22.

ud there was no more fea.

1 And I John Gwe y holy citie new Hierufalem come hwne from God out of heaven , prepared as a bride timmed for her husband,

And I heard a great voice out of heaven, faying, Beold, the tabernacle of God is with men, & he will dwel with them : and they shalbe his people, and God him Me fhalbe their God with them,

And God shall wipe away al teares fro their eyes: ifai.35.4.

2.Pel.3.13.

and there shalbe no more death, neither forew, neither erying, neither shall there be any more paine: for the first things are passed.

Mai43.19. 5 And he that fate vpon the throne, faid, * Behold, I z.cor. 5.17. make all thinges new : and he faid vnto me, Write : for

these wordes are faithfull and true.

Chap. 1.8. 6 And he faide vnto me, * It is done, I am Alpha and 23, 23. Omega, the beginning and the end. I will give to him that is a thirst, of the wel of the water of life freely.

7 He that ouercommeth, shall inherite all things, and

I wyll be his God, and he shalbe my sonne.

8 But the fearefull and vnbeleening, and the abominable and murtherers, and who remongers, & for evers, and idelaters, and all liars shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vialles sull of y teuen last plagues, and talked with me, saying, Come: I will shew thee the Bride, the Lambes wife.

no And he caried me away in the spirit to a great and an hie mountaine, and he shewed me y great citie, that holie Hierusalem, descending out of heanen from God,

ir Hauing the glory of God : and her shining was like vino a stone most precious, as a lasper stone cleare

as cryftal,

12 And had a great wall and hie, and had twelve gates, and at y gates twelve Angels,& the names written, which are y twelve tribes of the children of Ifrael.

13 On the East part there were three gates , and on the Northfide three gates, on the Southfide three gates,

and on the Weltfide three gates.

14 And the wall of the cirie had twelve foundations, and in them the Names of the Lambes twelve Apostles.

to measure the cirie withal, and the gates thereof, and the wall thereof.

as large as the bredth of it, and he measured the citie with the reede, twe lue thousand furlongs and y length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundreth,

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lertie and foure cabites, by the meafure of man, that is. othe Angel.

18 And the building of the wall of it was of lafpers and the citie was pure gold, like vnto cleare glaffe.

19 And the foundations of the wall of the citie were umished with all maner of precious stones : the first fundation was lafger : the fecond of Saphire: the third ofa Chalcedovie: the fourth of an Emeraude:

to The fift of a Sardonix : the fixt of a Sardius : the menth of a Chryfolite : the eight of a Beril : the ninth faTopaze : the tenth of a Chryfoprafus : the elementh la lacinth : the twelveth an Amethyft.

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It And the twelve gates were twelve pearles, and mery gate is of one pearle, and the Areete of the citie is mre gold, as fhining glaffe.

22 And I fawe no Temple therein : for the Lord God

dmighty and the Lambe are the Temple of it.

23 * And this citie hath no neede of the funne, nei- 1fa.60. 15. her of the moone to thine in it : for the glorie of God

lid light it: and the Lambe is the light of it. 24 * And the people which are faued, shall walke in Ifai.60.3.

helight of it: and the Kinges of the earth fhall bring heir glorie and honour vnto it.

15 * And the gates of it shall not be shut by day: for Ifai.60. It. here shalbe no night there.

16 And the glory, and honour of the Gentiles shalbe rought voto it.

17 And there shal enter into it none vncleane thing, either whatfoeuer worketh abomination or lies : but by which are written in the Lambes Booke of life.

CHAP. XXII.

The riner of water of life is shewed, 2 and the tree of life: philip.4.3. 6. 7 Then followeth the conclusion of this prophecie, 8 where John declareth, that the things herein conteined are most true: 13 And now the third time repeateth these bords, All thinges come from him who is the beginning and the end.

ND he shewed me a pure river of water of life, cleare as cryftall , proceeding out of the throne of od, and of the Lambe.

In the middes of the ftreete of it, and of either fide theriner, was the tree of life, which bare twelve ma-

per of

Chap. 2.5. and 20. 13. ner of fruites, and gaue fruite enerie moneths and the leanes of the tree ferned to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his servauts shal

ferue him.

4 And they shall see his face, and his Name shalbein their foreheads.

Mai.60. 19.

5 * And there shalbe no night there, and they neede no candle, neither light of the sunne for the Lord God gineth them light, and they shall reigne for enermore.

6 And he said vnto me, These words are faithful and true: and the Lord God of the holy Prophetes sent his Angel to she wento his seruants the thinges which must shortly be sulfilled.

7 Beholde, I come fhortly. Bleffed is he that keepeth

the wordes of the prophecie of this booke.

Shep. 29. 20 and when I had heard and feene, * I fell downe to werfhip before the feete of the Angel, which shewed me these things.

9 But he said vnto me, See thou do it not: for I am thy fellowe seruant, and of thy brethren the Prophetes, and of them which keepe the wordes of this Booke wor-

Thip God.

To And he faide vnto me, Seale not the wordes of the

prophecie of this Booke; for the time is at hand.

which is filthie, let him be filthie fill: and he that is righteous, let him be righteous fill: and he that is holy, let him be holie fill.

12 And beholde, I come shortly, and my reward is with me, * to give everie man according as his worke

shalbe.

Zom. 2. 6.

Chap. E.S.

and 21.6.

3fai.41.4.

and 44.6,

13 I am * Alpha and Omega, the beginning and the end the first and the last.

14 Blessed are they, that do his commandements, that their right may be in the tree of life, and may enter in through the gates into the cirie.

15 For without shalle dogges and enchanters, and whoremongers, and murtherers, and idolaters, and who some loneth or maketh lies.

16 Helus hane fent mine Angel, to tellifie vato you

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ethinges in the Churches : I am the roote and the meration of David, and the bright morning farre.

17 And the Spirit and the Bride fay, Come. And let im that heareth, fay, Come ; and let him that is a thirft. me : and * let wholocuer will, take of the water of Ifai, 5 3.30

Me freely.

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18 For I proteft vote enery man that heareth the ords of the prophecie of this Booke, If anie man shall ide vnto these thinges , God shall adde vnto him the benes, that are written in this booke?

19 And if any man shall diminish of the words of the

loke of this prophecie, God fhall take away his part nt of the Booke of life, and out of the holie citie, and om those things which are written in this booke.

to He which teftifieth the fethinges, faith, Surely, I me quickely. Amen, Euen fo, come Lord lefus.

It The grace of our Lord Iefus Chrift be with you LAmen.

THE ENDE.



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TABLE

PRINCIPAL THINGES

THAT ARE CONTEINED IN NEWE TEST A. ment,after the order of the Alphabet.

The first number noteth the chapter, and the second the verse.

Aron. Hebr. 5.4. Hebr. 11.4. (Abomination fet vp in the holy place. Mat. 24. 15.mar. 12 14.luk. 21.20. reuelat. 17.4. &. 21.27. hat which man effeemeth before God. Luk. 16,15. beleeuers.Rom.4.16. He offied Ifaac by layth. Rebr. 11.17. Abuse of the Scripture. Mat.4.6.2.cor.2.17.gal.1 pet .3 . 16 . jude .4. Abuse through Antichrift.2 Thef t. 10. bufe by the Pharifes, Mat. lopfest 2. Tim. 3.5. titus. T. 10. 2. john.7. 2. pet.2. 1. Jude.4. Reade False Propheis. bufed, Gal. 3.1.2.thef. 2.3. 2.tim. 3.4.tit. 1.10. iude. Agar. Galat. 4.25. 9.teuel. 18. 3,23. Acception of persons is (Alliance ancient.2.Cor. 3. not with God, Att, 10.34

rom. 2. 11.gal. 2,6. ephe. 6 9.col.3.25.1.pet. 1.17. Abel offred by fayth. Acception of persons is forbidden, Iam. 2.3. Adam, which was firft, Luk. 3. 38. rom. 5.14. 1. cor. 15.22,45.1.tim.2.13 The fecond. Rom. 5. 14. 1. cor. 15.45. Reade Chrift. excellene, is obominable Adoption. Rom. 8.15.& 9.4. gal.4.5.ephe.1.5. Abraham the father of Adulterie forbidden. Mat. 5.27,28, 32. & 19.9.mar. 10. 11. luk. 16.18.10h.8.5 rom.7.3.8.13.9.gal.3.19 1.cor.6. 9. hebre.13. 4. iames.4.4. 2.pet.2.14. 8.2.thef.2,2.cphe.5.6. 2. Vfed for idolatrie. Renel.2. 14.% 14.11. & 17. 1, and 18.30 Atti &io godly. Mat. 6.33. Jak.11.28. 2.cor.12.10. According to y fleft. Mat. 6,21.8 16.22, 8 20.21.8 26.51.lnk.9.33,54.& 11. 28.rom.8.6.& 10.2. Agabus a prophet. Acts. 11. 28.8 21.10. Agrippa ki Ads.25.13.

14.galat.4.24. 11.25.gal.4.26. hebr.8.8. & 9.15. 8.12.24. & 13.20. Ananias and Sapphira. Ad. Ananias the disciple. Acts. 9. 10. Ananias y Prieft. Acts.24, 1. Ancient men and women Tim. 5.1. be.Tit.2.2.Of them which are Elders.Reade Elders. heauen Mar. 12.25. Christ.Colos. 1.16. 4.11.mar.1.13. They comfort him in the garden.Luk.22.43. Seruants to the faithfull. Their appearing to perfos. Apollos. Act. 18.24. 1.cot.3.6. 1.11,26.and 2.9. Seene in forme of men. Mar. 16.5. luk.24.4. 10h.20. 12.44.1.10.and 10.3,30.

lames.r.ro. The newe.Mat. 26.28. r. cor. If we be angrie with our brother, let vs be recopciled before we pray. I. Tim.2.8. By nature we are children of wrath. Ephe.z.z. Chrift hath delinered vs from the wrath to come. T.Thef. I.to. ought to be honoured. I. The wrath of God vpon y infidels. r. Thef. 2,16, Of what fort they ought to The riche of y world heape vpon them a treafure of anget.lames.5.3. Angels good which are in Anna the Propheteffe.luke. 2.36. Created by Chrift, or in Annas and Caiaphas. Luk ;. 2.iohn.18.13.2615.4.6. The feruants of Chrift. Mat. Antichrift and his king.

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dome from the time of y Apostles, 2. Thes. 2.3.4. 1. ich.2.22. and 4.3.2.10hn.7. mar. 13.22. renela. 13.1,2. Mat. 18. 10.24. 12. 11. hebr. Of his deftruction. 2. Thel.2. 8.reuela.19.20.

Mat. 1,20. and 2,13,19.luk. Apostles or ambassadors, and mellengers were twelve chofen by Chrift. Mar. 10.2. luk. 6.14. iohn.6. 67.24.1.2,13. They shall accompanie They are the light of the

Christ at the indgement. world, Mat. 5.14. Mat.25.31.mar.8.38.luk.9. The falt of the earth. Mat. 5.13.mar.9.50. luke,14.34. Of euil Angels, reade De- Difpenfers of the mysteries of God. I. Cor.4. I.

Anger or wrath muft be The minifters of Chriff. T. cor.4.1. Mat. 5.22. rom. 12.19. eph. Helpers with God. 1.Cor.

3.9.

We malt be flow to anger,

ouercome by gentlenes.

26.2.thef.1.7.

4.25,31.col.3.8.

nils.

Ordeined

Ordeined to be witnesses of the death & refurrection of lefus Chrift, to preach it to all nations. Mat.28.19,20. mark.16.15. luke.24.47. 285.1.8.and 2. 32,and 10.42.

Of the twelue principall.

Mat. To.I.

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Their speciall office to preache. I. Cor.12, 28. ephel.4.II.

The Apostle of y Gentiles, Rom. 1.5. and 11.13.gala.z. 7.1.tim.2.7.2.tim.t.1 1.

Gal.2.7.

file Apofles,2.Cor.2.17.& II.13. reade Preachers, Aquila and Prifeilla. Act. 18.

2,26.I.cor.16.19.

Armour spiritual. Rom.6.13. and 13.12.2.cor.6.7.and to There is but one Baptifine. 4.ephe.6,11.1.thef.5.8. 1.

pet.4.1.

Almes, M.t. 6. r. lok. 11.41.& 12.33.and 14.13.and 16.21 act.2.45.and 9.36.and 10.2. and 20.35.and 24.17.phil.4 to.I.jehn.3.17.

RAbylon which fignifieth a place of confusion (as Rome) where Antichrift doth reigne.Reuel.14.8.&

16,19,2nd 17.5. libylou hath made drunke all nations with y wine of the wrath of her forniof the denils, the place of vncleane spirits, the Rewes of princes and

kings, and the poisoning of all nations, renela.18. 2,21.

Balaam. 2.Pet.2.15. jude.11, renel.2,14.

Banket prepared by Matthew for Christ.Mat.9.10 mar.2.15.luk.5.29.

Contemners of God pollute the Christians Bankets.z.Pet.z.13.iude.12.

They which are called to Bankets or feaftes ought to fit lowest, and why. Luk. 14.10.

The Apostle of the lewes. Whom Christians ought to bid to dinner and supper.

Luk.14.13.

Baptilme is commannded to be ministred to all that beleeue, Mat.28.19. mar. 16.16.

Ephel.4.5.

By the water of Baptisme we are confecrate to Iefus Chrift , and purified by faith in the worde of the Gofpel.Ephel. 5.26.

It fignifieth vnto vs , y we are buried w Iefus Chrift, dead to finne, and delinered therefrom by the death of Chrift, and haue put on Chrift, & are made the children of God , by whom also we are all made one. Rom.6.3 gal.3. 27.coloff.2.12.

cation, it is the ledging Without faith it profiteth not.Mar. 16. 16.1.cot. 10.2. 1.pet.3.21.

Men are but the minifters thereof.Mat.z. II. iohn, I 8.16, and 9.18. Chrift giueth y vertue. Mat 3.11.luk.3.16.10hn.1.26. gifts of the holy Ghoft. Mat. 2.8, mar. 1.8.ad. 1.5. tribulations or death. 4.2.

Mark.10.38.luk.12.50. Barabbas. Mat. 27.21. mar. 15.7.luk.23.18.10hn.18. Bartimeus the blinde man. Mar. 10.46. Beame, or post in the eye. Mat. 7.3. not to be fuffred. 2. Thef. 3.10.1.tim.5.16. T Benignitie, gentlenes, or ephel.4.32.col.3.12. towards vs. Tit.3.4. loue are courteous, I. Cor. 13.4. We must be gentle one toward an other. Ephe.4. It shal rife againe spiritual. 22.col.3.12. Blafphemie condemned. Mat. 15.19: luke. 23.35. We must mortifie it. Rom. 265.13.45. rom.2.34. of man may be forginen, holy Ghoft can not be

forgiue.Mat. 12:31.mar.a 29.luk. 12.10, 1.tim.1.13 26. & 3.23,27. & 4.1. act. The beaft fpeaketh blafphemies against God and his Name.Reuel. 13.1,5.and 17.3. It is taken for the visible Bleffed or happie folke. Mat.5.3. luk.6.20.& 11. 28.10hn.20.29. rom.4.7. It fignifieth also to fuffer Christ ascending to heaven bleffeth his Apoftles.Luk 24.51. Chrift Baptized not, John. He bleffeth litle children. Mark. 10.16. Barnabas. Act. 4.36. & 13.1. Blefsing and curfing proceede both out of one mouth.lam.3.10. Blessing taken for praise, Luke, 1.28,68. and 2.28. rom. 1.25. and. 9.5.1,cor. 14.16,17.eph.1.3.1am.3.

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I. Beggers or loyterers ought Alfo for wishing, enriching, and aboundance.Mat,25.

34.2&s.3.25. galat.3.8. ephef.1.3.1 .pet.3.9. liberalitie. Galat. 5.22, & Body fenfual and mortal, Rom. 6.12. & 7.24. & 8.11 The bounteouines of God Called a tabernacle. 2.

They which have mutuall A veffell & house of earth. 2.Cor.4.7.& 5.1. The temple of y holy Ghoft I.Cor. 6.19.

Cor. 5.1. 2. pet. 1.13.

Rom. 8.11. 1.cor. 15.44. 2.cor.4.14.

8.13.1.cor.9.27. col.3.5. Blasphemie against y Sonne It is taken for the number of y elect. reade Church. but blafphemie againft y Booke of life. Phil. 4.3.rene. 3. 5.and

4.5. and 13. 8. & 17.8.& The fulfilling of the Lawe, 20.12.8 21.27. & 23.19. Mat.7.12.10m.13.9.gala. Bragging & boafting Luke. 5.14.1.tim.1.5. 18.11.rom.1.30.gal.6.13. Waxing colde in the latter Good & lawfull, 2. Cor. 11. times, Mat. 24.12. 18.phil. 3.7. Children are embraced of Brethre of Christ or kins-Christ and bleffed. Mar. men.Mar. 12.47. ioh.7.3. 10.16. 1.cor. 9.5.gal. 1.19. They praise Christ. Mat. 21. Brethren spiritual of Christ 15. are y faithful, Read Faith. Taken for yong Chriftians and of small capacitie. t. foll. All Christians are brethre. Cer.3.2. & 14.20. ephel. Mat. 22.8, rom. 1.12. & 8. 4.14.hebre. 5.12. 29.1.cor.6.6.8.8.11.eph They y are humble, simple, & without malice.Mar. 18 6.2 t. col.4. 15.1. thef.5. 2. 1.cor. 14.20.1.pet.2.1. 14. Falle brethren, 2. Cor. I I. Childre of God, Luk. 20.36 26.921.2.4. iohn.1.12, rom.8.14. 2, cor.6.18.gal.3.26.& 4.7. Aiaphas prophesieth. ephef. 1.5. hebre. 12. 6.1. John.II.50. iohn. 2. I. He examineth Chrift, Mat, Children of the refurredion, which can not die. 26.62. Cain. 1. Iohn 3.12. iude. rr. Luk.20, 35,3%. Called are many. Mat, 20. Children of the kingdome. 16. Mat. 13.38. Capernaum reproued.Mat. Children of light. Tohn. 12. 26.ephcf. 5.8. t. thef. 5.5. 11.22. The true children of Abra-Chananean. Mat. 15.22. Centurion. Mat. 8.5. & 27. ham.Rem.4.16.gal 3.7. Childre ought to obeytheir 54. Charitie or lone of God fathers. Ept. 6.1 col.3.20. towards vs. Iohn. 2.16.& Chrift is God enerlasting, the beginning & the end. 12.1.& 16.27. rom. 5.8. eph. 2.4. Reade. God. inh. r.t.& 10.30.& 20.28 It is a figne to knowe the 26.20.28. rom. 9.5.& 14. 18.ph:lip.2.6. col.2. 2.1. , faithfull by.Ioh.13.35. It is the gift of God. Ephe. tim.3.16.hebr.1.8.1.ioh. 3.19.phil. 1.9, 1.thef. 3.12 5 20.reue.1.5.

Christ is the word of God.

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The band of perfectio. Col.

Christ is the image of God. 2.Cor.4.4.colo, 1.15.hebr.

The fonne of God.Mat. 3.17. and 16.16.& 17.5. mar.3. 11.& 5.7.luk.1.32,35.iohn. 1,18,34,49.2nd 3.13,14,16 17.& 6.62.& 9.35.& 10.36. & 11.27.2&.4.30.and 8 37. rom.1.4.& 8.32.gal 2.20.& 3.6.and 4 14.2. pet.1.17.1.

iohn.1.3.and 4. 15. The power and wifedome of God. 1.Cor. 1.24. & 2.7. The Creator, Ioh. 1. 1. colof.

1.16.

By him all things conft.ioh. 1.3.col.1.16,17. hebr.1.2. He is the fearcher of the heart.Mat.9.22,28.luk.68. & 11.17. & 9.47. iohn.2,24. hebr.4.13.renel.2.23.

The prince oflife, Ad. 3.15. The Lord of glory. I.Cor. 2.8.

The Prince of faluation. Hebr. 2.10.

The prince of faith. Hebre. 12.2.

Christ is the fonne of Abrato the flefh, Mat. t. 6. luke. 3.34.a &. 13.23. tom. 1.3.2. tim.2,8.heb.2. 16.

Descended of the fathers. Mat. 1, t.rom. 9.5.

Come in fielhe, tohn. t. 14. The only Saniour Mat. 1.31. 1.iohn.4.2.heb.2.14.

Conceived by the hely Ghoft, and borne of the Was circumcifed, and profented to y temple, Luk, 2.22.27.

Was subied to lefeph and Marie his mother, Luke, 2.51.

He growed in wifedome

and age. Luke. 2.40. He was baptized. Mat. 2, 16. He was tempted of y denil. Mat.a.t.

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V

F

4.4.col. r.13. hebr.1.2,5. & He preached the kingdom of God, and confirmed it with miracles, Mat, mar.

luke john.

Sonne of man. Mat. 8.20. and 12.8. and 16.13. and 24.27. and.26.2. mar.2.10.& 10. 33,45.luk.9.22. and 17.22. 10hn. 1. 51.and 3.13.and 5 27.and 6.53.and.12.23.

Sent and come of God.ioh. 3. 16 and 5.34. and 6.29. & 7.28.and 8. 16,26,42. & 10, 36.and 12.44. and 17.21.& 20.21.rom.8.3.

All promifes are accomplifled in him. 2. Cor. 1,20, In him we fee the father,

Iohn.8.19.and 14.9. He is herre of all thinges,

Hebr. 1.2.

bam & Dauid, according The onely Lord. Mat. 22.43. Luk.z. t 1.ioh. 13.13. & 20 28.acts.9.7. & 10.48. 1.cor. 2.8.and 8 6. and 12.3. & 15. 47.eph.4.t.phil.z.ri.rene. 17.14.and.19.16.

luk.t.; 1,32,68,69. iohn.3. 16.and 4.42.adt.4.12.1.tim. 1.15.tit.2.13. 1.10hn.4.9.

virgin.Mat. 1.18. luk 1.35. He is our hope and confolation . lation.Mat.T2.21, rom.I c.

Our wifdome, iuftice, fanc-I.Cor. 1.30. Our peace. Lu. 2.14.iohn, 16.22. rom.;.I. 1.20.

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Onely mediatour and ad- The victorie of the world. mocat.Mat.11.27.10hn. 10. 9.2nd,14.6.2d.4.12, rem.y. The fecond Adam and hea-1.and 8.34. ephe.2.18. and 8.5. and 9.15. and 12,24. & 13,15.1.10hn.z.r

We must call youn God in his Name, John. 14, 13, &

15.16.and 16.22. He onely forgiveth finnes. 2.cor.5.18.ephe.1.7.and 4.

30.col.1.14.1.iohn.2. 12. He is y only Mafter, whom we must heare. Mat.17.5. 12.28.3.22.

The way, trueth, and life. 25.and 14.6.ad. 2.15.1.10h. 1.1,5.and 5.11.col 3.4. The true light. Iohn. 1.4. and

8.12.and 9.5. and 12.46. The giver of water of life. He is subied to mans infiriohn.4.10.and.7.38. reuel.

23.17. The accomplishment and

ende of the Law. Mat.5.17 rom.Io.4.

Who hath abolished the Law ofdecrees. Ephel.2. 15.eol.2.14.2.cor.3.6.

The enely foundation and

the chiefe ftone. r. Corg. 11.col.2.10. mat.31.42.act. a.11.ephe.2.20, 1.pet.2.6. tification,& deliverance. The stone of effence.Mat.zr 44. luke.2.34. roid.9.32. 1.pet.2.4.8. ephe.2.14,17. phil.4.7.col. The bread of life.iohn. 6.25

48.

Iohp. 16.23.

uenly.1.Cor.15.45.

2.12.1.tim.2.5. hab.7.25. & Of whom we have receiued all thing.lohn. 1.16.

The good shepherd , the doore of y Theepehouse, and prince of fhepherds. lehp.10.7,11,14.heb.12.20 I.pet.2.25.2nd 5.4.

Mat.9.2, act, to.43. rom.8.4. King, and prince of kinges. Mat. 21 . 9. and 27.11. luk.1. 33.10h.1.40.& 12. 15. and 18.37.reuel.r.s. and 17.14. and 19.16.

and 23.8.mar.9.7.iohn.13. Come to ferne. Mat.20.28. mark. 11. luke. 22,27.10hn.

13.5. John.1.4. and 5.26. and 11. To call, to heale, & to comfort finners.Mat.1.21,and 9. 12.and 11.28.and.18.10. 45.luk.4.19. and 19. 10.1. tim.1.15.

> mities and passions. Mat. 4.2.mar.8.2.luk.19 42.10h. 4.6. and 11.38. and 12.27. hebr. 2. 14.

Without finne, hebr.4.19.1. per.2.2 2, 1. ioh.3.9.2, cor. 5.21.

Poore and humble, Matth. 8.20,2, car.8.9.

Hated

Hated of the world, Luk.4, 29. iohn. r. 10. and 5, 16. & And 15 the only purgatorie,

7,7.8.15.18,22.

Was inturied, despised, and blafphemed. Mat. II, 19. & 12,24. & 13,55. & 27. 20,30.mar. 15,29.luk.23 11. 10hn.6,43. and 7,11. and 8 ,48.

Veterly, caft of and fet at 20.& 21. verfe to Vende of the chapter. Mar. rg. from the 16. verfe to the 36.10hn.tg.r &c. phil.z. 7.hebr. 2,9. & 4,15.

Crucified, and dead for vs. Mat. 27. 46, 47, 48, 49. rom. 5,8. 1.cor. 15,2. 2. cor.5,15.1.pet.3.18.

He is rifen againe, Mat. 28, Accomplishing all in all. 6.luk. 24,45.rom.4,25.& 8,34,1.cor. 15, 4, 11. 1. thel. I. Io.

Afcended into heaven. Mat. 16,19.luk.24,51.act.1,9. ephe.4,8.

The eternal Prieft. Hebr. 1, We muft beleeue in him. 17.8 3,1.8 4,14.8 5, 5. &7,17 & 8, 1. & .9,11.&

10,12. Who offered vp him felfe. Iohn. 10, 18. gal. 1-4. heb. 1.tim.2, 6.tit.2,14.

He was only once offred,& can be offered no more. hebr. 7, 27. & 9,26.& 10, 10.rom.6, to. t.pet.3.18. All thing is subicato him.

He is our alcar. Heb. 13, 10. And hath caried, také away, and purged our finnes. Iohn.1,29. hebr.9,26, 1.

pet.2,24. I.iohn.3,5.

propitiatio, recociliatio. appointment,ranfome,& latisfactio for our finnes. Ro.5,10. I.cor. 1,30, 2. cor.5, 18.ephe. 1,7.col. 1, 20.1.tim.2,5.1.ioh.2, 2.& 4, 10.mat. 20, 28 . 1.pet. t.

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19.gal. 3,13 reuel.5,9. naught, Mat. 27. from the He is abient fra vs as tonching his bodily prefece. Mat. 26, 11.ioh.7,33.&16 16.act. 1.11. 2.cor. 5, 20.

And fitteth at y right hand of the Father in heauer. Mar. 16, 19. luke, 24,52. ad.7,55.rom.8.34. ephe. 1,20.col.3, 1. heb.1,4.& 8, 1,& 10,12.1.pet.3.23.

Ephef. 1.23.

On who we must call, Mat. 8,24. & 20,70. mar. 1.40. & 10.47.luke. 5, 12.& 17, 13.& 18,38. acts.7.60.1.

COP. 1, 2. Ich. 3, 15.& 6, 40. & 14, E gal. 2, 16. r.iohn. 3, 23.

He is onely head of the Church. Eph. 2. 22. &. 4.15 & 5,23. col.1,18.& 2,19. 7,27.and 9,26. & to, to. And is alway prefent with the after a fpiritual fort,

> 20. & 28, to. ioha. 14,18. ephe. 3,12.2.cor. 13,5. Mat. 11, 27. & 28, 18.ich.

& dwelleth in the. Mat: 18

3.25.&.13.3.& 17 7.rom. 14.8. 1.cor. 15,27. eph. 4.

23.phil.

22. phil.2, 10. col.1.17. heb.2,8.1.pet.3,22.reuc. 1. 18.

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And he shall come againe visibly to judge y quick and the dead. Mat. 24.27, 10,29.luk 17.24,30.&21 27.ad. 1,11.& 3.20. ro.2. 16.1.cor.4,4.2.cor.5,10. 1.thef. g. 2. 2.the. 1,7. 2.31. He is worshipped. Mat. 2, 11.88.2.8 14.33.8 15. 25.& 28.9. luk.24,52.10h 9,38 phil. 2, 10 hebr. 1,6.

rom. 14,11. He is our example. John. Comunion or supper ofy 12,26.and 13,15. 1.cor. 4, 1 6.and 1's, 1. ephe. 5,3. phil.2,2.hebr.13.8.

We must confesse him before me.Mat. 10.32.luk.9 How all ought to vie it, and 26 & 12,8.ioh. 12,42. ro. 10,9.2.cer.4,2.3,tl.2,12. We must give him honour

nel.5, 12. Circumcifion which is in Spirituall Circumcifio. Ro.

2,29.phil.3, 3.col.2, 11. Circumcifion & vncircumcifion are nothing. 1. Cor 7,19.901.6.15.

Citie of God. Hebr. IT. 16 and 12,22.& 13 14. reue. Confession of faith, Reade 3.12.and 21.10.

Cities menaced by Chrift. It is taken for praife. Mat. Mat. 11,21.& 23.37. luke. 19.43,44.

Collection or gathering for sithe poore brethren. Ad.

11,29. rom.15.26,27.1. cor. 16, 1.2.cor. 8.9.

Comaundement of God. Mat. 5.19. & 15.3. &. 19 17.& 22. 38.mar.7.8.and 12.29.10h.13.34.and 14. 15.& 15.10.rom.7. 12.& 13.9.1.cor.7, 19.1. iehr. 2.3, and 3, 23. and 4.21. 2.10hn.4.reuel. 12.17.

4,1.2.pet.3,10.re.16.15. The Comandements of ma, which are contrary to God ought not to be obferued.Mat. 15,9. mar.7, 7.luk. 11,46.act.4.19.col 2,22. I.tim. 4, 1. tit. 1,14. Lord, and of y institution thereof. Mat. 26, 36. mar-

14,24. luke. 22,17.1.cor. II,24.

that without either adding to it or taking from it. 1. Cor. 11,23.

and glory. John. 5.23. re- The often vie of the fame in the primatine Church. Act. 2.4 2. and . 20.7.

the flesh.rom, 2,28,1,cor Compassion, Reade mercie. 7,18.921. 5,6.ephef.2, 11. Concupifcence taken for al our corrupt affections. Mar.4.19. rom.6.12.& 7, 7.gala.5,24. 2.pet.1.4.1. iohn. 2. 16.

The mother of finne-lam. r.

Christ.

11,25.luk.2,38.& 10, 21. Confessio of sinnes to God. luke. 15, 18. & 18.13. 1. PP 5 John.

iohn.t.e. Confession publike. Mat.3. 6.mar.1.5.act.19.18. Confession to reconcile lone and friendship. Mat.s. Contention among the A. 24.lames.5.16. Conincers are torne of y Betweene Paul and Barna deuils,A&s.19.13. The bookes of Conjuring Contempt of the faithfull bnrned.Acts.19.19. Consciéce, which is made good by grace. Heb.13.9. A good conscience toward God and men, Actes. 24.16. 2,cor.1.12, 1.tim.1.5, 1.pet. 3.16,21. An euill conscience, r. Tim. 4.2.tit.1.15. Counsell which is good. Iohn.7.51. 203.5.35.1.cor. 7.25. Enil Counsel against Christ Mat.12.14. and 22.15.8 25. 4.2nd 27.1.and 28.12.mar.3. 6.iobn. 11.47. Counfell of God. Aces,2,23, and 4.28.and 20.27. Consolation which commeth of God. z.cor.1.4,6. and 7.6.phil.z.r.z.thef.z.r6 Which commeth of the Scripture.Rom. 15.4. Toward our brethren, z. Brotherly correction. Mat. thef. 1.18.and 5.14. Of Christ to his disciples. Mat. 14.27.luke. 10.23.iohn. 13.14,15,16. Confolation in worldly thinges is euill. Luke. 6.24. Crearures of God are all Conftancie, Reade Perleuerance.

Contention is condemned,

Rom,2.8.2nd 13.13. T.cor.t. 11. 2. cor.12.20. galat.5.20 philip.2.3.1.tim.6.4.tit.33. 1am.3.14,16. poffles.Luke.22.24. bas.Act.15 39. minister, is the contempt of God. I. Thef. 4.8. Contentation, Luke 3.14, 1 cor.7.17. phil 4.11. 1.tim,6, 6.heb.13.5. Conversatio of preachers, reade preachers. Of maried, Reade maried, Connerfation approned. Phil.1.27.1.thef.4.12.1.pet. 1.15.2.pet.3.1. That conversation which is forbidden.ephef.2.3. 1.pet, 1.18. and 4.3. Converting to God commerh of God. Luke.22.61, 62, iohn. 6.44. att. 9.4. Cornelius the Centurion. Ads.io.t. Correction which God vled towards his. r.cor.11 uela.z.19.

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32.heb.12.5. 1.pet.4.17. re. 18.15.gal.6.1. 1.tim.5.1. Couetouines condemned. Luk.12.15.and 16.9,10.20. 5.3.1.cor.6.10. eph.5.3.col. 3.5.1.tim.6.to. heb. 13.5.

good. I. Tim. 4.4. Creature fubied to vanitic.Rom.8.20.

Whiting

of the children of God.

Rom.8.23.

The new creature which is regenerate by faith in Iefus Chrift, 2.cor.5.17.gala. 6.15.

full are called, Mat. 10.38. and 16.24.luk.9.23.and 14. 27.reade Persecution. Crowne of thorne, Mat. 27.

29. Crowne of life, of righteonf-

faithful. lam.t.rz.reuel.z. 10.2.tim.4 8.1.pet.5.4. Church or congregation taken for the whole num-

10m.16.4. 1.cor.11,22.and 15.19.col.4.15.

One body, and the body of Christ, Ephe. 1.23.col.1.24.

tom.12.5. The head thereof is Christ, Reade Chrift.

Tim.3 15.hebr.3.5.

The piller and affurance of the trueth, r. Tim. 3.15. The accomplishment

Chrift, Ephel. 1.23. The heavenly and news Ie-

12.and 21.10.

4.26. Citie of God. Reuel, 2 12. Of which Christ is the tem-

ple, Reuel. 21,22.

Waiting for the renelation Holie, Ephel. 5.26, 1.cor.1.3. 2.Cor.I.I.

Alfoit is taken for y faithfull of one countrey or towne, Ad. 14.23. tom. 16. I.I.cor.1.2.and 16.1,2.cor. 1.1.gal.1.2.teue.2.

Croffe, whereunto y faith- Likewife for the faithfull of one house, Rom. 16,23. 1. cor.16.19.col.4.15.

Women may not teache in it, 1.Cor.14.34. 1.tim.2.12. All things must be done in it orderly, I.Cor. 14.40.

nes, incorruptible, and of We must heare it. mat 18.17 glorie is prepared for the She heareth not, nor hath anie other doarine then Christs word. John. 8.47. & 10.3 and 18.37. z.ioh.9, 10

ber of the eled, Ad. 14.27. Curiofitie, Ad. 17.22. 2.thef. 3.11.1.tim.5.13.

Ayes of them felues are indifferent,mat.12.g.luk. 13.15,16.10h.5.10,11.rom. 14.5.gal.4.10.col.3.16. it is the house of God, r. Since the comming of Christ is the latter Dayes. Hebr. 1.2. 1.1ohn.2.18.1.tim.4.1.

2.tim.q.1.2.peter.3.3. of Euil Dayes, Ephel. 5.16. Observation of Dayes re-

proued, Gil.4.10. malem, Gal.4.26. rene.3. It fheweth a weake fayth, Rom. 14.5.

Mother of the faithful, Gala. Darkenes when Chrift fulfred, mat. 27-45.

Taken for finne. Rom.13. 13. 1.iohn.1.6. ephel , 5.11. I. thef.5.4.

Taken

Take for blindnes of mind. Mat.4.16, luk.1,79.10hn. 18.col. 1, 13.1, thef. 5.4. 1. per.2,9.1.iohn.2.8. Dauid eateth the shewe bread.Mar. 2, 16. Deacons.Act.6, 5. t.tim.3, 1. Dead men can not communicate nor teache vs any thing. Luk. 16,31. The dead that die in the The god of this world, 2. faith, are bleffed, Reuela. They are with Christ, Luke. 23,43.phil. 1,22. They are present with God. The powers and dominions 2.cot. 5.8. And partakers of the first The prince of y aire. Ephe. cefurrection Renel.20,6. The infidels being dead, The accuser of the faithful. are tormented in hel. Luk. 16,25. Delites. Luk.7,25.& 16,19. Our aduerfarie & enemie, 1.tim. 5. 6.reuel. 18.7. Defires of youth, worldly He transfigureth him felle and carnal, ought to be auoyded. 2.Tim.2,22. tit. 2,13,1.pet.1,14. Defolation, Luke. 21, 20,reuel.6,14,15,16,17. Despaire.M.t.27, 5.aces. 1, 18. reuel. 9, 6, Detraction, or backbiting. Iam.4, 11.1.pet. 2, 1. Deuil, the tempter. Mat. 4, r. mar.t, 13.1.cor.7,5. 1.thef.3,5. He is a manslear from the beginning. Iohn. 8,44. 1. They are commaunded iniohn. 2,8. Sinning from y beginning.

1.Iohn.2.8. & lacke of spiritual light. Aliar and tather of lies. Iohr.8,44. 8.12. and 12,46. ads.26, A deceiner of the world. Renel. 12.9. The father of infidels. Mat. 13,19,ioh.8,44. The prince of this worlde. lohn. 12. 31. and 16,11. luk. 4. 5. ephe. 2, 2. The dragon & old ferpent. Reuel. 12, 9. and 20,2. cor.4,4. Malitious and enil, r. John. 2.10,11. & 3,10. & 5.16. 17.mat. 13,19.and 28. of the world. Eph. 6, 12. Reuel. 12, 10. An euill fpirit. Read Spirit, Mat.13,39.luke.10.19. into an Angel of light. 2. Cot. 11, 14. To whom & to his angels is prepared eternall fire. Mat.25,41.2.pet.2.4.ind. 6, reuel. 12,9. Denils chafed out of men by Christ. Mat. 8,32, and 9 33.and 12, 22. and 17, 18.mar. 1,25. They contesse Christ. Mat, 8,29.mar. 1,24.and 3,11. and. 5,7 .

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Difciples of Chrift, Mat. 10 42.luk.14.27.iohn 8.31. and 12.35.act. 1.15.

prophers.act.20.70.

Difobedience to the gofpel and to the trueth. Rom. 10. 16,21, 2. thef. 1.

8. and 3. 14. To parents, Roma. 1.30. 2.

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tim.3.2. To rulers. 2. Pe. 2. 10. jude. 8 Dispute by the Scripture.

Act. 17.2.

Doctrine true & whole-Christ. John 7.16. 1. tim. 1.15.2.tim.3.16.

Doctrine of the Scripture. Rom. 15.4.2.tim. 3.16. Doarine ofmen falle, Mat.

15.5.mar.7.11.eph.4.14 col. 2.8, 22. heb. 13.9.

Dottrine of deuils. : .ti.4.1 Doctors appointed in the church.Act. 13.1. 1.cori. Eye,fimple or wicked.Mat.

12,28.ephe.4.11.

uoided.Col. 2.8.1.tim. 1. 7-and 4.1.2.tim.3.2.tit : Electio eternal to falnatio. 14.and 3.9.2 pet.2. 1. & 3.17.2.10hn 10.

To do all thinges to the glorie of God, and in the Name of Christ. Matth. 5. 16.1.cor. 10.31.col.3.17

1.pet.4.11.

To do to an other, as we would should bee done to our felues, Mat. 7. 1 2. luke 6.31.

Diana of y Ephelians, Acts. To do good to al, but chief ly to the housholde of faith. Luk 6.30.gal.6.10.

To do good to our ene. mies, read, To lone.

The disciples of the false We ought not to be weary in wel doing. Gal. 6.9. 2.

thef. 3.13.

Drunkennes & drukards. Mat. 24.49.1.cor. 11, 21, luke 21.34.roma. 13.13. gal. 5.21.

They shall not inherit the kingdome of God, t.cor.

6.10.

Their companie must be aunided. 1. Cor. 5.11.

fome, of GOD and of It is taken for that stupiditie that they haue whiche forget God. I. thef. 5.7.

T Dificatio muft be fought in al things. Rom. 14.19. and 15.2.1.cor. 14.26, 3. cor. 10.8. 1.thef. 5.1 1. 1. tim.I.4.

Falle teachers muft be a- To pull out the right eye,

Mat. 5.29.

Ioh.13.18.26.13.48.and 22.14. rom. 8. 29. and 9. 11.& 11.5. ephe.1.4,11. 1.thef. 1.4. 2.thef. 2. 13. 2.pet.1.10 . Reade Vocation.

TEleft and chofen to office or minifterie. Ioh. 15.16. att. 1.2. and 6.5, and 15.

32.1.tim. 5.9.

The

THE TARLE.

The Eled, Mat. 20. 16, and We muft not render enill 23.14.mar.13.20.luke.18. 7.tom.8.33.2.tim.2.to. be. 12.23.1.pet.1,2.reuel, 17.

Elias is come.Mat. r r. 14. & TAbles may not be prez-

Elias and Elifeus. Luk.4. 26, 27.iam.5.17.

Elymas y forcerer. Ad; 12.8. Enoch.Heb.11.5.

TEpiftle of the Apostles. ad.15.23.

In the Epiftles of S. Paul there are some harde The definition things.2. Pet.3.16.

There is but one faith. E. Reade To lone, and to do well.

Enemie of the croffe of Chrift.Phil.z.18.

Enuie is condemned, Mat. 27.18.28.17.5.roma.1.29. gal.; 21,1.tim.6.4. tit.3.3. I.pet.2.1.

Efau.Rom. 9.13.heb.12.16. TEnnuches er gelded are 19.12.

The Eunuche of Queene Candace. Ad. 8.27.

the Church.Mat. 18.17. 1. cot.5.5, 11.2. thef.3. 14. 1. tim.1.20.

Out of the Synagogue. John 9.22.

Euil proceedeth out of y heart.Mat.12.34. & 15. 11. mar.7.21.

Wee must hate it. Rom. L 12.9.

for euill, reade Iniurie.

ched, 1. Tim.4. 7. 2. pet.1, 16.

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Al men cught to suoyd the 1.Tim.1.4.tit.1.14.

The wicked vie them.2. Timot.4.4.

Faith or condence in God and in Chrift. Iohn. 14.1. thereof.

Heb.II.I.

phe.4.5. It is the gift of God, Mat.rr 27.and 13.11.& 16.17.lok 17.22,32.ioh.6.44,65.2@es 15.8.and 16.14.tom. 13.3. 1 .cor.2.5.ephc.1.14.and 2 8.phil.r. 29. 2. thef.3. 2. 2. pet.1.3.1.10h.3.20.

It commeth of hearing. 10. Ic.17.

after three fortes. Matth. It ought to be certaine and fure,Mat.21.21.ephe.3.12. col. 1.23.& 2.7.heb.10. 22. iam.1.6.

Excommunication out of By reason of it fins are forginen.Mat.g.z.luke 7. 50. act, 1 0.43.

By it we obteine life everlafting. 10h.3.15,36.and 5. 24.8 6.40.47.20d 11.25.& 20.29,31. 38.16.3.10m. I. 12.1.iohn 5.13.

By it we are made the children of God. lohn 1. 12. gal.3.26.

By

fied, viuified, regenerate and fandtified.Ad. 13.39. 2.24,26. and 4.5, 11,22. & \$.1.and 9. 30. and 10. 10. gal.z.16. and 3.11,24. phi. Without works it is dead.

1.4.col.1.23. ly it we receive the holie Affiction is the trial of our ghoft.gal.z.z.

By it Chrift dwelleth is vs. & Faithful, who are eled fro ephe. 2.13.

By it we have peace with God.Rom.s.r.

Mat.8.3.and 9.6,22,29, & 52. luke 7.48.and 8.48.ad. 3.16. and 14.9.lieb. 11.34.

iam.5.13. By it al things are possible. Mat. 17.20.& 21.22. mark 9.23. and 11.23 .philip. 4.

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Without it, it is impossible to please God. Hebr. 11.6.

Without it, enerie thing is finne.Rom. 14 23.

It is y victorie of y world. 1.1 ohn 5.4.

It is our armour against y affaultes of the deuill. New creatures.2. Cor.5. 17. Ephe.6, 16, 1, thef.5: 8. 1.

pet 5.9. The ende thereof is the fal-1.pet.1.9.

The noble decdes & great cient fathers did by it. Heb.II.

ly it we are inflified, puri- Examples of ftrong fayth. Mat.8.10.luke 7.7.rom.14 1,thef.1.2.heb.11. and 15.9.and 26.18. rom. It is declared by worker,

Gal.s.6.r.tim.r.3. phi.r.s.

iam.2.18.

Jam.2.17.

faith.I.pet.I.7.

before all beginning to life enerlafting, Reade Election and Elect.

ly it wee obteine health. They are the childre of god &c.Reade Children. 15.28. mar.g. 25. and to. The heires of God.Ro.8.17. gal.4.7.ephe.3.6.tit. 3. 7.

1201.2.5.

Brethie and fellow beires with Chrift.Mat.25.40: & 28.10. joh.20.17.roma. 8.

17.heb.z.11.

Temples of God, and habis tation of the holy ghoft who they have received of God. John 14.17. rom.; 5.and 8.9.1.cor 3.16, and 6.19.2.cor.1.22, and 5.5. and 6.16.gal.3.2.and 4.6 ephe.2.22. I. thef. 4. 8. 2. tim.I.14.tit.3.5.

gal.6.15. Anointed of God. 2. Cor.I.

21.1.iohn 2.20,27. watton of our foules, I. Signed and fealed with the holie Ghoft.z.Cor. 1.22.

ephe.1.13.and 4.30. effectes which the an- They are holie. Act. 9.32,41. roman.8. 27. and 12. 13-

and

and 15.25,31. and 16. 2. 16.1,15.2.00.1.1.8 8.4. & 12, 12.ephe.1.1, 18.& 4. 12. colof. 1. 4. 1. thef. 5.27.1.tim.5. to.phile.5. heb. 2. 1. & 13.24. 1. pet. 2 9.1nde.3.reue.17.6.

The Sheepe of Christe, and onely heare his voyce. Iohn 10.27.

Called to holmeffe & good conversation. Luke. 1.75 rom.1.7.1.cor.1.2.ephe. 1.4.2nd 4.24.colof.1.22. 1.thef.4.7. T.timot.2.15. tit.2.12.1.pet.1.15.

They are veffels of mercie and honour.Rom.9.23.2. tim. 2.20.

They are all one bodie in chrift. Iohn 17.21. roma; 32.5.1. cor. 10.17.and 12 12.galat.3.28.ephe.1.23. and 4.6, col. 1.22.

They are dead, buried, and rifen againe with Christ by faith. Rom. 6.3. ephe. 2 1.col.2.12.

Cladde with Christ Roma. 13.14.gal.3.27.

Kings and priefts. 1. pet. 2.5. g.rene. 1.6.and 4.10.and 20.6.

All things are theirs, and thei are chrifts, r.co.3.22.

They are called to y croffe & aifliction, Read Croffe.

cuted of the world. Mat. 10.22.mar.13.13.ioh.15

2.tim 3.11. 1.cor.6.2.and 14.33.and They are dead to y world. and aline with Chrift to God. Col 3.2.

They are made like to the image of Chrift. Roman, 8. 29.

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They can not perifh.loh,5. 24. 2: 1 30 100 1 DW 11/2

There is no condemnation for them Rom. 8. g.

They ought not to haue to do with the infidels, nejther to be connerfant iv christians of wicked life. I.Got. 5.11. and 2. corin. 6.14,17.ephe.5.7.2.thef.

At what time they were first called Christians, A&,11.26.

Falfe prophetes, Reade Preachers.

Falle witneffe, reade Witneffe.

Familie, it ought to be well governed and provided for. 1. Tim. 3.4. and 5.8.

Fafting & abftinence. Mat. 6.16.and 9.15.act. 13. 2. and 14.23.1.cor.7.5.

Father and mother muft be obeyed and honopred. ReadeChildren, and Honour.

We must not lone them more then Christ, Mat. 10.37.luke 14.26.

They are hated and perfe. Fathers take for predeceffours.Mat.23.30. a. 15. 10.heh.1.2.

18. and 16.2. rom, 8. 35. We must not follow their

fol-

follies, abufes, & vngodly customes, Mat. 15. 2. marke 7. 2. luke 11. 38. The fruites and workes of galat. 1.1 0.2ct. 2. 17. and 7. 51.1. pet. 1 18. Feare of God, fuch as chil- It fighteth againft the Spidren beare toward their fathers. Luke 1, 29,2tt.9. The Acfh & blood of chrift 21 .and 10.2. 2.cor.5.11. and 7, 1.ephe. 5,21.col. 3. 22.1.pet.2,17. Such feare as feruauntes beare to their Mafters. Rom. 8. 15. ephe. 6. 5. reuel. 21.8. It is vied for obedience & Trorgiuenes of finnes by reuerence toward men. Rom. 13.4.2. cor.7. 15. ephe. 6.5. t.pet.3.14. Worldly and carnall feare. Sinnes freely forgine. Rom. lohn 9.21. and 12. 42. & We ought not to fet by it. Mat 10.26.1 pet.3.14. It is taken for trembling & aftonishing. Mat. 14. 25. and 27.54. and 28.4. luke 2.12, and 2.9.act. 2.43. & 5.5,11.and 19. 17. reue. II. II. felix the president. Ades, He saluteth the virgin Ma-24.22. feastes, Reade Dayes. feftus the prefident. Actes Gate ftreight or large. Mat. 25.1. figge tree accurfed Chrift.Mat.21.16. Flesh take for the whole man.Mat. 24.22.act. 2. 17. rom. 2.20 1.cor.1.26. for the corrupt nature, affectio or carnal wifdom. 11.17.8 14.27.ephe.3.6.

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Mat. 16. 17. iob. 3.6. rom. 7.14.and 8.5.6. the fleshe, Galat. 5.19. e. phe.2.3. rit. Gal. g. 17. 1.pet.2.11. are our fpiritual meat & drink. Iohn 6.51. To fie in perfecution is lawful, Mat. 2.13. and 10. 23.and 24.16.10hn.8.59. ad. 9.25.and 12.51.& 14. 6.2.cor.11.33. the preaching of the gof. pel.Mat. 16.19. john 20. 43. 4.7. Onely by Chrift. Ephe. 1.7. act. ; 31 Reade Chrift. Free will, Reade Workes, Abriel declareth the

birth of John Baptift. Luke 2.13. rie. Luke 1.28. Gamaliel, Ad. 5.34. 7.12.luke 13.24. ef Gentiles, or heathen are left for a time to walk in their own wayes, Ad. 14. 15.ephe.2.2. They are received to the grace of the Gofrel A&.

QqL

G.ue

euer defireth. Luke 6.30, It is better to gine then to Creator of all things. Ades receiue. Ad. 20.35. Gifts of God. lohn 4.10. & 10.28, ephe 2.8.1am.1,17.2. God gineth them, and repenteth not.Rom.11.29. They are different and peculiar.Rom. 12.6. 1.cot. 7. 7.ephe.4.7.1.pet.4.10. Glorie ought to be to COT. 10.17. We ought to glorie in Chrift, and his croffe. Gal.6. 14.phil.3.3. Alfo in our tribulations. Rom.5.3. None ought to glorie in him felfe.1. Cor. 1.29. e. phe.2, 9. phil.z.g.

Mat.23.6, 7, 8. galat.5. 26. Ginttonie & drunkenneffe True and faithfull and can rom.13.13.1.cor.5. 11. and

6.10.gal.5. 21. heb. 13.9. 1. pet.4.3.

God is one. Mar. 12. 26. 1. corin.8.4. ephe.4.6. 1.tim. 2.5.

He is a spirit. Iohn 4.24. He is light, and dwelleth in the light. I.loh. I.3. I.tim. 6.16.

He is invisible. Tohn. r. 18. The onely forgiver of fins. col.1.15. 1.tim. 1,17. & 6. 16.1.10hn 4.12,

Give we ought to whole- Immortal. t.tim. r. 17.2nd 6, 16. Father of all. ephe. 46.

17.24.1.cor.8.6.and 11.12. ephel.3.9.heb.3.4. renela, 4.11.and 10.6.

The beginning and the end Reuel.21.6.

He worketh al in al things, 1.eor.12.6.ephe.1.10.

Nothing is impossible to him. Mat. 19.26.luke 1.37. and 18.27.

Godwards. I. Cor. 1 31. 2. All goodnesse commeth of him. Mat. 7. 7. lohn 3. 27. roman.11.56, 1.cor.4.7. 2. cor. 9.8. ephel.4. 7. 1. tim. 6.17. james. 1. 17.2. pet.

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1.3. He gineth life, and beine to all. Ades 17.25. 1.tim.

He only is good. Mat. 19. 17. Vaine glorie is forbidden, Wife.Roma. 16,27. I, tim.I. 17.lnde 25.

Holy.Renel.15.4.

are forbidden.Luk. 21.34. not lie. Iohn 3.33. rom 3.4 1. cor. 1.9, 1.thef. 5.24.2.thef. 3.3. tit. r.z. hebr.6. 18. and 10.23.1.iohn 1.9.and 5.20. Onely prince, king of kings.

> &c. 1.tim.6.15. The knower and examiner of hearts. A. t. 24. and 15.8. rom.8.27.1.the f.2.4.1.ioh.

> The knower of his.2.ti.2.19.

Mar.2.7. The inflifier, fandifier, and quick-

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quickner. John 17.19. 10. Gods, for princes & indges g.:4.and 4.25. and 8.30. 1. iohn 10.34. Falle gods, as idols and dethef.5.23. uils.Act. 14. 15. and 19. 26. The only Saujour, 1, Tim, 2. 3.tit.3.4.iude 25. 1.cor.8.1. and 10.20. gala. Judge of all. Heb. 12, 23. I. 48. Gofpel, is good tidings, pet.1.17. He is the onely Lawema. or newes.Rom.1.16. ker, which can deftroye It is the mysterie or fecret and faue. Iam.4.12. of the will of God Roma. He only teacheth & gineth 16.25. ephe.3.7.and 6.19. the true wildome. Joh. 6. col.1.22. 45.ephe 1.8,17. colof.1.9. The word of trueth. Ephe. hebr.8. 11. james 1. 5. 1. iohn 5.20. The administration of the None is coufeller vato him Spirite and of juffice. 2. Rom. 11,24.1.cor.2.1 .. cor.3.8. He onely ought to be wor. By it we obtaine faluation. fhipped Mar.4.10.renela. Roma,1.16, 1,cor.15.2, e. 19.10.and 22.9. phe.1.13. He dwelleth not in temples It ought to bee preached made with hands. Act, 7. publikely through al the 48.and 17.24. world to every creature But dwelleth in his, to wit, Mat 24.14.and 28.19. mar. the faythfull. Iohn 14.17. 16.13.2ct, 1,8.col, 1.23. 1. iohn 4.15. Reade Faith. Whatfocuer is not conteyfull. ned it it, though the An-He hath care oner vs. Heb. gels of heaven bring it, ought not to be hearde. 13.5.1.pet.5.7. He heareth vs in our re-Galat.1.8. questes, Mat.7. 7. and 18. Itis v matter and occasio 19. and 21. 22. 1.iohn 5. of division and discorde. Mat.10.35.mar.13.12.luk. 15. He chafteneth and proueth 12.53. 2ct. 13.50. and 14. 4. his. Heb. 12.6.jam. 1. 12. 1. and 16,22, and 19, 23, and pet. 1.7.and 4.12,13.rene. 21.30. It is hid fro y wife & migh-2.10.and 3.19. tie of the world, & cotem He exhorteth to repentace ned of the, & is received and attendeth. Roma. 2.4. of the poore and simple. 2.pet.3.9. We must tollowe, & be like Matth. 11.25. iohn 7.48. 1. cor.1.21,25. and 2.7. him. Mat. 5.44.ephe. 5.1. 1. What

Qq 2

What things hinder the reforth laborers. Mat. 9.38, ceining of it. Mat. 13. 22. Christ fendeth his Apostles mar.4.19.luke 8.14.john to mowe y harnest which they had not fowen, John 12.42.rom.g. 32.and 10. 2.2.cor.4.4. 4.28. The effect and fumme of it. Hate of the world against Chrift, Reade Chrift, A. 1.cor.15.2.1;tim.3.16. Grace of God through gainst the faithful, Reade Chrift,iohn 1.17. Faithfull. By it we are faued. Ad. 15. To hate one another is for-11.rom. 11.5. ephe. 2.5. bidden.Mat. 5.44.tit.3.3. 1.iohn 2.9. and 3.13,and We ought to truft in it, t. 4.20. We muft hate the euil, Ro. pet.1.13. Wholoener trufteth in an-12.9. other lofeth it. Gal 5.2. Heauineffe which is com-Grace or thanks rendred to mendable.2, Cor.7.9. God before meales, & af-Discommendable, Luk, 18. ter.Mat. 14.19. & 15. 36. 22.2.COT.7.10. and 25,26.1.tim.4.4.5. Heanen, the place of God. We muft render thankes to Mat. 5.34.26.7.49. God for all things. Ephe. Heaven & earth shall palle 5,20.1.thef. 5.18. away, Matth. 24.35, hebr. 1.11. 2.pet. 3.10. renel. 21.1. TAnde dried, healed of Heauen and earth newe. 3. He Chrift, Mat. 1 2.13. pet.3.13,reuel.21,1, To cut off the hand and the Heane open. Mat. 3.16. al.

foot, Mat. 5. 9 0. and 18.8.

To putte the hande to the Head of Chrift, God. I. plough. Luke 9,62,

Laying on of hands, Act. 6.6 Of y church, Chrift. Ephe.t and 13.3.1.tim.4.14.and 5.22.2.tim.1.6.

Hardening of the heart Oithe man. 1. Cor. 11.3. cometh of God. Mat.13. The man head of y woma, 15.10hn 12.40.ad. 28.27 30m.11.8.

God hardeneth whom hee will,rom.9.18.

must praye Ged to fende

7.56.

Cor. 11.3.

22.and 4.15.& 5.23. col. 1.18.and 2.10.

1. Cor. 1 1:2. Ephe. 5.23. THell, Luke 10. 15.2. pet. 2. 4.ind.6,13.phil. 2.10.renel 6.8.

Harueft is ripe and wee Taken for the graue, Ades 2.27,31.

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THE TABLE.

Whose fire is vnquencheable. Mat. 2. 12, and 18, 8. To ministers. 1.tim. 5.17. mar.9.44.luke 2.17. there.Mar. 9.44. Dirkene fe where shal be To give honour to enerie weeping and gnafhing of teeth. Mar. 8. 12. and 23. 113.and 25.70. Heires of God, Reade Faithfull. The inheritance of God in his Saints. Ephe. t. 18.col. 1.12.1.pet.1.4. The inheritance is give by v promife.Gal. 2.18. THerefies and fettes muft needes be in the world. and wherfore.r. Cor. 11. 19.2.pet.2.1. We muft flie fro heretikes. tit. 2.10. (Herod called also Ascalo killetin y infants. Mar. 2, 16 And in Chrift, Mat. 12. 21. Herod Antipas putteth John Baptift to death. It bringeth not shame. Ro. Mat. 14. 10. He coremneth & mocketh It muft be fure and ftedfaft ·Chrift. Luke. 23. 1 1. Herod Agrippa putteth Iames to death. Ad. 12.2. He is denoured with vermine Ad. 1 2,2 3. Bypocrifie and hypocrites. Mar. 6.2, and 7.5 luke. 12. 2.col. 3, 23, 1, tim. 4, 3. Reade.Pharifes, Henour to God and to

Christ. John 5.23.

Tofather & mother. Mat.

Je Bings and Magistrates.

15. 4. and 19. 19. ephefi.

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6,2,

I.pet.2. 12. To mafters, 1. Tim. 6.1. The worme shall not die Men must honour their wines. r. Pet. 3.7. man that deserneth, Ro. 13.7. To all.Rom, 12,10, 1.pet.2. It is vied, for to helpe, prouide, and to intreate wel Mat. 15.5. 2. pet.3. 7. 1. tim. 5 8. Thope is one. Ephe.4.4. It is of God.Rom. 15.13. 2. thef. 2, 16. It is of thinges which are not feene.Rom.8,24. By it we are faued. In the same place. We muft have it in God. t. Tim.6.17.1.pet.1.21. rom. 15.13.ephe.1.12. Col. 1.23. hebr. 3. 6. and 10.22. We must be readie to gine accout of it. 1.Pet, 2.15. It is our spiritual armour. 1.Thef. 5.8. We must be glad, and reioyce in it. Rom. 5.2.2nd 12.12. Mofpitalitie, which is to receive the poore and strangers, must be vied. Mat. 25.35.roman. 12.13.

heb.13.2. 1.pet.4.9.

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THE TABLE.

21.1,18.

tolde.Mat.23.37.

4.26.heb.12.22.

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Honshoulde, reade Familie THumilitie or bubleneffe The deftructio theroffore. toward God. Mat. 18. 10. Juke 18. 14. 1am. 4. 10. 1, The beauenly Jerufale, Gal. Among men.Mat.18.4 & 23. The new Ierufalem. Reuel. 12.luk.14.11. tom, 12. 15. ephe.4.2.pht.2.3.col.3.12, Ielus the name of Chrift. 1.pet.5.5. TAcob.Ad.7.12.tom. 9. 13. Yetthey haue bin blinded heb.11.20. Iames fone of Zebede, brother of John, is called of Christ Mat.4.21. He was killed of Herod. A& 12.2. Jannes and Jambres relift Mofes, 2. Tim. 3.8. Idleneffe is condemned. 2. Thef.z.rz.t.tim.5.13. Idle talke.Mat.12.36. "Idolatrie or worthipping They are not to be cast off, of images or creatures is condemned .Act. 7.43 and 14.11,18.and 15 20, 29. & 17.16.and 19.28.roma. 1. There is no difference be-25.1.cor 8.7.and 10.7, 19, 20.gal.5.20.col 3.5.1. cor.

I.Cor. 5.11.2nd 6 9. 2.co.

demned.reue.g.20.and 21

6.16.reuel.2.20. They are punished & con-

8.and 12.15.

Mat. 5.35.

31.

2.12.and 21.2. matth.1.25,luke 1.g1.and lewes & their excellencie. Rom.3.2,9.and 9.5. and beleeved not, lohn 12.38. rom.11.7. 2. corin. 3.14. They were reieded, & the Gentiles receined. Mat. 8.11. and 21.43. rom.16. They shalbe restored again if they remaine not in their vnbeleefe, Roma. but to be loned,& prayed for Rom, 1.10, and 10, 1.and 11.28. tweene Iewe and Gentile.Rom.to.12. 6.9. 1. pet. 4.3. 1. tobn 5. Of the inward & ontwarde Iewe.Rom. 2,29. Idolaters muft be avoided, Iezabel y spirituall whore, Reuel.2.20. TIgnorance of God. A&. 17 20.rom.10.2.1.cor.15. \$4-

galat.4.9. ephefi.4. 18. 1.

ELG.

Ad.3.17.1.tim.t.13.

thef.4.5.

Terufalem the earthly. Such as may be pardoned.

Christes entrie into it.mat. That which is indurate and

irremisible, 2. Thef. 1.8. 1.tim. 1.6.2.pet. 2.12.

Image of God is Christ, We may not have to doe w Reade Chrift.

Man is the image of God. I. Infirmitie and infirme in Cor. 11.7. col.3, 10.

Inconstancie. 2. Cor. 1.17. gal. 1.6.2. tim.4.10. iam.1.8.

(Infidelity is in al.Rom. II. 30.

In the faithful.Mat. 14.31. & luke.24.25.iohn.20.27.

In the reprobate, Matth. 23. 39.iohn.6.64. and 10.25.

thef. 1.8.

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Infidels and reprobate, the children of incredulitie or disobedience. Ephel. 2. 2. and 5.6.col. 3.6.

Children of the deuil. Mat. Infirmities & diseases some-13.38. iohn.8.44. 1. Iohn.

3.8.

malediction, Mat. 25.41. 2.

pet. 2.14.

Vestels of wrath and of dif- Iniurie or wrong ought not honor, appointed to perdition, rom.g.22.2.tim.t. 20.2.pet.z.rz.iude.4.

Abominable and reprobate

1.16.

Blinded of the denil, z. Cor.

4.4. Condemned, Mar. 16. 16. ioh. 3.18.

The anger of God remai- Toye, Reade Glory.

They shal goe into hel fyre, Mat.3. 12. & 25.41. mark 9.

42.ioh.15.6.2.thef.1.9.heb. 10,27.reuel.20.14.& 21.8.

them, Reade Faithfull.

faith ought to be borne with, that they may be Wonne, Rom. 14.1. & 15.1. 1.cor. 9.22.1.thef.5.14.

We muit not offende them. rom. 14.13.1.cor.8.9.

17.20.mar.9.24. & 16.14. The vertue of God worketh in infirmitie, 2. Cor.12.5.

God chufeth y weak things of the world, I.Cor. 1.27. aces. 19. 9. rom. 11.10.3. Infirme in the body are healed of Christ, Mat.4.23. and 8.13.and 9.7. & 12.13. and 14.36.and 15.28.and 19.2. luke. 14 4. 10lm.4. 50. and 5.8.

times come for finne.

Iohn.5.14.

Curled and the children of Sometimes for the glory of God, Iohu. 9.3. and 11.

> to be done nor rendred, but to be borne, Mat.5. 39. fom.12.17. 1.cor.6.7. r.thef.g.t 5.r.pet.3.9.

in enery good worke, tit. Iob ought to be an enfample of patience vnto vs, lam.

5.I T.

Iohn Baptist fent of God to beare witneffe to Chrift, Iohn. t.6.

neth voon them, Ioh, 3.36. Ioleph y husband of Marie the virgine, Mat. 1.16. luke. 1.27. Ioseph of Arimathea.

29 4

Mat. 27.57 lohn: 19.38. Joseph the Patriarke, Ad. 7. 9. heb.11.22.

Ioleph called Barnabas, act. 4.36.

Ifraelites which are in deede, Rom. 9.4,8.

1.57.

He preacheth, baptizeth, and declareth Chrift, Mat. 3. 1, 6, 11. luke 3.3. and 7. 19. john. 1. 22, 26, 34.and 3.29.

Chrift witneifeth of him, Matt. 11. 1 t. luke. 7. 18.

His death, Mat. 14.10.

He is Elias, Mat. 11.14. and 17.12.

Indas felleth & betrayeth Chrift, Mat. 26.15.48. Chrift disconereth him to

Iohn. Iohn 13.26. him felfe, Mat. 27.5.

¶ludgement of God, taken for his fecret counsel & workes, are incomprehenfible, true, and iuft, Rom. 11. 27. renel. 19.2.

Indgement of God taken for correction, I.Cor. I I. 32.1.pet.4.17.

Taken for damnation, Mark 3.29.1.cor. 11.29;

The vuluerfall judgement, Mat. 11.24.34.17.31. heb.

After what fort it shalbe, Mat. 25.31.32.

fore, Mat. 24.29.

The day and houre is not knowen, Mat. 24.36.mar. 12. 32. I.thef. 5.2. 2.pet. 2.10.renel.3.3.

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We must waite for it from houre to houre, Mat. 24. 44 luk.12.36. iam. 5.7,8.

. Tohn Baptifts birth, Luke. Theo all thinges fhalbe difconered, and every man shall receive his reward, Rom. 2,6.2.tim. 4.8.

To iudge our brother is forbidden, Mat.7.1.rom. 2.3.2nd 14.3, 13.1.cor.4. 5.1am.4.11.

We must indge inftly & not after the persone, lohn 7.

Iuftice and inftification, Looke Christ and Faith.

He repenterh and hangeth KEyes of the kingdome of him felfe, Mat, 27. 5. it,or to fhut it) Mat. 16. 19.and 18.18.ioh, 20.23. The keyes of knowledge. Luke. 1 1.52.

The keyes of hel and death, Renela.r. 18.

Kingdome of God, or of heaven by his spirituall governement of y faithfull in the persone of lefus Chrift. Mat. 3.2. mar. t.

It is not with obsernation. but is within vs, Luke. 17. 20,21.

What fignes shall goe be. It is taken for y preaching of the Gospel, Mat. 13.31.

mar.4.

mar.4.30,31,32. It is taken for life enerlafting, John 3.3. It is prepared for the elect, Mar. 25.34. Who are shut thence, Mar. 10.15. john 3.3. 1. cor.6. ephe.s.s. reuel.ar.8. and We must enter into it by many tribulations, Ad. 14.22. The kingdome of Christ eternall, luk.1.33.2.pet.1. 12.25. (Knowledge of God, John. It is given of Chrift. Mat. 7.and 17.22.1. lohn. 5.20. Knowledge of Ged, John 1.10,and 8.55.and 17.25. 1.cor. 1.21.1. iohn. 3.6. The knowledge of finve by the Law, Rom.3.20. and

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11.

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if.

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7.7.

Ahour and travaile commanded to all, t. Thef. t. 11.3.thef 3.8,13. Saint Paul liboured with 3.and 20. 34. 1 cor 4.12. 2. hel 2. g. and 3.8. Lawe ceremontall was a Schoolemaster and a,b,c,

to leade to Chrift, Gal.24 24.and 4.2.

A shadowe of good thinges to come, Heb. 10. 1.

It was weake, and impotent to faue by, Gal. 1.9. heb.7. 18. and 10.4.

9. and 1 5.50. gala. 5.21. It is abolifhed by Chrift. Reade Chrift.

The law morall, good, iuft, and holy, Rom. 7. 12.1. tim. 1.8.

The law spirituall which requireth perfett and pure obedience of the heart, Rom.7.14.

A kingdome divided, Mat. It is given to make finne knowen, Rom. 3.20. and 7.7,21.Galat.3.19.

And to cause it to abound.

Rom. 5. 20, 11.27.10hn.1.17. and 14. It is & force of finne, 1. Cor. 15.56.

The worlde hath not the It is the administration of death, and damnation, 2.Cor.3.7.9.

A yoke importable, Ads. 15.

Procuring anger, Rom. 4 1 5. No man can obferue and keepe it, Ad. 15.10. rom. 7.8.galat.3.13.

It can not inftifie, Ad, 13. 39. rom. 3. 20. and 4: 13. & 5.20, and 7.8. 2.cor. 3.6. gilat. 2. 16, 19. and 3.11, 21,24.

his owne handes, Act. 18. He that is under it, is accurfed, Gal 3 10

Chrift hath delinered vs from the curfe thereof, Gal. 3.13. and 4.31

It is Q9 5

It is written of God in the heart of y faithful, Heb. This libertie must not be 8.10.

Yet they do not fulfil it perfealy, Rom.7.23.

It is not given for the iuft, but for the vaiuit, I.Tim.

The famme thereof, Mat.22. 37.rom.13.9.gal.5.14.

Lazarus the poore man, Luke.16.20.

The brother of Martha, Ioh. RI.I, II, 42.

Leave we must all things to followe Christ, Mat. 19.29. luke.14.26,33.

Lepers healed of Christ, Mat.8.2.luke.17.14.

Letter, and Spirit. Rom.7.6. 2.cot.3.6.

Leuain taken for euil doc. trine, Mat. 16,6.

The olde leuzin ought to be Tying forbidden, Coloiz. purged, I.Cor.5.7.

Libell of dinorce, Reade Mariage.

Liberty Spiritual from the bondage of finne, Iohn&. Enery ma is a liar, Rom.3.4. 35.rom.6.20. and.8.2.

From the Subjection and curle of the Lawe, Rom.7. 5. I.

From the tyrannie of the deuit, death, and hel. Rom. 8. 2. 1. corinth. 15.55. heb.2.

From the ceremonies of the And he that faieth he loueth lawe, Gal. 2.4. & 5.1. colos. 2.14.

From all things indifferent, Lot.2.Pet,2.7.

1.Tim.4.4.tit. 1.15.

turned to the offence of our brother, but muft be measured by charitie, Rom.14.15. 1.cor.6.12, and 8.7, to.and 9.22.gal.5.13.

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Carnall libertie, Galat.5.13. I.pet.2.16.2.pet.2.19.

Tife bodilie is a thing that fadeth, lam.4.14.

We ought not to disquiet our felues, howe to maintaine it, Mat. 6.25.

We must render it, and forfake it for Chriftes caufe. Matt.10.39.iohn.12:25.acts. 20.24.reuel.12.11.

Life euerlasting, John. 17.2. It is the gift of God, Iohn.6. 27. and 10. 28. roma. 6.22. tit.1.2. and 3.7. 1. iohn 2.

9.iam.3.14. reue.21.27. and 23.15.

Lying in doarine, 2. Thef. 2. 11.1.tim.4.1.reuel.2.2.

And whofoever doeth not confesse him felfe to be a finner, I. Iohn. I.10.

6.gala.3.13. and 4.5. and And he that faieth he knoweth Ged, and keepeth not his commaundements, I. Iohn, 2.4.

Alio he that denieth lefus to be Chrift, I. John. 2.22.

God, and hateth his brother, 1.10hn.4.20.

His

THE TABLE.

His dayes, Luke, 17.28. To love God , Mat.22.37. mar.12.30. To lone Chrift, Mat. 10.27. To loue our neighbour, Mat. 221.5.14.iam.2.8. 12.24.rom.12.10, and 13,8. 1. thef.4.9. 1.pet.1.22.1.10h. 3.IL. lo lone our enemies, Mat. 5.44.luke.6.35. rom.1.2,20. he love of God and Christ rom.8.39.ephe.5.2, reuela. 1.5. lake the Phylition. Colof.4. 14. lunatike bealed of Chrift. Mat.4.24.and 17.18. M Rom. 13.4,6. 1.pet.2.13.

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118

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laxurie, reade Adulterie. Maol God, and to what end, We ought to obeye them, tit.3.1. 20.25.rom.13.6. tım,2,2. nor fpeake cuill of them. 2. Pet.2.10.iud.8. but if they commande anie tha, Luke, 10.39.iohn.11.19 thing against God, we must not obey them, Ad. She anointeth Christes feet,

1.29.1.Cor.5.8. and 14.20 ephe.4. 3 r. col.3.8. tit.3.3. I.pet.2.1. Man which is earthly and Leauenly, 1.Cor.15.47. 5.43. and 22.39. luke.10.27. The olde & new man, Rom. 6.6.ephe.4.22,24.col.3.9. To loue one another, Iohn. Carnal,& folde under finne, John. 3.6. rom. 7.14. Senfuall, 1.Cor.2.14. Spirituall, John.3.5. 1.cor,2. 15. The outward man or body. 2.Cor 4.16. towards vs , Iohn.3.16. The inward, or spiritual coceined by the worde, z, Cor.4.16. ephe.3.16. 1.pet, 3.4. Euery man is a finner, Rom. 3.9, 23. and 5.12.gal.3.22, 1. 10h.1.8. Is a lyar, Rom.3.4. Vabeleeuing,Rom. 11.30. Naturally the childe of wrath, Ephe.2.3.

Agistrates are ordeined Death and damnation have reigned ouer enery man Rom. 5.14. 1.cor. 15.21. Marie the virgin, wife of Ioseph, Mat. 1.16.20. To pay them tribute, Luke, She is faluted of the Angel, Luke. c.28.

We must pray for them, z. She beareth Chrift, Luk.2.7. Her fong, Luke. 1.46. We may not contemne the, She fendeth vs to Chrift, Iohn.2.5.

Marie the lifter of Mar-

Iohn.12.3. lalice is condemned, Rom, Mariage is an inseparable

THE TABLE

N

It

G

Bl

H

It

M.

•

M

T

Pa

V

confunction of the buf- Marthias is elected Apofile. band & the wife, Mat. 19. . Ad. 1.26. Meate that endureth, and 5.1.cor.7.4,10. It is orderned of God, Mat. fpiritual, John 6,5 t. 1.cor. I 0.4. 19.5. It is grannted to all, r. Cor. Corporall meates make vs not acceptable to God, 7.2. It is honorable to all folke, 1, Cor. 8.8, hebr 17,9. There is no difference be-Heb. 13.4. It is necessarie for whofoetwixt thefe bodily meats, ner bath not the gift of as touching matter of co. continencie, Mat. 19. 13. fcience, Mar.7.18.luk. 10. 8.actes. 10.13.rom. 14.14. 1.cor.7.2,9. Christ honored it with his 1. cor. 10.25. colof.2,16, presence, and first mira-1.tim.4.3. cle, John, 2.2. Melchifedec, Heb.7.1. It is compared to the joy- Members one of another, ning of Christ with his are the faithful, Rom. 12.5 Church, Ephe. 5.29. 1.cor.12.35. ephe.4.25. Man cannot vidoe it, Mat. Of Chrift, our bodies are 19.6. members, 1. Cor. 6. 15. Fornication diffenereth and ephe. 5.20. broakethit, Mar. 5, 33.and Our members are the temple of the holy Ghoft, i. . 1 9.9. L. COT. 7.10. The bond betwene the huf-Cor. 6, 1 9. band & the wife, also be. Our mebers ought to ferue .twene the wife and the in holmeffe, Rom. 6,19. husband, and howe they We muft mortifie them, ought to behaue them . Gol. 3. 5. Mercie of God through felues the one to the other, 1. Cor. 7.2, 12, 17, 14, Chrift, Ephe. 2. 4. hebi4. 34.ephe. 5.28,33. colof.3. 16. t.pet.1.3. 18,19. 1.tim.2.12.tit.2.5. By it we have falnation, Tit, 3.4 1.pet.1.5. T.per.3.1,7. Martha, Luke 10. 38. iohn, God fheweth it to whom it. pleafeth him, Rom. g. 13. 11,20. Mafters howe they foulde It is fhewed to y Gentiles, Rom. 1 1.3 o. and 15.9. behaue them felues towarde their fernants, E. God will fhewe it to them that feare him, Luk. 1.50. . phe. 6.9. col. 4.1. Matthew called Leui, Matt. And to them that repent, 9.9.Luke 5.27. Luke. 15.20. Also

Mo to the faithful, r. Pet. 2. No man ought to be defpi-IO. It is commanded among Moles, Act. 7.20. beb. 11. men, Luke 6.36. ephe.4. 32.colof.3.13.1.pet.3.8. God wil haue mercie & not facrifice, Mat. 9. 1g. and Mortifying of our felues, 12.7. Bleffed are they that doe it, It is to dye to finne, Rom. Mat. 5.7. He that doeth it not, let him Mortification by the croffe, not looke for it of God, 1am.2.13. It is one of y chiefest things Murmure & grudging ought that ought to be done, Matt. 23.23. We ought to shewe it to. Murmurers, Mat, 20.11. luk. wards al, Luke 10.38,37. Michael y Archangel, lude. 9.reuel. 12.7. Ministration of the word, or preaching the Gospel, Act. 20.24.3. cor. 5.20. Ministers, Reade Preachers. Miracles true, are of God to confirme his trueth, Mar. 16.17. iohn. 5.36. and He that hateth is a murthe 10.25.and 20. 31, acts.2. 22.and 4.30. and 14.3.2. cor. 1 2. 1 2.heb. 2.4. They are wrought in the Name of lefus Chrift, Mark. 16.17. aces. 3.16.& 4. 10,30,and 9.34. falle miracles are of the denil to deceine and confirme his, fallely, Mat. 24. 24. 2 thef. 2. 9. reuel. 13. 14.and 16.14. Workers and despifers of the Gospel, Ad. z. 13. and New man, Reade Man, and 17.32.2 pet.3.3. iude.18.

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fed, Mat. 18. 10. Why he hid his face, 2. Cor. 3.13. Rum. 8.13.colof. 3.5. 6.2. 2.Cor.4.10. Mote in the eye, Mat.7.3. to be anoyded, 1. Cor. 10. 1 o.philip, 2, 14. 5.30.and 15.2, and 19.7. iohn.6.41,61. rom.1.29. inde. 16. Murther and murtherers condemned, Mat. 5.21. & 15.19.and 19.18. rom. 1. 29. and 13.9.gal.5.21. 1. tim. 1.9. x.pet.4.15. reue. 21.8.and 22.15.

N

rer, 1.10hn.3.13.

TAthansel, Iohn 1.46. Neighbour, is every ma, Luke. 10.36. We ought to loue him as our felte,Reade Lone and Charitie. Newnes of life, is of the fpirit, John. 3.6. Creature.

Nicodemus,

Nicodemus, Tobu.z.r and 7. 50, and 19.39. . Noe, Heb. 11.7. 2.pet.2.5. His dayes, Mat.24. 37. 1. pet. 3.20. 0 then to man, Ad. 4.19.and To the Gospell and to the Onesiphorus, 2. Tim. 1.16. 20,and 16.25. 2.cor.9.13. 1. pet.1.12. To Fathers, Read Children. ftrates . to Preachers, reade Preachers, to Maffers, reade Seruants. We must not obey finne, Rom. 6.16. Oblation, Reade Sacrifice. Offence, flander, let, or hinderance to come to God, and to Chrift, or occasion ginen to draw back, or to fal by any meanes into fin and deftruction, Mat. 18.7. We ought not to gine it, Matt.17. 27. rom.14.13. 1. cor.8.9,13.

Wobe to him that giveth

Offence take vninftly, Mat. 24.10. and 26.31. mar.6.3.

not, Matth. 11.6.

1t, Mat. 18.7.

vs all things that flould f give offence, be they neuer fo deare, Mat. 5.29. 10 ff 18.8. Wicked men are called of of fences or flanders, Mat. of Olive tree wilde, Rom. 11.0 17. Bedience to God rather Chrift is y true oline tree, Rom. 11.17.

Onefimus, Philem. 10. trueth, Rom.r.g. and 15. Othe of God, Heb.6.17. & of 7.21. To what end an oth is made

among men, Heb. 6.16. to Princes, reade Magi- It is prohibited in our pri- M nate caufe, Mat. 3.4. jam. OF 5.13.

21

N

1

f

DAtience is neceffarie for of the faithfull, Luke.21.19. 2 rem.5.3.2nd 8.25. & 12.12, of and 15.4.colof.1.11. and 3. 1 12. 1.thef.5.14. beb.10.56. 01 and 12.1. 12m.1.3. and 5.

Palfie healed of Chrift, Mat. 9.2,6.

Parable or fimilitude. Of the candle light, Mat. 5.15. Of luke.11.53.

Of the house built vpon the of fand, Mat.7.26.

ioh. 6.61. 1.cor. 1.23. gal.s. Of the children in y ftreet, 01 Mat. 11.16. Happy is he that taketh it Of the piece of newe cloth, Of

Mat.9.16.

We ought to put away fro Of the fower, Mat. 13-3,18.

sould the darnell or cockle, Of the dramme or piece of y ne- Mat.13.27.

29. Lef the graine of mustarde Of the prodigall fonne, Luk. leede, Mat. 13.31.

d of fleuain, Mat. 13.33.

Mat. of the treasure hid, of the

m.11. of the net, Mat. 13.44.

Of the lost sheepe, Mat. 18.

tree, 12. Mithe feruant that pitieth

not his companion, Mat. 18.28. 17. & Ofthe workemen fent to la- Parents, Reade Father.

nade Mat.20.2.

6.

Mtwo Sonnes, Mat. 21,28. pri- Of the vineyard hired forth.

jam. Mat.21.33.

Of the King that maketh the mariage, Mar. 22.2.

Of the faithfull or naughtie feruant, Mat. 24.25,48.

for of the ten virgines, Mat. The ambaffadour of Chrift, 1.19. 25.1.

nd3. luke.19.13.

0.56. Di the feede that groweth nd 5. and encreafeth, Mar.4.27. He hath laid the foundation of the Samaritan, Luke. to.

Mat. 33. Of the importunate friend,

Of Luke . ri.8. 5.15. Of the ftrong man armed,

Luke. 11.21. the Of the man that gathereth

much fruite, Luke. 12.16. reet, of the barren fig tree, Luke.

13.6. loth, Of him that was bid to the feast & fetteth him felf in y chiefest place, Luk.14.8.

filner loft, Luk. 15.8.

15.12.

Of the vniuft fleward Luke. 16.1.

marchant, & the pearle, Of the importunate widow. Luke.18.3.

Paradife, Luke.23.43.

Pardon wee muft him that offendeth vs, Mat. 6.14. & 18.22,35.mar.11.25.luk 17.3. ephe.4.32.col.3.13.

bour in the vineyarde, & Paul, his vocation, and his acts, his preachings, miracles, iourneis, trauailes, perfecutions, perils, and other alfraions, from the 8. chapter of the Ades euen to the laft, and throughout all his Epiftles.

2.Cor. 5. 20.

2.12, of the talentes, Mat.25.15. The Apostle of y Gentiles, Rom. 11.13. gala. 2.8.1.tim. 2.7.

on, 1. Cor.3.10,

He laboureth whis handes to gaine his liuing without charging any man, Reade Labour.

Howe much he suffred for the Gospel, I. Cor.4.9.2.cor. 4.9.and 11.24.& 12.7.2.tim. 2.10. and 2.11.

His example of life & doctrine ought to be followed 1.Cor.4.16.and 11.1.phil.3. 17.1.thef.1,6,2,thef.3.9.

His

Mis reuelations, 3,Cor. 12,1 1.tim.1.13. Peace of God & of Chrift The obstinate perfecuters are punished. Luk. 23.28. by the Gospel, luke, 2. 14. and 24.36. 10h. 14.27.and act. 1 2.2 3.2.tim.4.1 4. 16.33.2d.10.36,rom.5.1. Perfeuerance. Mat.10,22. ephel. 2.14. phil. 4.7. col. It is the gift of God who onely can confirme his in 3.15. Peace with our neighbonr, goodnes. Rom. 16.25. 1. Mat. 5.9. mark. 9.50.rom. cor. 1.4.2.cor. 1.21. phil. 1.6. 1.thef.3.13. & 5.23. 1 12.18, and 14.19.1.cer. 2.thef. 2.16. & 3.5. I.pet. 14.22.2.cor.12.11.ephel. 4.2. I.thel. 5.12. 2.tim. 3. Peter called Cephas of 22. hebr.12.14. 1.pet.3. Carift John, 1.42. II. Peace of the worlde, which He and Andrew his brother Christ giueth not, Mat. 10. are called Mat. 4.18. 34. oh. 14.27.1.thef. 5.2. He is called Satan, mat. 16. 1 Persecution, followeth the 22. true Chriftians, Luk. 1, 12. He denieth Chrift, mat, 26. 3.tim. .. 1 I. The verse kinsfolkes doe He preacheth Chrift, ad. 2. fometimes perfecute.Mat 22,and 3.13, and 10.36. C 10.21,35.luk.21.16. His vision.ad. 19.11. Bleffed are they that fuffer He is put in prifon. ad. 12.4. it willingly Mat, s. to, 11. Tharifes & Scribes are reproued of Christ for their 1.pet.4.14. In time of perfecution we hypocrifie and malice. may flye, Reade Flye. mat.9. 12. and 12. all the In Ir commmeth by the wil of chapter.and 15.37.2md 19. 00 God. 1, Pet. 2.19. & 3.17. 8.and 22.18, and 23. all the and 4.19. chapter. Examples of the fame, Mat. Philip the Apoffle. Ioh.1.43. . 26.50. act.4.3. and 6.12. and 14.8. and 7.58.and.8. 1. and 12. Philip the deacon. att.8.5,50. 1.and 19.50.and 14.5.and and 21.8. 16.22.2nd 17.6. & 18.17. Philosophie, whereof we and 19.29. & 21.30. rom. muft take heede.col.28. 8.35. 2.cor. 11.24. hebr. Pilate and his behauiour to- for warde Chrift. john. 18.29, 102 11.36,37. They y persecute through 30,38.2nd 19.1.&c. ignorance are received Poets alledged. act. 17.28. 1. 10 2

to repentance.Ads. 3.17.

Pompe

cor.15.33.tit.1.12.

L

I

Fo

For

t

For

Pompe & ruffeling, mar.12. With fafting, reade Fafting. 16.reue.17.4.and 18.al the chapter.

Poore muft be fuccoured. Luk. 14. 13.gal. 2. 10. Reade

Almes.

We muft not contemne It muft be in that language them, Iam. 2.2.

Poore in spirit, mat. 5.2. luk. 6,20.

ers

.28_

.22-

who

is in

. 1. hil.

.22.

pet.

a. 2.

their

To them is the Gospel preached,mat.11.5.

Prayer howe it ought to be made.mat.6.c.

ther In fpirit, ephef.6.18.iude.20. .16. It muft be in faith , matt.21. 21. mark.11,23. john.15.7.

> iam. 1.6.and 5.15. In y Name of Christ, Reade

Chrift.

36. Continuall and perfenering luke. 11.8. and 18.1. and 21. They are fent of God, mark. 12.4. 36. actes. 1. 14. and 2. 42. e re- rom.2.12. ephef.6.18. col.

lice. I.pet.4.7.

the in enery place, r.tim.2.8. d 19. One pray for another, lam, the 5.16.

For the Saintes, ephel.6.18, 1.43. 1.thef.5.26,heb.13.24. For Kings and Magistrates. 1.

.5,50. tim.2.2.

for the enemies and perfef we cuters,mat. 5.44. luke. 6.3 5. .2.8. and 27.74.5 tes.7.60.

pr to- for all men, 1.tim. 2.1.

18.29, Against tentations, mat. 26. 41.luke 22 40.

28. I. In affliction, Actes. 17.3.rom. 15-30.lam.5.13. ompe

38.&c.luk.7.25. 1.1ohn,2. The forme of prayer, mat. 6.9. luke. 11.2.

Publike, and in the affembly of many, Acts. 1.14,24. and 4.24,31. and 12.5. and 20.36.and 31.5.

which the affembly doeth

vnderstand, 1. Cor.14.13. Of prinate prayer we have y example in Christ, mat. 14.23.and 26.39.luke.5.16.

and 6.12. and 22.32.

Preachers or ministers of Christ to preach his Guspel, and to feede his flock. with the worde of God, Iohp.21.15. a Ctes.20,28, 1. cor.3.5. and 4.1. 2.cor.3.6. ephe.2.7. col.1.7. 1.tini.4. 6. I.pet. 5.2.

16.15.10hn.20.21, rom. 10.

4.2. I. thef. 5.17. I.tim.5.5. They maye not preache but that which Christ hath commanded, that is, the onely worde of God, mas. 28.20. I.cor.2.13.1.tim.I.c. 1,pet.4.11.2.john.9.

According to Christes ex-

ample, lohn.7.17.

We must heare such & obey them, Luk. 10. 16. 2 cor. 2.9. phil. 2. 12. 2.thef. 3. 4,14. hebr.13.22.

We must receive such nonrifh them and efteeme them, mat. 10.40. iohn. 13. 20. galat.6.6. I. thef.5.13. 1.tim.5.17. 3.10hn.8.

They

They may line of the Gof- q Pride and arrogacie conpell, Rom.15.26,27,28. 1.

cor.9.7,9.

They are helpers of the faithful and not lordes of their faith, 2.cor.1.24. 1. pet.5.3.

faithful, mat.20.27.luk.32.

27. 2.COT.4.5.

Their power is to edifie & not to deftroy, 2.cor.13.10. They must bee appointed

particularly through all Churches, Ades. 14.23.tic.

What things and conditions are required in the, I. Tim. 3.26.tir.1.6,9.1.pet.5.2.

They ought to be a good example to others, phil.

pet.5.3.

False preachers are propheceine many, mat.24.11.26. and 4.3. 2.pet.2.1.

With wonderful fignes and Proces in lawe must be amiracles,mat.24.24.2.thef.

2.9.reucl.13.13.

y word of God,z.cor.2.17. They teache the commaun-

men, and deuils.col.2.8. 1. tim.4.1,3.

They ferne their bellic,

16.18.philip.3.19. Predeftination, Reade E.

dealion.

demned, mark.7.22. rom. 11.25. & 12.16. 1. cor.4.6. 18. 2.cor.12.20. phil.2.3. 1. tim.3.6. and 6.4. 2.tim.3.2. jam.4.16.2.pet.2.18. 1.10h. 2.16.1ude.16.

They are feruants of the Godrefifteth y proud, Luke. 1.51.12m.4.6. 1.pet.5.5.

Trienhood, Leuiticall according to the Law, hebr. 7.5, II.

Of Christ according to the order of Melchisedec, Heb.

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The perpetuall Prieft, and hie bishop of the News testament, reade Chrift.

The faithfull are spirituall Priefts made of Christ, 1. pet.2.5,9.reue.1.6.& 5.10. 3.17. 2 thef.2 9. tit.2.7. 1. The Priefts procure Chrifts death, mat. 21.45. and 26. 3.and 17.1.

cied to come, and to de- They perfecute his, and his doctrine, Act.4.3.

20.29. 1.tim.4.1. 2.tim.3.2. Prifoners muft be vifited, mat. 25.56,43. Heb. 13.3.

noyded, mat. 5.47. 1.cor.6. 1,2,3,4.

They make marchandife of Tromes made to the Gentiles, Actes, 2.39. rom.4.16. gala.3.8,22.

dements and doctrine of The fame that was made to the fathers, 2.cot.7.1.

Prophets for thewers of things to come, Act. 11.27. which is their God, Rom. For interpreters of the Scriptures , and how they ought to exercise their ofhee in y Church, 1. Cor.14

rephecie is y gift of God, and no worldly thing,

2.pet.1.21.

acry man proue him felie, 1.cor,11.28, 2. cor.13.5. o proue enery thing. I. thef.

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Punishment of crime, that is openly knowen, is committed to the magistrate, rom.13.4.

I. pet.2.14.

lo punishment chanceth to the faithfull faue for a Rancour or malice, Ephela. time to correct them, 1. cor.5.5.& 11.32.1.pet.4.12. at the vnbeleeuers have enerlaftyng punifhment, mat. 2.12.& 25.41. mar.g.

Veene of the South, mat. 12.42. meltions, disputations, and ought to bee anoyded, Rom. 14.1.phil. 2.14.1.tim. 1.4. & 6.4. 2.tim 2.23.tit.3.

9. Looke contention,

of Ahab the harlot, Heb. Ir. .27. 31.1am.2.25.

11, and 7.25. iam. 2.2,3. 1. 10hn.3.17.

Roma.12. 6. 1. cor.12.10. It must be simple & honest, 1.tim.2.9. 1.pct.3.5.

Proue the spirits, 1. Ioh. 4.1 Rayment spirituall, Mat. 22. 11. luke.24.49. rom.13.12. 2.cor. 5.2.gala.3.27.ephef. 4.24.col.3.10. Reade Are mour.

> enerie Rayment and meat muft not be fought for carefully, Reade Life, & Rayment.

We must be content with whatfoener God fendeth, 1.tim.6.8.

31.heb.12.15.

Reconciling toward God, Looke Christ,

Towarde our neighbour,

Matt.5.24. 44.reuela. 20.15. and 21.8. Regeneration spiritual, Joh.

3.3. 1.pet.1.3. Looke Baptilme.

Reloyce we ought alwaies. 2. Cor. 6.10, and 13.11. phil. 3.1. and 4.4. 1.theffalo.5. 16.

contention of woordes In tribulations and perfecutions, Mat. 5.12.acte 8.3.41. 1.thef.1.6.heb.10.34.1am. 1.2. 1.pet.4.13.

With whome we ought to reioyce,Rom.12.12.

We ought to releyce that our names are written in heaven, lake. 10.20.

Religion true, lam 1.27. the laiment should not be ca- False and fuspicious, Colost.

they red for, mar. 6.25,28.

2.23.

e must take away the su- Renounce or forsake him restricted that the hath

Luke. 18.7.2. thef. 1.8. reue. 0 by turning to God, Mat.;. 6, 10.and, 19.2. It is also committed to the 2;and 4.17.luke.15.7,10. & magiftrate, Rom. 13.4. 1. 24.47.att.2.38.and 3.19. & peter.2.14. 17.30. It muft be joyned w fayth, It it forbidden to prinate mar.t.15. 34.20.21. persons, Mat. 5.39.10m.12. 19. 1.thef.5.15.1.pet.3.9. It is the gift of God, Joh. 12. 40.ad.5.31.and 11,18, and Rewarde of hypocrites is in this world, Mat. 6,2, 26.20.3.tim. 3.27. The rewarde of finne art ... Reprobate, loh, 10,26, rom. 1. ther finnes, Rom, 1.28,29, 15 28.2.thef. 2.12. ude.4. Reade lewes, and infidels. 30,31,2 thef.2. Resurrection spirituall by The death enerlasting. Rom. faith, Luke.2.34. iohn.11. The rewarde of the faithful 25.col.2. 12.and 3.1. The vniverfall refurrection is in heanen, Mat. 5.12. It is life everlafting, Mar. 19. h of the bodies, Act. 24.15. rom.14.9. 2.cor.5.15. 29.2md 25.46 rom.6.22. Of y righteous, to life euer-Riches muft be well vied h and fpent, Luke. 12. 3 3. andied lafting, & of the vnrigh: e-16.10.1.tim.6.17.1.iohr.3. d ons to euerlafting damnation, Mat. 25.46. ioh. 5.29. 16. The riche with great paine 2; In what fort and after what order it shalbe, 1.cor.15. receine the Gofpel, Matain 42,43,44,45.1.thef.4.17. 19 24. Yet fome of them receine The returrection of Christ it, Mat. 27. 57. luke. 19.3. 1 is the foundation of our We ought not to truft in the C refurrection, I.cor. 15.13, ches, Mat. 10. 24.1.tim, 6.171m 14,15,16,17,18,19,20. 1. We can not ferue God, andin thef.4.14. Christ will raife them vp a-Bara them both, Mar. 6.24. They choke the worde onto gaine whome his Pather God in fome, Mat. 23.23 ati hath given him, lohn.6.39 Wobe to y rich which arect The state of them that are wicked, Luk. 6.24. iam. 5. 25 raifed vp, Luk. 20.35. TReuenging belongeth only How dangerous a thing it if on to wil to be rich, I.tim. 6. 9.1 to God, Rom, 12.19.1.thef.

4.6.heb.10.30.

He will declare it agains

the perfecuters of his e.

lett, and against al rebels,

to follow Christ, Mat. 16.

Repentance, that is, fo-

rowing for our finnes,

with amendement of life

34. lake.14.33.

Riche men ought not ambitioully to feeke honour, .Iam.2.3.

Of the riche man, that lived in pleasure, and poore La- It beareth witnes of Chrift

rus, Luk. 16.19.

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CAbbath, or reft which was a figure Indaical, and is nowe taken away by Christ, Colos.2.16, Reade es is Dayes.

The Christian and Spirituall,

Heb.4.12: -0 ST

3,29, Sacrifices for finnes in fhadowe and figure, Heb.8.3. It is writhen and falfely al-Rom and 9.10.

In effect and trueth but one thful onely which is Chrift, Reade Chrift.

at.19 The Spiritual facrifice, & of praife, Rom. 12, 1. phil.4.18. 23. vied heb. 13.15. 1.pet.2.5.

andidduces were a fect, which hn.3 denyed the refurrection of the dead, Mat. 22.23. acts.

paine 23.6.

Mataintes, Reade Faithful.

aluation is by the onely ceine grace of God, Ephel.2.5. 9.3. titus.3.7. Reade Faith and in tie Chrift.

n.6.19 maritane. John.4.9.

, andin tification, Looke Chrift. bra. Heb. 1 t. 1 t. 1.pet. 2.6. de oftan. Looke Denill.

2.23 miffaction. Reade Chrift. charenibes. Reade Pharifes. m. c. Scripture is written for ig it is our caufe.Rom.4.34.1.cor.

m.6. 9.10. and 10.21. Richest our doctrine, confolati-

on, correction, and full infruction to faluation, loh.20.31.rom.15.4.2.tim. 2.16.

Luke.24.27,46. iohn. 5.39. and 20.9.actes. 17.2.and 18.

28.rom.16.22.

It was necessarie, that it should be fulfilled.Mat.26. 54,56.luke.24.26,27,4 \$,46. 1eh.12.38.& 13.18.& 17.12. and 19.28, 36.3&.1.15.

All doctrine is tried by it,

Ades.17.11.

leaged by the deuil, & the wicked, Mat. 4.6.2 pet. 3.16. Seniours, called also Ancients, which are taken for ministers of the worde, or governers of discipline in the Church. Actes 15. 22. and 20.17. I.timothie.4.14. and 5. 17. Reade Preackers.

Separate vs from that lone that God beareth vs, nothing can. Rom.8.39.

Sergius Paulus deputie. A&.

13.7.

Servants ought to obey and ferue their mafters. Ephe, 6. 5.col 3.22.1.tim.6. 1. tit.2.9. 1.pet.2.18.

We are all unprofitable fernants. Luke .: 7.10.

The fernant that knoweth the wil of his mafter ,&c. Luke. 12.47.

Serue we must onely God.

THE TABLE. 8.9.and 13.8. and 16.16. We must ferue one another through charitie. TSoule taken for life. Mat, 2.20.and 10.39.and 16.25. Gala.5.13. iohn.10.10,15,17. We aught not to ferne finne any loger. Rom. 6.6 Taken for the spirit where-We can not ferne two maby we line. Matth. 10,22. fters . Reade Riches. mark.8.3 t. 1.pet.1.11.and Shepherds in Bethlehem. 4.14. Taken for the affection of Luke.2. 15. the heart. Mat. 26.38. luke, In the Church. Ephel.4. Ft. Reade Preachers. 1.47 and 2.32.iohn. 12.27. Taken for the will ioyned Sicknes, Reade Infirmitie. with vnderstanding. 1. Simeon Luke. 3.25. Thef.5.18.1.pet.1.22. Simon Peter, Reade Peter. Simon the Pharife, in whose Taken for the person. Rom, honse Christ ate. Luke. 13.1.1.pet.3.20. Spirit, or hely Ghoft is God. Mat.28.19. luk.3.23. Smon y forcerer. Actes. 8:9. Sinne is in all men.Reade acts.2.4.and 5.3. and 10.2. and 16.6.and 22.28, 1.cor. man. It ingendreth death. Rom. 12.1 f. The Spirit of God.Mat.3.16. The punishment thereof. and 12.28.acts.2.17.and s. Looke Death. g.rom.8.9,14. 1.cor.3.16. What finne is irremiffible. I.thef.4.8. March. 12.31. heb.6.4. and The Spirit of Chrift. Rom.8. 10.79.1. Inhn. q. 16. 9.gal.4.6.1.per.1.11. He that obeiethfinne is the He is one. 1. Cor,12.13.eph. feruant thereof. John.8. 2.13. \$4.rom.6.16. 2.pet.2.23. The comforter. John. 14.16. He that finneth is of the 26.and 15 26. acts.9.31. denil.r. John. 3.8. The quickener, John. 6.63. The finfull woman. Luke.7. 2.cor.3.6. 37.44. Sinners are called to re-

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Slander, Reade offence,

per. 1.13. and 9.8.

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Sorcerers or dininers. Adr.

The Spirit of trueth. Ich. 14. 17.and 15.26.and 16.13. pentance Mat.9.13.2.pet. The mafter and teacher of the faithfull. Lake. 12. 12. iohn.14.26, 1.cot.2.13. 1. iohr. 2.24.

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Christians. r. Thef. 5.8. 1. He is the flewer of things to come. John. 16.13, 1. tim.4.1.2.pet.1.21. Heis 3.

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z.pet.3.19.

He is the witnes of Chrift. A fpirit hath neither fleffre nor bones. Luke. 24.39. Joh. 15. 26. acts. 5.32. 1.ioh. The wicked and vncleane 5.6. Spirits.Reade Deuil. The distributer of all the gifts.1.Cor.12.11. Steuen is elect Deacons Onely he knoweth & things A &s. 6.5. He disputeth with v lewes, of God.I.Cor .2.11. He dwelleth in y faithfull, and is accused fallely. A&s.6.9,13. Reade Faithfull. He beareth them witnes, He answereth constantly in that they are y children the councill.acts.7. He is stoned, and dyeth. of God.Rom.8.16 He helpeth their infirmi-Actes.7.58. ties, and maketh perition He is buried. Actes. 8.2. Strife and debate muft be for them. Rom. 8.26. He is giuen and fent of the auoyded. Mat. 5.25.1.cor. 6.6.gal. 5.26. i.m.4.1. Father. Ioh. 14.26, and 15 26. aces.2.17.and 5.32. 2. Tword of the Spirit. Looke cor. 1.22, and 5.5. gala.4. f. word of God. He is given and fent of It is taken for affliction. Luke.2.35. Christ. Iohn. 4, 14. and 15.26. For discord.Mar. 10.34. and 16.7. and 20.22. ephel. For y materiall fword, the 4.7. The Spirit of adoption. vie whereof is commit-Rom. 8. 15.gal.4.5. ted to the magistrate. He is the pledge of our in-Rom.13.14. It is prohibited to prinate heritance. z.Cor.1.23. & perfons.Mat. 5.39.and 26, 5.5.ephef. 1.14. He is the water of life. 52.renel.13.10. Iohn.4.14.and 7.38. The vnction or anounting. TAbitha is rayled to life, luk.4.18.285.10.38. 1.ioh. Acts. 9.36,40. 2.20,27. His comming vpon the A. Temple frirituall. Reade faithfull. postles.acts.2.3. His workes & fruites. Gala. The material Temple. Mat. 21.12.2xd 24.2.1.loh.2.14-The Spirit of man. Matth. 27. God dwelleth not in tem-50. luke. 8. 55. and 23.46. ples made with bandes, rom.8.16.1.cor.2.11. and Reade God.

53. 1.thef. 7.23. heb. 12,23. Tentation, good when God

proneth the faith & con-

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stancie of his by y crosse and afflictions. r.cor.10.13 heb.11.17.1am.1,2,12.1.pet.

Euil tentation whereby Satan draweth one away from God , and leadeth 1.luke.8.13.265.5.3. 1.cor. 7.5.gal.6.1. s.thef.3.5.1.tim. 6.9.reuel.2.10.

God onely deliuereth vs outofit, Mat. 6, 13.1. cor. 10 Which he teftifieth of the 13.2.pet 2.9.reuel.3.10.

We mult pray to him to The witnesse which the spideliver vs.Matth.6.13.and 26.41.luk.22.40.

God tempteth not to enill. Of the three witneffes 14m.I.12.

We muft not tempt God. Mat.4.7.acts.5.9 and 15.10 Of the Scriptures and the

1. cor.10.9. Testament, Olde. Rom.g. 4.2.cor.3.14. hebr.8.9.and

The blood thereof was of bulles and goats, & c. Heb. 9.12, 19.and 10.4.

The New testament. Rom. Of the Apostles, and of the 11.27.2.cor.3.6.heb.8.8.and 9.15.and.12.24.

The blood thereof is Chriites blood. Mar. 26.28, luke. 22.20.1.cor.11.25.heb.9.12 14.and 10.19,29. and 12.24 and 13.20 .

The allegorie of the two testaments.Gal.4.24. It is taken for the promise made to Abraham and his

pofteritie.Luke.1.72. Testimonie or withelle which God rendreth of him felfe, and of his bounrifulnes.Act. 14.17.

Which he rendreth of Chrift, and his Gospel. Ich. 5.3 2.and 8.18.ades. 14.2.& 15.8. 1.cor.2.1. 1.10hp.5.6. him to deftruction. Mat.4. The witnes y Chrift beareth to him felfe, and to the trueth of his Gospell. Iohn.3. 11,28. and 8.14.1. cor.1.6.1.tim.6.13.

world.Iohn.7.7.

rite beareth of Christ. Lnoke Spirit.

in heaven and three in earth.t.Iohn.5.7.

Prophets which witnesse of Chrift. Read Scripture, and Acts. 10.43.

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Of lohn Baptifts witneffe, John. 1.15, 19,32.

Of John the Euangelists. Iohn.19.35.and 21.24.

faithful which they beare to Chrift and his Gofpel. Mat. 1. 18.lnk. 21. 13.2 ctes. 2. 32. and 3.15. and 4.33.and 5.32. and 10.39. 1 cor.15. 15. 2.thef. 1 10. 2.timo.1.8. renela. 1.2. and 6.9. and 19. 10.3nd 20.4.

The testimonie of the confcience. Rom.2.15. and.9. 1.2.cor. 1. 12.

To receive testimonie of God by faith. Heb. 11.1,2, 39.

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The testimonie of two or three is fufficient. Mat. 18. 16. iohn.8.17. 2.cor.13.1. To speake divers tongues hebr.10.28. Falle witnes is forbidden. Mat.15.19.and 19.18.rom. 13. 9. Thankes to God before meales and aiter . Looke Their forbidden.Mat. 19.18. Traditions, Reade comannrom.2,21.2nd.13.g. 1,cor. 6.10.eph.4.28. 1.pet.4.15. Thought and care must be put away. Matth. 6.34. Treason and traitours. Mat. luke.12.22. 1.cor.7.33. It must be referred to God 1.Pet. 5 7. We must take care for others. z. Cor. 11.2. phi. 1.24. Tyrannie and crucltie, Mat. 2.16.and 14.10.ades.7.59. and 12.2. Time to come, apperteineth not to vs to knowe. Acts.1.7. The time of Christ is the time of grace, Marke, 1.15. Rom, 5.6. 2.cor.6.2.gala. 4.4. Our time is fhort. I.Cor. 7.29. We ought to recouer the We must beare it patienttime. Ephef. 5.16.col.4.5. The laft times, looke daies. And joyfully Loke Rejoice. Timothie. Actes. 16.1.1.cor. It workerh patience. Ro. 5.3 Tithes of the Lenites, heb. 7.5. Tongne, y nature there-

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We ought to refraine it Tribute ought to be paied

from euill. Tam.1.26. and 3.5.1.pet.3.10. is the gift of y holy Ghoft. Acts, 2.4. and 10.46. and 19 6.I.cor.12.28. In the Church we mast vie that tongue which is vnderstand, 1.cor.14. all the chapter. dements. Transfiguration of Chrift. Mat.17.2. 26. 24.mark.14.21, luke.6. 16.36s.7.52.2.tim.3.4. Treasure is to be laid vp in heauen, Mat. 6.20. Al the treasures of God are in Chrift.col.2.3. The treasure of the Gospel. Mat.13.44.2.cor.4.7. Treasure vaine and transitorie.Luk.12.iam.5.2. Tribulation commeth to them which are married. I.cor.7.28. To the faithfull, Mat.24.9. acts. 7.10. and 14.21.2.cor. 4.8. and 6.4. and 8.2. hebr. 11.26,27. ly.rom.12.12. 2.thef.1.4. God fendeth vs comfort in our tribulations, that we might comfort others in theirs. 2. Cor. 1.4. Reade Croffe and perfecution.

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to princes & magistrates, To be vnited in God and Chrift.Iohn.17.21. Mar.17.27.and 22,21, rem. Vocation , or calling to 13.6, follow Chrift, Mat. 8.22.& Trueth. Reade Chrift, Spirite, Gofpel. 9.9. john.1.43. To be of the trueth. Iohn. To preach. Mat.4.17. mar.g. 14.luk, 6.13. rom.1.1.1.cor. 18.37.1.iohn.3.19. To do it, and to followe it. 1.1.galat.1.16.Reade Elec. Iohn.3.21. ephef.4.15. 1. tion. To life everlafting, and to iohn.1.6.and 3.18. faluation, Rom, I.I. and 8. Against them which drawe themselues from it, & re-29.and 9.24. and 11.29. 1. fift.Rom. 2.8. gal.3 1.& 5.7. cor.1.9, 24.gal.1.5.eph.4.1. 1.thef.2.12.and 5.24. 1.1im. 2.tim.2.18.& 3.8.& 4.4.tit. 6.12. 2.tim.I.g. 1.pet.2.9. 1.14.heb. 10.26. 2.pet.2. and 5.10. 2.pet.1.3,10. 7 Anting, Reade boafting. Vocation of the gentiles. Vengeance , Reade Reiohn.10.16. rom.9.24. and 11.12.and 15.9. benging. Vertue of God. Mat.22.29. Let euery man remaine in luke.22.69. his vocation. I.cor. 7.30. It worketh in his to faluati- Voluptuousnes and dissoluon.rom.1.16.1.Pet.1. 5. tion is forbidden Luke.8. The vertue or power of 14. tit.1.6. and 3.3. 1.pet. Chrift. 2. Cor. 12.9. The vertue of y holy Ghost Voluptuous and given to Attes. 1.8. pleafures, being aline are By miracles, Mit. 17, 20, and dead, r.tim. c. 6. 3.tim.3.4. 13.58. afts.2.23.and 19.11. Vowes vied for gifts and heb.2.4. ceremonies, Acts, 2:.23. Vessels, some to honour, & Taken for promise to doe fome to dishonour. Rom. en 11.A&s.23.14. 9.21.2.tim.2.20.

ning or marving.r.cor.7.25

To vifite the fatherles and

& 4.32. tom.12.16. & 15.6.

r.cor.r.ro,ephe.4.3. phil.r.

widowes. Tames. 7.27. Vnitie & concord, Acts, 2.44

\$7. 3.16.1.pet.2.8.

ners.Mat. 25.26.

Viury prohibited. Mat. 5.420 Virgins, and of their conteiluke. 6.30. Vifite the ficke and prifo-

A 7Atch we ought, and be ready continually. Mar. 24.42.and 26.41.mar.13.33 luke.12.37. actes.20 ;1. 1. cor. 16.13. 2.cor. 6. 4. epheli 6.18,col.4.2 r. thef. 5.10.1. pet.4.7.and.5.8. reuel.3.2. & 16.15.

Weapons, reade Armour, Well doing, Reade Doing well.

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Whoredome, Looke Adul- Mans wil howe it is able to terie.

Widowes muft be prouided for. t.tim. 5.3. iam. I. -22 27.

Of their ministerie. Ad. 6.1. I.tim.5.9.

7.8. r.tim. 5.17,16.

The poore widow that of The wifedom of this world fred in the temple, mar. 12.42.

Powlers of widowes, mat. Earthly.iam. 3.19. 23.14. marke 12.40. luke Heavenly, there alfo.

20 47. Will of GOD according

mat. 18. 14. roma.g. 19. 1. cor.1.1.ephef.1.5. bebr.2. Woman is of man, & made

4.1.pct 3.17.and 4.19. reuelatt.

According to the which he commandeth vs, and re. mat.12.50.ioh. 7.17.rom. 2.18.1.thef.4 3. and 5.18.

iohn 2.17.

Rand it, and fulfil it, mat. 7.21.rom.12.2.ephe.5.17

T.pet.4.2.

We ought to defire & pray Word of God, for the Sone that it may be done.mat. 6 1 0 and 2 6.42. col. 1.9. & 4.13.heb.13.21.

To it we muft referre all

rema.t.to. and 19. 32:12 corint: 4. 19. and 16. 7. iam.4.15.

do nothing of it felfe, no not in the regenerate, Reade works.

Windes and fea appealed by Chrift, Mat. 8. 26. and 14.32.

Of their continencie.t. co, Wifedome of God, Looke Christ and Gospel.

is foolifhnes before God 1.cor.1.20,25,and 3.19.

We must aske it of GOD.

1am.1.5.

whereunto hee worketh Wives, of their duetie, and & determineth althings off ce towarde their hufbands, Reade mariage.

for man. r.cor. rr.8. Howe Thee ought to be ap.

parelled. r.tim.z.g. 1.pet. 3.3.

quireth of ve enery thing She ought not to teache in the Church, t.cor. 14. 34. 1.tim.2.12.

heb. 10.36 1.pet.2.15. 1. The women that follows Christ.Luke 8.2.

We must feeke to vader- Women maried to the bithops, and ministers of Church, 1.Timo. 3.2, 11.

tit. T.6.

of God, iohn 1.1,14.renel. 19.12.

Which created al thinges,

iohn 1.3.heb.11.3. things. 12. 18,21. & 21. 14. It is the power of God, L.

THE TABLE.

E

V

Y

It

TI

C

T

T

hebr.ii. cor.1.18. The efficacie thereof, Heb. They are the fruites of the Spirit, gal.5.22. ephe.5.9. The worde of life, mat. 4. They are onely dene by the iohn 6.63.28.5.20. faithful, Mat.7.17. and 12. 33.luke 6.44. The word of trueth, ioh. 17. They are iruites and tofti-17.2.cor.6.7.cphefi. 1. 13. monies of tine repetace col.1.5. 2.tim.2.15.tam. I. and faith, mat. 3.8. & 7.18. The worde of faluatio, A&. luke 6.45.ioh 8.13,14.26. 26.20. gal. 5.22. 1. timo.5. 12.26. jam.1 21. 10.tit.1.16.1am.2.17. Of reconciliation, 2. Corin. They affure vs of our ele-5.19. The fword of the spirit, e-&10n,2.pet.1.10, 1.iotn 2. phef. 6.17. 17,18,19,20. It is linely, effectual, & ind. The fatthfull muft walke in geth the thoughtes, heb. them, Ephe. 5.15. heb. 10. 4.12. 24.1.pet.3.12. Endureth for euer,I. pet. I. They must be done for the glorie of God, mat. 5. 16. It worketh in the faithfull, I.pet.2.12. They tolowe the faithfull 1.thef.z.13. Itfar &ifieth all creatures, after their death. Reuel. 1.tim.4.4-14.13. It is y incorrupt ble feede, God will tewarde them. mat.10.42,and 16.27. and I.pet.1.23. Copared to the feede that 25.34. luke 6 38. and 14. groweth and fru &ifeth. 12.10hn 5.29. rem. 7. 1. Iuke 8.11.28.6.7. and 12. cor. 28,12. 24.col.1.5. God hath iuft fed vs with-We ought to keepe this out them & before them word and put it in prac-Rom e.g.and II.g.ephe.z. tife,mat.7.24.iohn 14.21. 8 2 tim.1.9.tit.3.5. jam.1.23.1.10hn 2.5.Reade Without faith no worke is Gofpel and Scripture. good, Roman.14.23 heb. Workes which are good are of God, ephe.z.10, phi. Euill workes are of y flefh, 1.6. and 2.13. col.1. 10. 2. Gal. 5.19.

Workes that pleafe God phe.2.2. followe faith, Luke.19.8. Christ is some to defitoye them,

thef.2.17.tit.2.14.heb.13. They are wrought of the

21.

deuill in the infidels, E.

them, t. Tohn 3.8. We must lay them away, & It hateth Chrift and his. abitaine from them, ro. 12.12.ephe 4. 17. and 5.

11. 1.pet.4.3. Enerie ma fhal receine according to his workes, Mat. 16, 27, rom. 2, 6. 2. co. 5.10.gal. 6.5. 1. pet. 1.17. reuel, 2, 23. and 20.12.&

22. IZ.

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9.

10

i-

5.

a

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11

1.

n,

4.

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10

n

2.

6.

h,

E.

We can worke nothing of our felues, Mat: h. 19. 26. 10hn 2. 27. and 6.44. and 14.6. and 15. 4.and 19. 11.96 3.15.rom.7.16,17 18,19,20,21,and 8.1,2,3. & 9 11,12,13,14,15, 16, 17,18. 1.cor. 1. 27.and 2. 14.and 3.1.and 12.3.and 15.10.2.cor.3.5 gal.5.17 ephefi. 1. phi.2. 13. 1.10h. 2.24.reade Faith & God. Worlde was made by

Chrift, Iohn t.to. Yet neither knoweth him nor the Father, loh. 1.11.

and 17 25.

It is fully bent on wickednes. 1. lohn 5.19.

The deuil is the prince thereof, Reade Deuill.

We must not loue it, r.ioh. 2.15.

Christ prayeth not for it, Iohn.17.9.

Christ hath ouercome it, Iohn 16.33.

The faithfull overcome it by faith.r. John 5.4.

The friendship thereof is enimitie with God, Iam, 4.4. I.iohn 2.16.

Iohn 7.7.and 15.18.1.10h. 2.13.

It paffeth away. I. Cor. 7.31. 1.john 2.17.

The faithfull shal iudge it, 1.Cor.6.2.

The faithfull are not of it, Iohn 15.19.and 17.14.

Worshipping of GOD, Mat.4.10. luke 4.8. act.14. 15.and 17.27.1.cor.14.25 1. thef.r.g.renel.4. 9. and 14.7.and 15.4. and 19. 10. and 22.8. Reade God and Christ.

Worshipping in spirit and trueth,iohn 4 23.

Superfitious worshipping. Ad. 10.28. and 14. 12. reuel.: 9.:0. and 22.9.

Worshipping of the beaft, reuel.12.4.and 14.11.and 16.2, and 19.20. Reade I. dolatrie.

Wrong ought not to be done nor redred, but fuffred, Mar. 5.39. rom. 12.17. 1.cor.6.7 . 1. thef. 5. 15. 1. pet.3.9.

Y

COke of Christ, Mat. 11.29 Y Neither the ancient fathers, nor the Apostles were able to beare the yoke of the Lawe, therefore the christians ought not to be burdened with it. AQ. 15.10. Youg Tong folke howe they should order the selucs,
Tht. 3.6.1. pet. 5.5.1. tim. 5.

We must die yong defires and lustes, 2. timoth. 2.

Yog folke that are learned are not to be rejected, ... timoth. 4. 12. titus. 2.

ZAcharias, Elifaber, Luk.

His fong Luke 1.68.

Zacharias the fonne of Barachias flaine betweene the altar and the tople,

Mat.23.35. Zacchens, Luke 19.2. Zeale without knowledge, Rom, 10.2.

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